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THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay.

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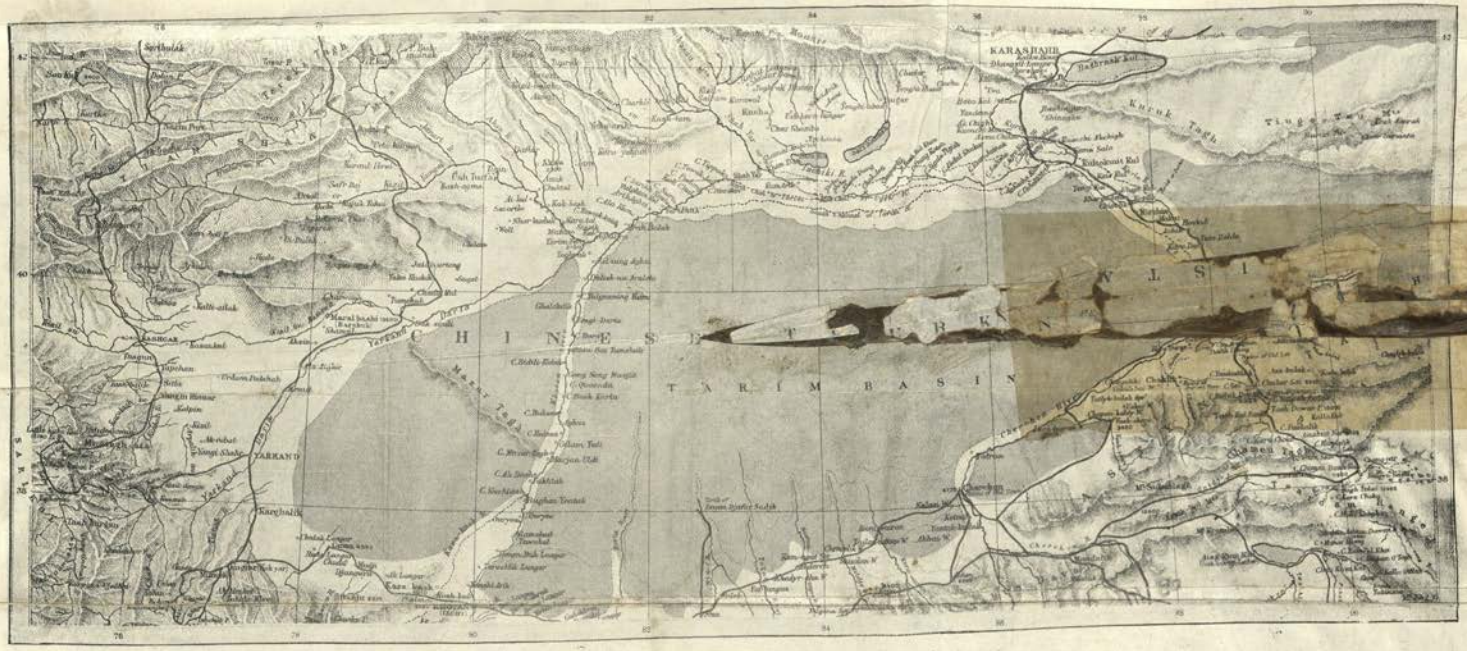
I. MAP OF EASTERN TURKESTAN

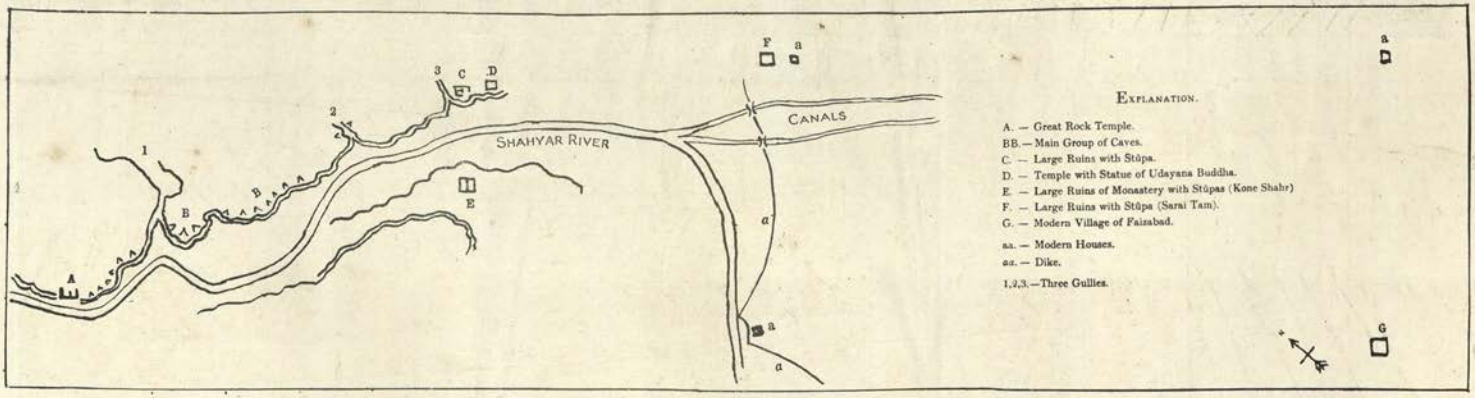
(From the Geographical Journal, 1893.)

(Scale, 1 : 5000000.)



II. ROUGH PLAN OF THE MINGOI OF QUM TURA

(Reduced from a Sketch by Professor Grunwedel.)

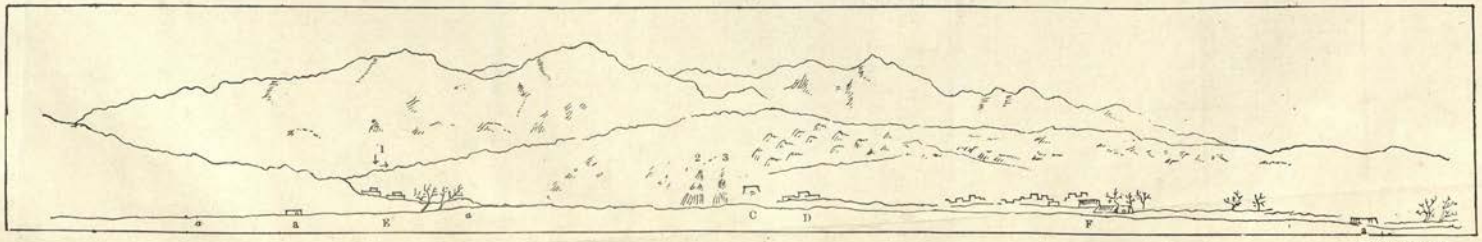


EXPLANATION.

A. — Great Rock Temple.
BB. — Main Group of Caves.
C. — Large Ruins with Stûpa.
D. — Temple with Statue of Udayana Buddha.
E. — Large Ruins of Monastery with Stûpas (Kone Shahr)
F. — Large Ruins with Stûpa (Sarai Tam).
G. — Modern Village of Faizabad.
aa. — Modern Houses.
aa. — Dike.
1,2,3. — Three Gullies.

III. SKETCH VIEW OF THE MINGOI FROM NNW. OF QUM TURA

(Reduced from a Sketch by Professor Grunwedel.)



Face page i.

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INTRODUCTION.

CHAPTER I.—THE DISCOVERY OF THE BOWER MANUSCRIPT: ITS DATE, LOCALITY, CIRCUMSTANCES, IMPORTANCE, ETC.

THE Bower Manuscript, which is named after its discoverer, Lieutenant (now Major-General) H. Bower, C.B., fell into the hands of that officer, early in the year 1890, in Kuchar, where he had gone, on a confidential mission from the Government of India, in quest of the murderer of Dalgleish.[1]

Kuchar, or Kuchâ,[2] situated about 41° 42′ 50″ N. Lat., and 80° 33′ 50″ E. Long., is the name of one of the principal oases and settlements of Eastern Turkestan, on the great caravan route to China, which skirts the foot of the Tian Shan Range of mountains on the northern edge of the Takla Makan desert.

On his return to India, Lieutenant Bower took the manuscript to Simla, whence in September 1890 he forwarded it to Colonel (now Major-General) J. Waterhouse, who was then the President of the Asiatic Society of Bengal. By him it was exhibited to the Society at their monthly meeting on the 5th November 1890, when also a short note (see below, No. i. p. iv) from Lieutenant Bower, dated the 30th September 1890, was read explaining the circumstances of the discovery. Some attempts were made after the meeting to decipher the manuscript, but they proved unsuccessful.[3] At the time I was absent on furlough to Europe. It was on my return voyage to India that I received the first news of the discovery through a copy of the *Bombay Gazette* which fell into my hands at Aden. By a lucky chance, Major (now Major-General) W. B. Cumberland whose companion Lieutenant Bower had been during the earlier part of his travels, happened to be a fellow passenger on the steamer, and furnished me with corroborative information. On reaching Calcutta in February 1891, being then the Philological Secretary of the Asiatic Society of Bengal, I at once claimed the manuscript from Colonel Waterhouse, who most readily made it over to me. At the April meeting of that year, I was able to communicate to the Society the first decipherment of the manuscript which was immediately published in its *Proceedings* (April, 1891), pp. 54—65.[4]

[1] See the *Geographical Journal* of the Royal Geographical Society, Vol. V (1895), p. 240.

[2] The spelling *Kuchar* represents the local pronunciation of the name, see M. A. Barth in *Comptes Rendus* of the Académie des Inscriptions & Belles Lettres, 1907, p. 21. The spelling *Kuchâ*, or *Kucha*, (Chinese *K'iŭtse*), as Dr. A. von Le Coq informs me (letter of 24-10-1909), occurs on coins and public documents. It is used, *e. g.*, in Dr. M. A. Stein's *Ancient Khotan*, Vol. I, p. 8, *et passim*, also in M. Chavannes' *Documents sur les Turcs Occidentaux*, p. 8, *et passim*. The latter work may be consulted on the ancient history of Kuchar. It is one of the four territories, or so-called "Garrisons," the other three being Kâshgar, Khotan, and Karashahr, which anciently constituted Eastern Turkestan.—The latitude and longitude of Kuchar above given, are those which have lately been determined by Dr. Vaillant of the French Expedition with a possible slight error of 300 or 400 metres in latitude, and of about 1,000 metres in longitude, as communicated to me by him in his letter of the 5th January 1910. See also his article in the L'année Cartographique, October, 1910.

[3] See *Proceedings*, Asiatic Society of Bengal, 1890, p. 222.

[4] The whole story of the discovery and decipherment of the Bower Manuscript is reviewed in Sir Alfred Croft's Presidential address to the Asiatic Society of Bengal in their *Proceedings* for 1892, pp. 61-63. See also Sir Charles Elliott's Presidential Address in the *Proceedings* for 1894, pp. 31-34.

It was the discovery of the Bower Manuscript and its publication in Calcutta which started the whole modern movement of the archæological exploration of Eastern Turkestan.[5] The late Hofrat Professor G. Bühler, having seen the report of the discovery in the *Proceedings* of the Asiatic Society of Bengal, at once announced it in an early issue of the *Vienna Oriental Journal* for 1891, p. 103. The Russian Archæological Society, having thus their attention attracted, addressed, in November 1891, a request to Mr. Petrovski, the Russian Consul General in Kâshgar, to endeavour to collect similar manuscript treasures.[6] In response to it the Petrovski Collection went to the Imperial Library in St. Petersburg, in the autumn and winter of 1892-3, of which Professor Serge d'Oldenburg published a report and specimens in the *Transactions* of the Imperial Russian Archæological Society, Vol. VIII, for 1893-4, pp. 47 ff. In the same year, 1892, the Weber Collection of manuscripts was acquired by the Rev. F. Weber, Moravian Missionary in Leh, whose curiosity had been aroused through a meeting with Lieutenant Bower on the latter's return journey to India (see below No. iv, p. vi). This acquisition was at once transmitted to me, and a report and specimens were published by me in the *Journal* of the Asiatic Society of Bengal, Vol. LXII of 1893, pp. 1 ff.[7] In the following year, 1893, on my motion, the Government of India issued instructions to their Political Agents in Kashmir, Ladak, and Kâshgar, to make enquiries for ancient manuscripts, and secure all that might come in their way.[8] It was in pursuance of these instructions that the "three Further Collections" of manuscripts came into my hands, of which a report and specimens were published by me in the *Journal* of the Asiatic Society of Bengal, Vol. LXVI, of 1897, pp. 213 ff.[9] The most important, in the present connection, of these three collections are the Macartney manuscripts, so named after Mr. G. Macartney, the British Consul in Kâshgar, who secured them in 1895.[10]

The direct result of these discoveries of ancient manuscripts was the inception of the first expedition of Dr. M. A. Stein into Eastern (or Chinese) Turkestan in 1900-1901, of which a report was published by him, in 1902, in his *Ancient Khotan* in two volumes.[11] It is true that there had been numerous expeditions into that country in earlier years, such, *e.g.*, as the Russian expedition of General Prejevalski in 1878 and 1885, the British expedition of Major (now Lieut.-Colonel) Sir Francis E. Younghusband, K.C.I.E., in 1887-90, the French expedition of M. Dutreuil de Rhins in 1891-2, and the Swedish expedition of Dr. (now Sir) Sven Hedin K.C.I.E. in 1894-7,[12] but none of these was undertaken with the object of archæological exploration. Their main object was scientific, *i.e.*, geographical, geological, zoological, and the like, and any antiquities which they

[5] See, *e.g.*, Bühler in the *Vienna Oriental Journal*, Vol. VII (1893), p. 260, Dr. Stein in *Ancient Khotan*, Introd. p. v; M. Pelliot, in *Comptes Rendus des Séances*, 1907, p. 166, also *infra*, No. x, p. ix; Professor S. d'Oldenburg, in the Journal of the Imperial Russian Archæological Society, Vol. VIII, 1893-4.

[6] See *Transactions* of the Imperial Russian Archæological Society (1892), Vol. VII., pp. 81-2.

[7] The Weber Manuscripts, which were subsequently purchased by me from Mr. Weber (*Journal*, As. Soc. Beng., Vol. LXVI., 1897, p. 239, footnote) passed, in 1902, into the possession of the Bodleian Library in Oxford; see their Catalogue, Vol. II., p. 111, No. 1091.

[8] For particulars, see my *Report on the British Collection of Central Asian Antiquities*, Part I., introd., p. ii; also *Proceedings*, Asiatic Society of Bengal, 1898, p. 65.

[9] See also my *Report on the British Collection of Central Asian Antiquities*, Part II., being an Extra Number to the *Journal*, Asiatic Society of Bengal, Vol. LXX., 1901.

[10] Since 1902 they are in the possession of the British Museum in London.

[11] On its inception, see Introd., pp. v, vi. The expedition started from Kashmir on the 31st May 1900, and returned to London on the 2nd July 1901.

[12] For two fuller, though still not quite complete lists of such expeditions, see the *Geographical Journal*, RGS., for 1893, p. 57, and the *Journal*, RAS., for 1909, p. 299.

brought home had been gathered, as it were, accidentally and by the way. The first expedition to Eastern Turkestan which was undertaken avowedly for the purpose of exploring the country archæologically, and excavating ancient sites, was the Russian of M. D. Klementz in 1898.[13] As in the case of the expedition of Dr. Stein, it owed its inception directly to the stimulus imparted originally by the discovery of the Bower Manuscript. A series of archæological expeditions now followed in rapid succession. It comprised the first German expedition, led by Professor Grünwedel, in 1902-3; a Japanese expedition, in 1902-3, under Count Otani;[14] the second German (or first Prussian) expedition, under Dr. A. von LeCoq, in 1904-7; and the second Prussian expedition led again by Professor Grünwedel, in 1905-7. These were followed, in 1906-8, by the second British expedition of Dr. Stein, which was extraordinarily successful, and fruitful of archæological results, and of which a preliminary account was published in the *Geographical Journal* (for July and September) 1909. The last of the series was the French expedition, under M. Paul Pelliot in 1907, which has recently (autumn 1909) returned to Europe. As it made a particular point of thoroughly exploring the district of Kuchar, where the Bower Manuscript was found, its full and final report when it appears may be hoped to set at rest any still remaining doubts regarding the exact locality and time of its discovery.[15]

In the meantime the publication of the Bower Manuscript steadily pursued its course. The proposal to prepare a complete edition of its text, illustrated with facsimile Plates, and accompanied by an annotated English Translation, was accorded, in 1892, the sanction of the Government of India, through the cordial support of Sir Charles Elliott, the then Lieutenant-Governor of Bengal. The First Part of the edition appeared in 1893; the Second Part (in two fasciculi) in 1894-5, and the remaining Parts III to VII in 1897. This completed the edition of the text and translation. After an interruption of several years, caused by my retirement from India and engagement in other time-absorbing work on subsequent finds of ancient Central Asian Manuscripts, the Sanskrit Index, being a complete vocabulary of the Bower Manuscript, was published in 1908, and a Revised Translation of its medical portions, in Parts I, II and III, in 1909. The Introduction, benefiting by the long delay and the attendant material increase of information, now brings the laborious work of the edition to its long-desired completion.

The Bower Manuscript itself, which till the completion of the edition of the text in 1897 had remained in the hands of the editor, was returned, in April 1898, to its owner, Colonel Bower. By him it was taken to England, where it was finally purchased, in 1898, by its present possessor, the Bodleian Library in Oxford.[16]

It remains to determine, so far as it is possible with the evidence at present available, the exact locality and the exact time of the discovery of the Bower Manuscript.

[13] A report was published in the transactions of the Imp. Russian Archæol. Soc., Vol. XIII. of 1899; transl. into German by O. v. Haller.

[14] A summary report appeared in the *Century Magazine* for October, 1906.

[15] A preliminary report, read in the séance of the French Academy, on the 22nd of March 1907, is referred to in the sequel (No. x, p. viii). The preliminary sketch map of the Kuchar district, which illustrates this chapter, was, in response to a request from me, most kindly prepared by Dr. Vaillant, who had accompanied M. Pelliot on his expedition.

[16] In the Second Part (1905) of the Library Catalogue it is No. 1090, p. 110.

(i) The earliest information on the subject is contained in the note of Lieutenant Bower, which accompanied his transmission of the manuscript to Colonel Waterhouse, and which is published in the *Proceedings* of the Asiatic Society of Bengal for 1890, p. 221. It is dated from Simla, the 30th September 1890, and runs as follows :—

"While at Kuchar a man offered to show me a subterranean town, provided I would go there in the middle of the night, as he was frightened of getting into trouble with the Chinese, if it was known that he had taken an European there. I readily agreed, and we started off about midnight. The same man procured me a packet of old manuscripts written on birch bark. They had been dug out of the foot of one of the curious old erections, of which several are to be found in the Kuchar district. There is also one on the north bank of the river at Kâshgar. The one out of which the manuscripts were procured is just outside the subterranean city."

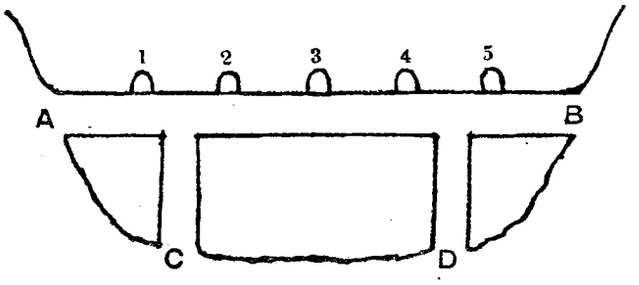
"These erections are generally about 50 or 60 feet high, broad in proportion, and resembling somewhat in shape a large cottage loaf. They are solid, and . . . . . are principally composed of sun-dried bricks, with layers of beams now crumbling away. Judging from the weather-beaten appearance they possess, and taking into consideration the fact that in Turkestan the rain and snowfall is almost nominal, they must be very ancient indeed" . . . . . .

"The subterranean ruins of Ming-oi, to which my guide had promised to take me are situated about 16 miles from Kuchar on the banks of the Shâhyâr river, and are said to be the remains of Afrasiab's capital. The town must have been of considerable extent, but has been considerably reduced owing to the action of the river. On the cliffs of the left bank high up in midair may be seen the remains of the houses still hanging on the face of the cliffs."

"One of the houses I entered was shaped as shown in the sketch (Fig. 1). A—B represents a tunnel, 6 yards by 4 yards, through a tongue-shaped hill. C and D are entrances, the hill being almost perpendicular at A and B. 1, 2, 3, 4, 5 are cells, roughly 6 feet by 6 feet. The walls have been plastered, and what appear to be the remains of geometrical patterns can be made out.

"I was told the remains of other similar towns may be seen in the district.[17] In Yaqub Beg's time a lot of gold was dug up" . . . . . .

Fig. 1.



Sketch through a portion of the Ming-oï of Qumturâ.

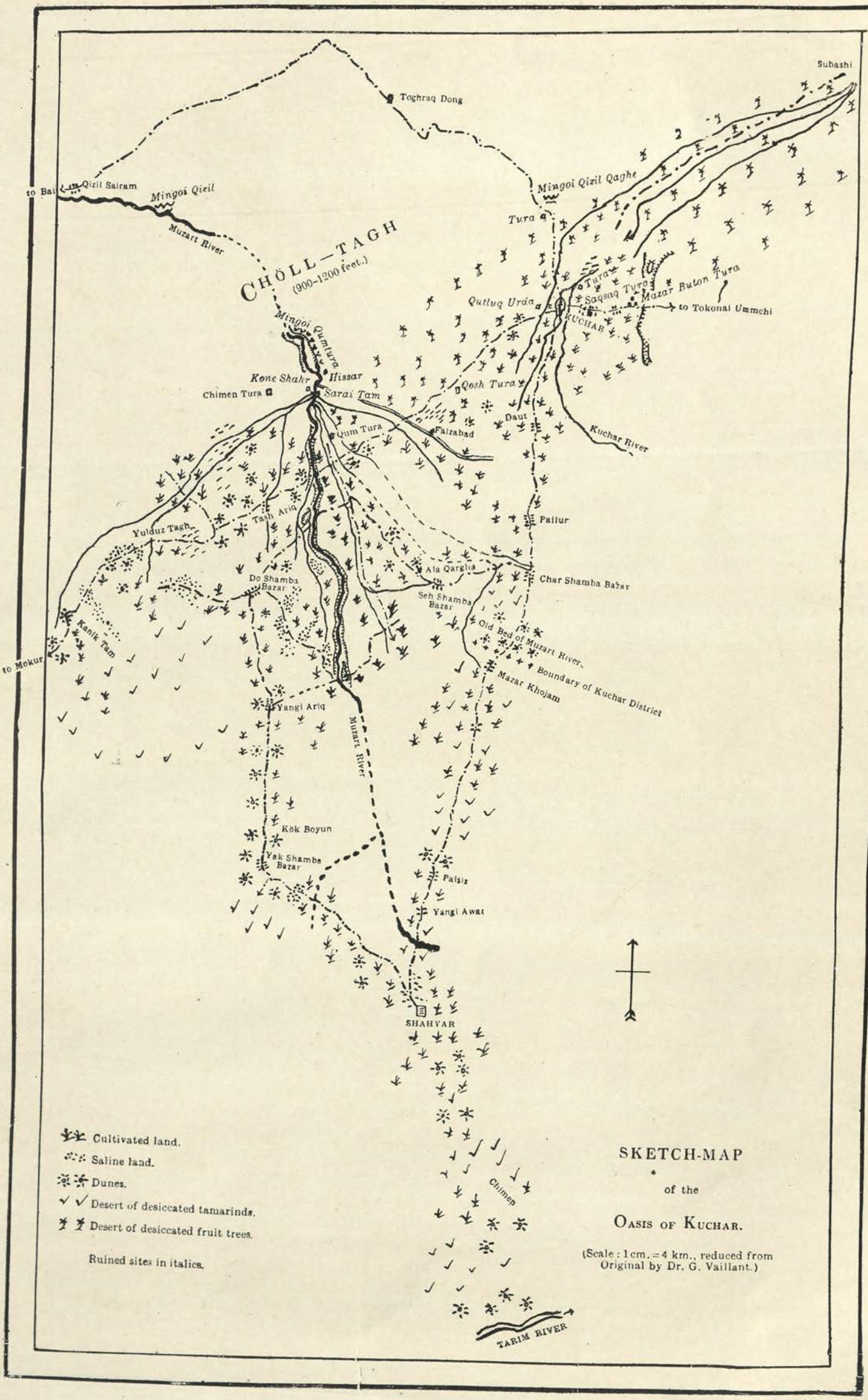
(ii) Nearly two years later, in a letter dated Kasauli, the 17th August 1892, written in response to a request by me for further particulars, Lieutenant Bower wrote as follows:

"The story of the finding of the manuscripts is this. A man in Kuchar told me of the existence of an underground city, and said that he had gone there to dig for treasure a few days previously, but had only succeeded in finding what he called a book. I asked him to show it to me; and he went away, and came back bringing the manuscript as it now is. He was anxious to sell it and . . . I was very glad to pick up for a small sum what might prove of great value.

"I induced him to take me to the underground city ; and as he was frightened that he might get into trouble for taking a stranger there, we marched in the night. When day broke, we found ourselves amongst some low barren hills,[18] and keeping on, came to the banks of a river, and there the hills were tunnelled by the streets of the ancient city. I asked the guide to show me the place he had dug the manuscripts out of and he took me to the large mound-like erection that I have alluded to before [see No. i], to the best of my recollection about 500 yards from the underground city, and showed where a hole had been recently excavated straight in, level with the ground. There some bits of wood lay about, but in a very crumbly state.

[17] As a fact, similar Ming-oï, or large groups of rock-cut caves, exist at Qizil, west of Kuchar, higher up the Muzart river ; at Qizil Qâghe, north of Kuchar ; and at Buton Turâ, east of Kuchar ; also further north-east, at Subashi and Simsin. See the Sketch Map.

[18] According to Dr. Stein (letter of 3rd Dec. 1909) "very low broken conglomerate ridges approach the town from north-west and west."


Subashi
Toghraq Dong
to Bai
Qizil Sairam
Mingoi Qizil
Muzart River
CHÖLL-TAGH
(900-1200 feet.)
Mingoi Qizil Qaghe
Tura
Tura
Saqsaq Tura
Mazar Buton Tura
to Tokonai Ummchi
Qutluq Urda
KUCHAR
Mingoi Qumtura
Kone Shahr
Hissar
Chimen Tura
Sarai Tam
Qosh Tura
Daut
Faizabad
Kuchar River
Qum Tura
Tash Ariq
Yulduz Tagh
Pailur
Do Shamba Bazar
Ala Qarghia
Char Shamba Bazar
Seh Shamba Bazar
Old Bed of Muzart River
Kanik Tam
to Mokur
Boundary of Kuchar District
Mazar Khojam
Yangi Ariq
Muzart River
Kök Boyun
Yak Shamba Bazar
Palsiz
Yangi Awat
SHAHYAR
Chimen
TARIM RIVER
Cultivated land.
Saline land.
Dunes.
Desert of desiccated tamarinds.
Desert of desiccated fruit trees.
Ruined sites in italics.
SKETCH-MAP
of the
OASIS OF KUCHAR.
(Scale : 1 cm. = 4 km., reduced from Original by Dr. G. Vaillant.)

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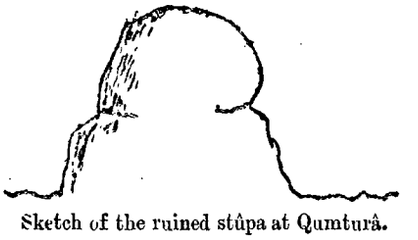
" A more perfect hermetical sealing than the mound formed it would be impossible to imagine as the outside had a slight coating of a baked clayey nature, ... and the documents had been buried right in the centre of it. The statement that they were dug out of the ruins of the underground city is a total misconception of the facts.[19] . . . . . .

" I think I saw about Kuchar five or six of these mound-like erections.[20] This (Fig. 2) will give you a rough idea of the erection. The asterisk indicates the place where the documents were found."

Fig. 2.



Sketch of the ruined stûpa at Qumturâ.

(iii) Again three years later, in 1895, Captain Bower repeated his account of the acquisition of the manuscript in a paper contributed by him to the *Geographical Journal* of the Royal Geographical Society of London, in which he described his trip to Turkestan." That account, in Vol. V., pp. 254 ff., was as follows :—

" At Kuchar, where I halted for several days, a Turki who had been in India, used to come and sit with me in my room in the *serai*. One day in conversation, he told me about an ancient city he knew of, built underground in the desert. I thought at first that he meant one of the ordinary buried cities of the Gobi desert; but he insisted that it was something quite different, and explained that it was underground by the wish of the people that made it, not by reason of a sandstorm. He told me also that he and one of his friends had gone there and dug for buried treasure, but had found nothing but a book. I asked to see it; and going away, he returned in about an hour, bringing some sheets of birch bark covered with writing in a Sanskritic character and held together by two boards. I bought them from him; and it was fortunate that I did so, as they have since excited a considerable amount of interest in the learned world . . . When I asked him to take me to this interesting place, he demurred a good deal, on the ground that the people would kill him, if he took an European there; but at last he consented on condition that we went at night, so as not to be seen. This I readily agreed to do; and starting at midnight, we marched steadily forward in a westerly direction. When daylight broke, we had left cultivation far behind, and were on the shoulders of a range of low gravelly hills, and away to the south a narrow strip of green with houses at intervals marked the course of a canal. Keeping on, we came to the curious old erection from under which the manuscript had been unearthed. Similar erections are found in different parts of Chinese Turkestan . . . . . They are solid, and built of sun-dried bricks and wooden beams now crumbling away. In shape they roughly resemble a gigantic cottage loaf, about 50 feet high."

" Close by, on the banks of a river, were the remains of the ancient underground city of *Ming-oï* to which the guide had promised to take me . . . . . High upon the face of the cliffs overlooking the water, the marks of what have been habitations are to be seen worn away in such a manner as to show sections, ... I entered one of the tunnels. It was shaped as under . . . . . ."

Here follows the section through the *Ming-oï* (Fig. 1), and its explanation i exactly as given in No. i (p. iv).

With the help of the Topographical Plan and View of the *Ming-oï* of Qum Turâ (see Frontispiece, Nos. II and III), which I owe to the kindness of Professor Grünwedel, the description of Lieutenant Bower's march will be readily understood. He approached the *Ming-oï* from the east, from Kuchar. (See the Sketch Map of the Oasis of Kuchar.) At day-break he was above the point marked A on the Plan, looking "away to the south" on the double canal with its narrow strip of green cultivated land, and the houses belonging to the large village of Faizâbâd. "Keeping on" he came to the ruined

[19] This apparently refers to the remarks of Bühler in his paper on the discovery of the Bower Manuscript in the *Vienna Oriental Journal*, Vol. V (1891), pp. 103 and 302.

[20] As a fact, there are four ruined stûpas near Qum Turâ, one at Qosh Turâ, and one at Qutluq Urdâ (letter from Dr. Stein, 3rd Dec. 1909)—all six on, or near, the line of Lieut. Bower's march to the Ming-oï of Qum Turâ. See the Sketch Map. Of the four stûpas near Qum Turâ two are at D, one at A, and one at C of the Topographical Plan.

stûpa of the manuscript at the point marked C. "Close by," at the distance of about 500 yards (see No. i), was the main group of caves on the left bank of the river, into one of the tunnels of which Lieutenant Bower entered. On his return, he went to the village of Faizâbâd, the houses of which he had, earlier in the morning, discerned from a distance, see below p. xiii.

(iv) With regard to the Weber Manuscripts, the earliest reference to their discovery is contained in a letter, addressed to me by the Rev. F. Weber, of the Moravian Mission in Leh, in Ladak, on the 21st June 1892. Translated from the German it runs as follows:

"Two years ago I met here in Leh the traveller Captain Bower. He showed me an old book which had been found not far from Yarkand,[21] and which he intended submitting to you . . . . . I regret that I have never been able to learn anything about the age of that book; but in the meantime I have succeeded in getting hold of an undoubtedly very old book, which I venture to submit to you for critical examination. It was found, the year before (*im vergangenen Jahr*), not far from Kugiar on the border of Yarkand [21] . . . . . Near that place, there is a house which, apparently since immemorial times, is ruined and buried.[22] Some merchants, hoping to find treasure, undertook with much trouble to excavate it, but found only the bodies of some cows which, on the first touch, crumbled into dust. On that occasion they found also the above mentioned book."

(v) The above narrated particulars of the excavation of the "house," or stûpa, in which the Weber Manuscripts were found, Mr. Weber had from a letter written in Urdû, which was interpreted to him by the person who delivered the manuscripts to him. This appears from another letter addressed to me by Mr. Weber from Leh on the 29th July 1892. In it he wrote that the book had been no more than three days in his hands before he transmitted it to me. He, then, continued as follows (translated from the German original):—

"As I received the book through an intermediary, the latter could not furnish me with exact information. He showed me a letter in Urdû (which, however, I could not read) written by the finder of the book, an Afghan merchant, in which the find-place and everything that I reported in my previous letter was stated. The people knew that I collect Tibetan objects of every kind, and it was for that reason that the book was brought to me."

(vi) The identity of the "intermediary" (Munshi Aḥmad Dîn), and the "Afghan merchant" (Dildâr Khân), mentioned in the preceding quotation, is disclosed in a letter written by Mr. Consul Macartney, on the 12th October 1896 from Kâshgar, to Lieut.-Colonel Sir A. C. Talbot, K.C.I.E., then British Resident in Kashmir. That letter was sent together with the Macartney Manuscripts, the acquisition of a portion of which is explained in it as follow:[23]

"This is a manuscript, presented by Dildâr Khân, an Afghan merchant in Yarkand. It appears that when the Bower MS. was found in Kuchar, two others were at the same time and under the same circumstances discovered.[24] Dildâr Khân obtained possession of the latter, and took them to Leh in 1891.[25] He gave one to Munshi Aḥmad Dîn, who in his turn presented his acquisition to

[21] The reference, of course, is to the Bower Manuscript, which, owing to a misapprehension, Mr. Weber at that time believed to have been discovered in Kugiar (Kokyar), about 60 miles south of Yarkand, at 77° 12′ E. Long., and 37° 25′ N. Lat. See the Map in the *Geographical Journal*, July 1893. The misapprehension was subsequently corrected in a letter addressed to me by the Rev. F. B. Shawe, from Leh, on the 15th September 1893. See Sir Charles Elliott's Annual Address to the Asiatic Society of Bengal, 1894, p. 33; also *Journal* ASB., Vol. LXII (1893), pp. 1 and 2; and *ibid.*, Vol. LXVI (1897) p. 239.

[22] The German original has *versunkenes und verschüttetes Haus*. The word "house" evidently represents the Urdû *ghar* of Mr. Weber's native informant. That word appears to be usually employed by the natives of Turkestan to indicate a *stûpa*; see, *e.g.*, Dr. Stein's *Ancient Khotan*, Vol. I., p. 483.

[23] See *Journal* As. Soc. Beng., Vol. LXVI (1897), p. 27.

[24] This statement, as will be shown in the sequel, is a mi-apprehension. The "two others" are rather "two bundles of manuscripts" (see No. x), and they were found at a place and at a time different from those of the discovery of the Bower Manuscript.

[25] This should be 1892. See Nos. iv and v.

Mr. Weber, Moravian Missionary. Hence the origin of the Weber Manuscripts. The other manuscript in Dildâr Khân's possession was taken by him to India, and left with a friend of his in Aligarh, a certain Faiz Muhammed Khân. Dildâr Khân brought it back to Turkestan last year [1895], and presented it to me."

(vii) From the preceding quotation it is seen that the "intermediary," from whom Mr. Weber received his manuscripts, was Munshi Aḥmad Dîn, and that the "Afghan merchant," who sent them, through the intermediary, to Mr. Weber, was Dildâr Khân of Yarkand. This man, however, was not the writer of the Urdû letter to which Mr. Weber (in No. v) refers. That letter must have been one written to Dildâr Khân by his elder brother, Ghulâm Qâdir Khân, who sent the manuscripts, a portion of which found their way to Mr. Weber, through Munshi Aḥmad Dîn. This appears from an account, which was procured for me by Mr. Macartney from Dildâr Khân himself in January 1898. That account was written in Urdû and may be translated as follows[26]:

"I heard from my brother Ghulâm Qâdir Khân that there was a dome-like tower near Kuchar at the foot of a mountain. Some people said that there was a treasure in it; it must be searched out. Accordingly, some people, making a hole in the tower, began to excavate it, when inside they found a room holding compartments (*ghar khânadâr*),[27] and in it a cow and two foxes standing. On touching them with the hand the cow and foxes fell to the ground as if they were dust. In that place those two books[28] were found enclosed in wooden boards. Also there is in that place a wall made as if of stone (*diwâr sang ke muwâfiq*), and upon it something is written in characters not known. It is said that a few years ago an English gentleman[29] went there, and having visited the place, came away. Nothing more is known."

Plainly this account is identical with that given by Mr. Weber (see No. iv), as interpreted to him from an Urdû letter. It shows that the letter was written by Ghulâm Qâdir Khân, an Afghan merchant resident in Kuchar, to his brother Dildar Khân, a merchant residing in Yarkand. It was this letter, in the possession of Dildâr Khân, on which the latter based the account, above-quoted, which he gave to Mr. Macartney for transmission to me. The importance of these facts lies in this that we see that the earliest statement concerning the locality and the circumstances of the find of the Weber Manuscripts and Macartney Manuscripts was made immediately after the discovery, in 1891, by a native informant in a letter written for the information, not of any European enquirer, but of his own brother. Native informants, in their dealings with Europeans, are, no doubt, not reliable; but in the circumstances of the present case,—a native merchant dealing with another native merchant, his own brother, with common interests—, there seems to be no good reason to distrust the substantial accuracy of the account of the discovery.

(viii) A little later in the same year, in November 1898, another more detailed account, in Urdû, of the discovery and dispersion of the Weber and Macartney Manuscripts was procured for me by Captain (now Lieut.-Colonel) S. H. Godfrey, C.I.E., from Munshi Aḥmad Dîn. In all probability it was based on information supplied to the Munshi by Dildâr Khân. The main points in it are the following[30]:

[26] See my *Report on the British Collection of Central Asian Antiquities*, Part I, Introd., p. xi.

[27] In my *Report* (see preceding note) this phrase is translated "spacious," but the literal, and more correct, translation is as in the text above.

[28] Or rather "bundles of manuscripts." See below No. x.

[29] This is a confused reference to Lieutenant Bower who went to Qum Turâ, but not to Qutluq Urdâ.

[30] See my *Report on the British Collection of Central Asian Antiquities*, Part I, Introd., pp. x and xi. There explanatory statements of my own are interspersed. See also *Proceedings*, ASB., 1898, pp. 63, 64.

"Some years ago some people of Kuchar undertook to make an excavation of an ancient tower. Their object in digging into the tower was to find treasure, as it was well known that in the time of Yakûb Beg much gold had been discovered in such ancient buildings. Whether or not they found any treasure is not known; but what they did find was a number of manuscripts and detached papers, together with the bodies of a cow and two foxes standing. The manuscript books and papers were taken to the house of the chief Qâẓî of the town, where a couple of days afterwards they were seen by Hâjî Ghulâm Qâdir heaped up in a corner, there being a big basket (*sabud*) full of them. On enquiry, having been told the whole story by the Qâẓî, he brought away a few of them. Of these he gave one to Lieutenant Bower,[31] while he sent the others to his younger brother Dildâr Khân in Yarkand. These the latter took with him to Lêh in 1891.[32] Here he gave one portion to Aḥmad Dîn, who in his turn gave it to Mr. Weber. The other portion Dildâr Khân took with him to India, where he left it with a friend in Aligarh. On a subsequent visit to India, in 1895, he re-took it from his friend, and brought it back to Turkestan, and presented it to Mr. Macartney. What became of the rest of the manuscripts in the house of the Qâẓî is not exactly known. It is probable that Andijani merchants in Kuchar, who are Russian subjects, got hold of some of them, and gave them to Mr. Petrovsky, the Russian Consul General in Kâshgar.[33] As late a 1894, ten manuscripts were reported by Dildâr Khân, on the information of his brother in Kuchar, to be in the possession of a certain Yusûf Beg. Unfortunately the negotiations set on foot by Mr. Macartney for the purchase of these manuscripts fell through, owing to the Beg's denial of possession from fear of the Chinese authorities. It is believed that subsequently Mr. Petrovski succeeded in purchasing them."[34]

(ix) With regard to the ten manuscripts referred to at the end of the preceding account of Munshi Aḥmad Dîn, I received, in response to a request for further information, in November 1895, from Mr. Macartney the translation of a letter of the Chinese Amban of Kuchar, dated on the previous 7th December 1894, which runs as follows[35]:

"I have received your letter desiring me to enquire whether there are any sacred Tibetan manuscripts in the family of Timur Beg. I lost no time in summoning him. He stated that he had no such manuscripts, but that some people had several years ago [*i.e.*, in 1891] dug some out from a big mound situated at the west of the city [of Kuchar], and almost 5 *li* [about one mile] from it, and as this took place a long time ago, the documents had either been sold or burnt. I also went in person to make an inspection of the mound which was about 10 *chang* [approximately 100 feet] in height, and about the same dimension in circumference. As people had already been digging there, a cavity was seen which however had fallen in. I hired 25 men to dig under proper supervision. After two months' work, they dug out only a parcel of torn paper, and torn leaves with writing on them. I now forward this to you. If afterwards I discover any person possessing such manuscripts, I shall again communicate with you."

(x) Subsequently the oasis of Kuchar was visited by a series of expeditions—Japanese, German, Russian, and French (see *ante*, p. iii)—for the purpose of exploring all the sites of archæological interest situated in it. It was the object of the last expedition, the French, led by M. Pelliot, more especially to explore systematically the sites reputed to be those from which the Bower, Weber, Macartney, and Petrovski Manuscripts had been extracted by the native treasure seekers. The only report on the subject, however, which as yet is available is contained in a letter of M. Pelliot,

[31] This is a total misconception. Lieutenant Bower, as the latter states himself (see No. iii), received his manuscripts, not from an Afghan, but from a Turki, and as will be shown in the sequel, he received it one year earlier than the occasion here referred to. The statement, it should be noted, appears only in an account of 1898, and is due to a confusion of the Munshi himself. The genuine early and contemporary native tradition knows nothing of it. For an explanation of the facts, see below p. xii.

[32] This should be 1892. See *ante*, note 25.

[33] That this really was the case is proved by the fact that among the manuscripts which Mr. Petrovski sent to the Imperial Library in St. Petersburg during the autumn and winter of 1892-3, there are portions of at least two manuscripts, of which other portions are included in the Weber and Macartney Manuscripts. See *Journal*, As. Soc. Beng., Vol. LXVI (1897), pp. 241-2, also my *Report*, Part II, in Extra Number to *Journal*, ASB., Vol. LXX (1901), pp. 16-17 (No. 2, Pothî); also *Vienna Oriental Journal*, Vol. VII, p. 273.

[34] These, of course are not included in the Petrovski Collection of 1892-3 referred to in the preceding note.

[35] See *Journal*, As. Soc. Beng., Vol. LXVI (1897), pp. 213-4.

dated the 29th January 1907, which was read by M. A. Barth to the French Académie des Inscriptions & Belles Lettres in their séance of the 22nd March 1907, and which is published in the *Comptes Rendus*, pp. 162 ff. It gives an account of all the information which at present, and at this distance of time, appears to be obtainable at the locality of the discoveries itself. M. Pelliot relates (*loc. cit.* p. 164) that on the 21st January 1907 he went to visit the *Ming-oï* or rock-cut caves of Qizil to the north-west of Kuchar (see the Sketch Map.) On his return he took the more difficult hill route, where he met with a well-educated Turki, named Timur Beg, who was in charge of the copper mines of Kuchar. From this man M. Pelliot elicited some interesting information regarding the discovery of the manuscripts in question. His letter, translated from the original French, proceeds as follows (p. 165) :—

"From the time of my arrival at Kuchar, Berezovski had spoken to me about 250 bundles of Hindû manuscripts which had been found about a score of years ago, in the ruined grand stûpa of Qutluq Urdâ, a little to the west of Kuchar. These books, Berezovski told me, had been distributed in a series of small receptacles built into the very brick core of the stûpa; and some of them still remained in a certain Turki family which refused to sell them. Berezovski had this information from "his man" as he always called him, a shady person, treasure-seeker and sorcerer on occasion, well acquainted with the country, but a liar without an equal. I have caught him *in flagrante delicto* on several occasions, and as the places which were shown to me as the ancient receptacles of the book were little capable of ever having contained anything, I was convinced that, even if the discovery was true, at all events the informant, Mîr Sherif, had not been an eye-witness of it."

"Until my meeting with Timur Beg it had seemed to me little probable that we should ever hear much more about the discovery. But while I was conversing with him, he spoke to me, of his own accord, of books which had been found some time ago by treasure seekers at Qutluq Urdâ. There were about 25 bundles, each between two wooden boards, the whole in an unknown script, measuring about 0·30 by 0·10 metre; also one very large book was found in a bag. The treasure seekers, not knowing what to do with their booty, offered it to Timur Beg's uncle, Ghanizat Khoja, who was the headman of that part of the village. He, however, did not attach to the books any greater value, and thus little by little, being torn by the children, and exposed to neglect, they all got lost. No one suspected that these old papers could possess any value."

"The idea occurred to me that possibly the Bower Manuscript was one of the manuscripts of Ghanizat Khân. For this, however, I had no proof, nor even any serious indications. In fact, as I should explain, Bower was told that his manuscript had been found in one of the caves of the *Ming-oï* of Qum Turâ. This in itself is quite possible; for though, as a rule, the *Ming-oïs* have yielded only detached leaves, the Germans are said to have stumbled at Qizil on an almost complete text.[36] But in any case, it appeared to me very little probable that the particular grotto which had been indicated to Bower, and which, in the course of centuries, had been but little encroached upon by the sands, had yielded any manuscript. The find, if it was made at all in Qum Turâ, must have taken place in another grotto."

"But there is another possible solution. I asked Timur Beg whether he ever heard of any of the bundles having been sold to a foreigner. He replied that he had heard say that one of the servants of his uncle had once taken one or two bundles and sold them to the "Afghan" Qâdir Khân, who had resold them to an Englishman.[37] There is still, at the present day, at Kuchar a Qâdir Khân who, as a fact, is an English subject. People call him an Afghan, just as they call the Aqsakal an "Afghan," because he comes from the region of Peshawer. Is he the same man? I do not know; for, as I believe I had understood from Timur Beg that the Qâdir Khân in question was dead. If the truth of his story

[36] Dr. A. von Le Coq informs me (letter 29th October 1909) that it was a well preserved *pôthî* tied up between two wooden boards, consisting of a large number (about 60) of leaves in Brâhmî script, and Sanskrit language; also one leaf in Brâhmî script and an unknown language; measuring about 22 × 7 cm. It is shown in figs. 6 and 7, Chapter II, pp. xvii and xviii.

[37] This is a vague reference; but it cannot refer to Lieut. Bower, who is out of the question, but to Mr. Weber or to Mr. Macartney, or possibly to both. See below, page xv.

can be fully relied on, it would seem to afford us glimpses of the Bower MS. I am rather disposed to admit that solution, seeing that the manuscripts of Qutluq Urdâ are, on the whole, the only ones regarding which I have hitherto obtained some little more precise information. On the other hand, if Qâdir Khân owed his manuscripts to the theft of a servant, he would only too naturally prefer to attribute them to another source, and, from this point of view, the *Ming-oï* of Qum Turâ would be just what he required."

"But it is also possible that we have here a false tradition, that the sale to an Englishman is an invented story, and that the reference is perhaps rather to a text which Petrovski acquired and which may now be in St. Petersburg. We must not forget that in consequence of Bower's discovery, Petrovski and Macartney sent men into the country, and their enquiries, by arousing the attention of the natives, would tend to originate legends. All that I wish to say is that the traditional version of the discovery of the Bower MS. can be received only with a good deal of reserve, and that possibly the manuscript came from Qutluq Urdâ."

(xi) In a subsequent English letter, dated Peking, 10th July 1909, addressed to me in response to a request for further information, M. Pelliot wrote as follows :—

"Unfortunately I have not come across any new date since the time I wrote to the Academy the letter you allude to. [See No. x.] Qoutlouq Ourdâ is a ruined stûpa, lying about one mile to the west of the town of Kuchar, while the Qoum Tourâ *Ming-oï* is about 12 miles further west, on the left bank of the Mouzart Daria . . . . . I am quite at a loss to decide between the two versions I have collected for the discovery of the Bower Manuscript. It may just as well be true that they were unearthed in the cave Bower was shown to. But it seems to be a well-established fact that an important manuscript-find was made in the Qoutlouq Ourdâ stûpa some time before the arrival of Captain Bower. I really cannot say anything more." . . . . .

(xii) M. Pelliot's concluding remark in the preceding No. xi regarding the "well-established fact of an important manuscript find in the Qutluq Urdâ stûpa" is confirmed in a letter addressed to me by Dr. A. von Le Coq, dated the 9th October 1909, from which the following, translated from the German, is an extract :—

"That a very considerable find of manuscripts was made in a stûpa in Kuchar appears to me to follow from the narration of the Russian (Andijani) Aqsaqal in Kuchar, Chal Muḥammad. He showed me the pyramid-like structure near the town, north of the road to Qum Turâ, from which, some 20 years ago, some people extracted the largest find of manuscripts, which, so far as I know, had ever been made. Possibly the Bower Manuscript was part of that find. To native statements, as a rule, no weight attaches ; but this man was the most honest of all whom I came to know in that place."

(xiii) From the careful survey made by the French expedition it appears as I learn from M. A. Barth (letters of the 3rd June and 22nd October 1909), that there are four stûpas in the neighbourhood of the *Ming-oï* of Qum Turâ. Their distribution is shown in the following extract from a letter to me of Dr. M. A. Stein, dated the 3rd December 1909 :

"The Qum Turâ site, as far as I saw it on a gloomy winter day, consists of :

(*a*) the caves on the left river bank, in two groups, close together, cut into the barren outer hills ;

(*b*) a Kone Shahr, or "ancient city," about 1½ miles to the south, near the right bank of the river, containing the ruins of a large monastery with one stûpa in the centre, and another big stûpa ruin outside it to the north ;

(*c*) the Sarai Tam ruin, about 1¼ miles to the south-west of (*b*), on the left bank of the river, consisting of a massive enclosing wall about 55 yards square with a ruined stûpa in the centre, and a fairly well preserved Qumbâz in one corner.

"In addition I noticed some ruins, probably of temples, about 150 feet above the caves on a ridge of the left bank. These I had no time to visit, and hence cannot say whether stûpas could be distinguished among them."

That there was, however, a large stûpa among them, the fourth of the list, appears from a letter of Dr. A. von Le Coq, dated the 24th October 1909:

"Stûpas are there.... Bower's statements are likely to be correct; all the stûpas are more or less ruined. Qum Turâ, or 'the (old) building in the sand' is a modern small settlement which takes its name from an old (Buddhist) temple which stands on a gravelly alluvial flat [apparently Sarai Tam] on the bank of the river where it debouches from the valley. On the height of the eastern [left] bank there stands, unless I am much mistaken, the principal stûpa. In order to get to the *Ming-oï* one has to ride in the bed of the river (or on the ice). I should say the distance is about half a kilometer."

In a later communication from Dr. von Le Coq, on the 16th November 1909, the following distances are given:

"The distance from Qum Turâ to the Turâ [or the ruined building] on the ridge is about five kilometer [or about three miles]. We rode at the time over the ice: in the summer the distance may be a little greater. From the Turâ to the beginning of the caves I should say the distance is about 500 meters [or about 500 yards, see No. ii]."

On the basis of the above-given extracts from letters as illustrated by the Sketch Map, the Topographical Plan, and the View of Qum Turâ, an attempt may now be made to determine what, in all probability, would seem to have been the true find-place of the Bower Manuscript. In the first place, two misapprehensions must be removed which hitherto have prevented its recognition. It will be seen from the extracts Nos. x, xi and xii, that according to an admittedly well established native tradition, current in Kuchar, a large find of manuscripts was made in the Qutluq Urdâ stûpa; and it is there suggested that the Bower Manuscript may have formed part of that find. Again, in Nos. x and xi, a rival version of the tradition is referred to, according to which the Bower Manuscript was found in one of the caves of the *Ming-oï* of Qum Turâ. Now this rival version is not a native Kuchari tradition at all, but merely a mistaken view originally started by Bühler in his contributions to the *Vienna Oriental Journal*, Vol. V (1891), pp. 103 and 302, in which, after having read Lieutenant Bower's note (quoted in No. i), Bühler announced the discovery of the Bower manuscript to the learned world of Europe, as having been "obtained by Lieutenant Bower from the ruins of the ancient underground city of *Ming-oï*, near Kuchar in Kashgaria." On referring to that note, it will be seen that Lieutenant Bower made no such statement. He says explicitly that the manuscript was "dug out of the foot of one of the curious old erections" which stood "just outside (or "close to" as in No. iii) the subterranean city." Bühler's misrepresentation is, in the circumstances, easily enough explainable, but it suggested what Lieutenant Bower explicitly states in his letter (see No. ii) to be "a total misconception of the facts"; and unfortunately it has had the effect of obscuring the real facts to all subsequent investigators.

The correction of Bühler's misconception practically disposes also of the other misapprehension regarding the Qutluq Urdâ stûpa. As may be seen from Nos. ix, xi, and xii, that stûpa is situated close to the town of Kuchar itself, that is to say, only about one mile" (No. xi), or "about 5 li" (No. ix) to the west of that town, and north of the road to Qum Turâ; while the stûpa, from which the Bower Manuscript

was extracted, stands close to, that is to say "about 500 yards" (No. ii), or "about half a kilometer" (No. xiii) from the *Ming-oï* of Qum Turâ, and that *Ming-oï* itself is situated, according to Lieutenant Bower, "about 16 miles from Kuchar" (No. i), or according to M. Pelliot, "about 12 miles further west" (No. xi) from the Qutluq Urdâ stûpa, that is to say, about 13 miles from the town of Kuchar. Clearly the stûpa of the Bower Manuscript, and the stûpa of Qutluq Urdâ from which the Weber, Macartney and Petrovski manuscripts were obtained, are two entirely distinct structures.

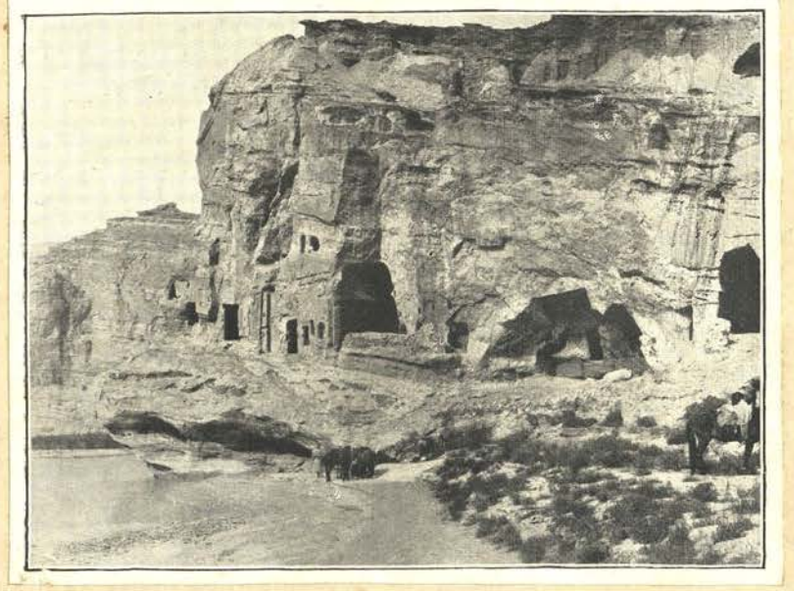
But the extracts, above given, furnish us with some further corroborative evidence. Lieutenant Bower tells us that his stûpa (*i.e.*, the stûpa close to the *Ming-oï* of Qum Turâ) was "about 50 feet high" (No. iii). On the other hand, the stûpa of Qutluq Urdâ, which is described by M. Pelliot as a "grand stûpa" (No. x), is stated by the Chinese Amban, who visited it at the end of the year 1894, to have been "about 10 *chang* (or about 100 feet) in height, and about the same dimension in circumference (No. ix). This "grand stûpa," therefore, in those days, was about twice the size of the stûpa of Qum Turâ. Again the stûpa of Qum Turâ, according to both Lieutenant Bower and Dr. von Le Coq, stands right upon the (eastern or left) bank of the river Shâhyâr (Nos. iii, xiii), or Mazart as it is also called (No. xi), while the stûpa of Qutluq Urdâ is described by Dildâr Khân, in his Urdû account, as standing "at the foot of a mountain" (No. vii), the reference apparently being to the "low barren hills," alluded to by Lieutenant Bower in the account of his march to Qum Turâ (No. ii). The topographical position of the two stûpas, therefore, is quite different. There is a further difference in the dates of the opening of the two stûpas. Lieutenant Bower obtained his manuscript early in 1890. Therefore the stûpa, in which it was found, was opened, at least, as early as that year. In fact, as will be shown presently, it appears to have been opened only a few days previously. On the other hand, the Qutluq Urdâ stûpa must have been opened in 1891, that is, about one year later than the Qum Turâ stûpa. For when Mr. Weber obtained his manuscripts in June 1892, he was told that they had been found "the year before" (Nos. iv and v), that is to say, in 1891. There was, therefore, an interval of about one year between the openings of the two stûpas. Between the year 1891 and the date of M. Pelliot's visit in 1907, there is an interval of 16 years. The native tradition, at the time of his visit to Kuchar, made the interval to be "about a score of years" (No. x). The same statement, "some 20 years ago" was made about the same time to Dr. von Le Coq (No. xiii). As to this discrepancy, the contemporary statement, made to Mr. Weber, is obviously more trustworthy than the vague statement, in round numbers, of a much later oral tradition, which had no longer an exact recollection of the date, and which, in any case, would be inconsistent with either date, 1890 or 1891. M. Pelliot's remark that the find in the stûpa was made "some time before the arrival of Captain Bower" (No. xi) would seem to be merely a deduction from the statement "about a score of years" in the native tradition, seeing that the latter would work out about the year 1887, or about four years earlier than Lieutenant Bower's visit. The tradition itself knows nothing about Lieutenant Bower. Lastly, there is a difference between the numbers of manuscripts which are reported to have been found in the two stûpas respectively. The Bower Manuscript is the solitary

manuscript which is said to have been found in the stûpa at Qum Turâ (No. iii). On the other hand, with regard to the stûpa of Qutluq Urdâ the uniform native tradition is that a large number of manuscripts were dug out from it (Nos. viii, xii), the number being sometimes given as 25, and at other times (no doubt, exaggeratedly) even as 250 (No. x).

The facts above set out make it quite certain that the Bower Manuscript was not found in the stûpa of Qutluq Urdâ, about one mile from Kuchar, but in a stûpa close to the *Ming-oï* of Qum Turâ, about 13 (or 16) miles from that town. But further, it seems practically certain that it was dug out from the stûpa, on the ridge above the caves, at the spot marked C on the Topographical Plan. For this stûpa alone can be said to be "close to" the *Ming-oï* or "just outside the subterranean city" (No. i), the other three stûpas at Kone Shahr and Sarai Tam being about 1½ to 2½ miles distant from the *Ming-oï*.

Having determined what in all probability is the true find-place of the Bower Manuscript, we may now attempt to determine the exact time when it was discovered by the native treasure-seekers of Kuchar. For guidance we have the following data, supplied by Captain Bower in the report of his travels in the *Geographical Journal* of the Royal Geographical Society, Vol. V (1895), pp. 252 ff., and illustrated by the annexed Sketch Map. At Kuchar, Captain Bower tells us, he halted several days, and while staying there, he received, as related in Extract No. iii, the visits of a Turki who gave him the manuscript and guided him to its find-place, the stûpa close to the main group of caves of the *Ming-oï* of Qum Turâ. He started on this expedition about midnight of the day on which the manuscript was brought to him (Nos. i, iii). He reached the *Ming-oï* at day-break (say, about 5 A.M., Nos. ii, iii) of the following day. Here he spent some hours in examining the stûpa of the manuscript, and some of the adjacent caves of the *Ming-oï*, of the appearance of which the accompanying photographs (Figs. 3 and 4), supplied by the kindness of M. Pelliot and Dr. von Le Coq, give us some idea. Having done so, Lieutenant Bower went on to Faizâbâd, where he spent the night. The next day, *i.e.*, the second day after leaving Kuchar, he marched down the banks of a canal to Charshamba Bazar, shooting on the way wild ducks that were on the canal.

Fig. 3.



View of a portion of the Ming-oï of Qum Turâ.

On the same day, or the day after, he reached Shâhyâr. On the 6th of March he left Shâhyâr on his return journey to Kâshgar, which he reached on the 1st of April. These are the only two definite dates mentioned by Captain Bower in the recital of this part of his tour.

He does not say how long he stayed in Shâhyâr, but as it was his second visit to the place, and as nothing that might have caused a longer detention is mentioned, it may be concluded that the 6th of March was the day after his arrival in Shâhyâr from his visit to the *Ming-oï* of Qum Turâ. On the basis of this count, it was the 2nd or 3rd of March, on which Lieutenant Bower received the manuscript, and on the midnight of which he started on his visit to the *Ming-oï*. Now Lieutenant Bower states (see No. ii) that the Turki, who brought the manuscript to him told him that he had dug it out "a few days previously," and that he "showed him where a hole had been *recently* excavated." It follows, therefore, that the discovery of the Bower Manuscript must have occurred a few days previous to the 2nd or 3rd of March, that is, on some day of the month of February of the year 1890.

Fig. 4.

View of the river Shâhyâr from the window of a cave of the Ming-oï of Qum Turâ.

Having passed in review the evidence for what is probably the true find-place of the Bower Manuscript, and for the exact time of its discovery, we may now proceed to sketch briefly the course of events connected with the discoveries and vicissitudes of the manuscripts called after the names of Bower, Weber, Macartney and Petrovski, so far as they may be deduced by means of a careful comparison and co-ordination of the statements quoted in the preceding extracts. There are some minor discrepancies in them; but they do not affect the main lines of the story.

In February 1890, two Turkis of Kuchar, searching for treasure, dug into the stûpas which stand near the *Ming-oï*, or system of rock-cut grottos, of Qum Turâ. In one of the stûpas, they discovered the birch-bark manuscript, which one of the two men on the 2nd or 3rd of March 1890, sold to Lieutenant Bower, and which is now known as the Bower Manuscript (Nos. i-iii). The partial success of this enterprise apparently suggested to a number of men of Kuchar the attempt to break into the neighbouring great stûpa of Qutluq Urdâ, which by its much larger size gave promise of the yield of much more valuable booty (No. vii). This enterprise, it appears, was executed some time in the early part of 1891. The story of the men as to what they found in the interior chamber of the stûpa seems never to have varied in its main lines from that year down to 1907, when it was repeated to M. Pelliot (No. iv of 1892, Nos. vii and viii of 1898, No. x of 1907). Nor is there any good reason to discredit it. Interior relic chambers do not uncommonly occur in stûpas of Eastern Turkestan, as has been observed by Dr. Stein in his *Ancient Khotan*, Vol. I, pp. 82 ff. Such

an interior chamber may be clearly seen, *e.g.*, in the subjoined view of the stûpa at Subashi (Fig. 5) to the east of Kuchar (see Sketch Map) from a photograph taken by Dr. Stein. A similar interior relic chamber in the Maurî Tim Stûpa, near Khânui, is shown in Dr. Stein's *Ancient Khotan*, p. 74, fig. 13. However, the only point of interest in the men's story is that they found a large number of manuscripts, enough to fill a "big basket" (No. viii). These manuscripts are said to have consisted of twenty-five "bundles," that is,

Fig. 5.

View of stûpa at Subashi.

Indian *poṭhîs* (see Fig. 6, p. xvii), each tied between two wooden boards, and written in a script unknown to the finders (No. x), that is, in a Sanskritic, or Brahmî, script. They were taken to the house of the Qâẓî, or headman, of Kuchar (Nos. vii, x), a Turki called Ghanizat Khân, the uncle of a man, called Timur Beg[38] (Nos. ix, x). In his house they lay about, uncared for, and suffering much injury at the hands of the children. In the meantime, Lieutenant Bower, on his return journey to India, having shown his acquisition to Messrs. Macartney and Petrovski in Kâshgar, and to Mr. Weber in Leh, these gentlemen had instructed their native acquaintances, or Aqsaqâls, to keep an outlook for similar discoveries with a view to securing them (Nos. iv, v, x). The presence of the "bundles" of manuscripts in the house of the Qâẓî soon became known generally in Kuchar. Among others the British and Russian Aqsaqâls in that town came to hear of it, and at once went to the Qâẓî's house to secure some portion of the find for their patrons. The British Agent, an Afghan merchant residing in Kuchar, named Qâdir Khân, obtained, only a couple of days after the manuscripts had been brought to the house of the Qâẓî, a few of them in two bundles, no doubt, by means of a gratuity given to the servant of the Qâẓî (Nos. viii, x). The manuscripts thus obtained he transmitted to his brother, Dildâr Khân, another merchant, acting as the British Aqsaqâl in Yarkand. The latter sold, in the following year, 1892, one of the two bundles to Mr. Weber, through Munshi Aḥmad Dîn. This bundle has since been known as the Weber Manuscripts. The other bundle Dildâr Khân carried to India, no doubt with the object of selling it there, but failing therein, he brought it back, in 1895, and disposed of it to Mr. Macartney in Kâshgar (Nos. vi, viii); and it has since been known as the Macartney Manuscripts. Similarly, the Russian Aqsaqâl in Kuchar, an Andijani merchant (perhaps the man Chal Muḥammad who was Dr. von Le Coq's informant; see No. xii), secured another bundle

[38] In No. viii the owner is called Yaqûb Beg. If this is not a mere error, Yaqûb Beg may have been a son of Ghanizat Khân, who may have been dead by that time.

of more or less injured manuscripts from the Qâẓî's house, which he transmitted to Mr. Petrovski in Kâshgar, and which now form the Petrovski collection in St. Petersburg. As to what became of the remainder of the manuscripts in the house of the Qâẓî, there is no certain information. The current opinion in Kuchar appears to be that, utterly neglected as they were in the house of the Qâẓî, they gradually got lost or destroyed. Some of them may, in the form of detached leaves, have subsequently found their way into the hands of Europeans; others may possibly, as Mr. Berezovski seems to believe (No. x), still yield to persevering search. To the former class may possibly belong some of the detached leaves, which were given to Captain Godfrey in 1895 apparently by some Yarkand traders, and which are said to have been "dug up near some old buried city in the vicinity of Kuchar." They belong to the collection which now bears the name of the Godfrey Manuscripts.[39]

The general truth of the native tradition respecting the condition of the manuscripts at the time of their discovery, and their treatment afterwards in the house of the Qâẓî, is fully confirmed by the appearance of the Weber, Macartney and Petrovski Manuscripts at the time of their reception. At the latter date, they consisted of more or less disorderly bundles of damaged manuscripts in which a number of leaves of different manuscripts were mixed up. Among the Weber and Macartney Manuscripts there actually were portions of manuscripts of which other portions are among the Petrovski Manuscripts.[40] This strikingly illustrates the ignorant neglect and careless treatment to which, according to Timur Beg's story (see No. x), the manuscripts were exposed in the house of his uncle. According to that story, in the original condition in which they were found, they appear to have been in more or less good order, each manuscript being tied up, in the ordinary fashion of an Indian *poṭhî*, between two wooden boards (see No. x, also No. vii). The condition, in which probably they were found, may be seen from the photographs (Figs. 6 and 7, pp. xvii and xviii) of a manuscript, which was found by Dr. A. von Le Coq in a grotto of the *Ming-oï* of Qizil. As a matter of fact, among the Macartney Manuscripts both boards of a manuscript were still preserved, though the manuscript itself was defective. Also the bundle of Weber manuscripts contained two single boards of different sizes, belonging to two different manuscripts, which manuscripts themselves were defective both in the size and number of their leaves.[41] It is probable that at the time these two manuscripts were found, they as well as their boards were in good order, and that they got into their present defective condition during their sojourn in the house of the Qâẓî. Similarly the Bower manuscript was found enclosed between two wooden boards (see Chapter II). Again, according to the native tradition reported to M. Pelliot (No. x), the dimension of the manuscripts was about $11\frac{1}{2}$ by 4 inches (0·30 *sur* 0·10 *metre*). As a matter of fact, the Weber and Macartney Manuscripts, in their original condition, measured roughly from $5\frac{1}{4}$ to $10\frac{1}{2}$ inches in length, and from $2\frac{1}{2}$ to $4\frac{3}{4}$ inches in breadth.[42] This is as near to the traditional statement as, in the circumstances of the case, we can reasonably expect it to be.

[39] See Journal, Asiatic Society of Bengal, Vol. LXVI (1897), Part I, p. 14, and Plates II and III.

[40] See the description of *pôṭhî*, No. 2 of set I, in my *Report on the British Collection of Central Asian Antiquities*, Part II, page 16; also *ante*, footnote 33, p. viii.

[41] See the description in the Journal, Asiatic Society of Beng., Vol. LXII (1893), Part 2, pp. 2, 5, 9, 32, and Vol. LXX (1901), Extra Number, pp. 8, 16.

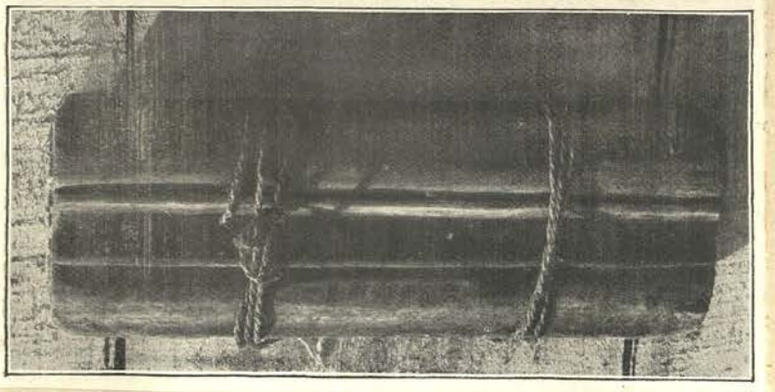
[42] See *ibidem*, Vol. LXII, pp. 9 ff., Nos. 1, 2, 5, 6, 7, 9; also Vol. LXX, p. 18, No. 7.

CHAPTER II.—DESCRIPTION OF THE BOWER MANUSCRIPT.

The term "Bower Manuscript" is not strictly correct. As will be seen from the sequel, the object in question is not really a single manuscript, but, in point of size, rather a combination of two manuscripts, a larger and a smaller. The larger manuscript itself, moreover, in point of subject matter is a complex of six smaller manuscripts, the distinction of which from one another is indicated also by their separate pagination. The Bower Manuscript, therefore, in reality is a collection of seven distinct manuscripts, or it may be called a collective manuscript of seven parts. The latter is the terminology adopted in the present edition; that is, Parts I-III, IV, V and VII, constitute the larger manuscript, while the smaller manuscript consists of Part VI.

The external form of the collective Bower Manuscript is that of the Indian *pôthî*.[43] A *pôthî* consists of a number of leaves, of a practically uniform oblong shape, generally enclosed between two wooden boards, and the whole held in position, or "bound", by a string which passes through a hole drilled through the whole pile. Unfortunately no photograph was ever taken of the Bower Manuscript in the condition in which it was found, or in which it was made over by the finder to Lieutenant Bower. But an idea of its appearance may be formed from Fig. 6, which shows a paper *pôthî*, tied up with a string between its wooden boards, exactly as it was found by Professor Grünwedel's expedition in a cave temple of the *Ming-oï* of Qizil.[44] In Fig. 7, the same *pôthî* is shown untied and unfolded.

Fig. 6



Pôthî found in the Ming-oï of Qizil. (*Unopened*).

The leaves of the Bower Manuscript are cut from the bark, or periderm, of the birch tree; those of a modern Indian *pôthî* are, as a rule, of paper.[45] Before the introduction of paper into India, which event probably coincided with the advent of the Muhammadans, the writing material for the purpose of literature was palm-leaf or birch-bark.[46] Palm-leaf must have been the original material of an

[43] From the Sanskrit *pustaka*, or rather *pustikâ*, book, applied at the present day to any book, written or lithographed or printed, Indian or European.

[44] See Sketch Map to Chapter I.

[45] Occasionally they are still made of palm-leaf, in Bihar, Orissa, and Southern India.

[46] On the local distribution, and other particulars, of these two materials, see my Epigraphical Note, in the *Journal* of the Asiatic Society of Bengal, Vol. LXIX (1900), Part I, pp. 93 ff.

Indian *pôthî;* for it was the shape of the palm-leaf which determined the narrow oblong shape of the leaves of the *pôthî*. The bark of the birch tree may be obtained in very large strips, about a yard long and eight inches broad. There is no apparent reason why these strips should have been cut into narrow oblong pieces in order to be used as the writing material of books. On the other hand, from the long narrow segments of the leaf of a palm tree none but strips, at most about a yard long and three inches broad could be cut. These, if used as writing material, necessarily determined the narrow oblong shape of the leaves of the *pôthî*. The birch tree (*Betula utilis*), the "Himalayan Birch," is indigenous in the extreme North of India (*e.g.*, in Kashmir), while the palm tree (Talipat, *Corypha umbraculifera*) is peculiar to the South of India. Hence the fashion of the Indian *pôthî* must have originated in the South of India, while the original "book" of the North of India must have been written on large strips of birch-bark. As a fact the oldest Indian "book" on birch-bark, the Dutreuil de Rhins Manuscript, which probably dates from near the beginning of our era, is written on such large strips. The Southern Indian fashion of the *pôthî* is, in many ways, more convenient for literary use; and as evidenced by the Bower Manuscript and by the other birch-bark manuscripts which have been discovered in Eastern Turkestan (see Chapter IV), it must, at a very early period, have made its way into Northern India, whence finally it was carried, by the spread of Buddhism, to Eastern Turkestan, nearly all the indigenous paper manuscripts of which exhibit the narrow oblong shape of the Indian *pôthî*. At a much later period, probably after the advent of Islam and its western culture, the fashion arose, within the birch-bark area of Northern India to use birch-bark in imitation of paper, and to give to birch-bark books the shape of the paper books of the West. The Indian *pôthî* shape of the birch-bark Bower Manuscript, therefore, is corroborative evidence of the great antiquity of that manuscript,—a point which will be discussed in detail in Chapter III.

Fig. 7.

The same Pôthî. (*Opened.*)

The birch-bark leaves of the Bower Manuscript, as already intimated, are of two different sizes. The leaves of Parts I-III, IV, V, and VII are considerably larger, both in length and breadth, than those of Part VI. The former measure about $11\frac{1}{2}$ by $2\frac{1}{2}$ inches; the latter, about 9 by 2 inches. Besides the size of the leaves, there is another point which differentiates the two portions of the collective manuscript from each other. The birch bark of the larger portion is of a quality much inferior to that

of the smaller portion (Part VI). The former is hard and brittle, and apt to break if roughly handled; while the latter is soft and tough and can readily be bent. The difference may be due to the age of the tree from which the bark was taken, as well as to the thoroughness of the process (probably boiling in milk or water) by which the bark was prepared for the reception of writing. Moreover, some of the leaves used in the larger portion were in a defective condition at the time when they were inscribed, while the leaves of Part VI were, and are still, in perfect order. For example, in Part I a large portion in the upper right corner of the third folio (see Plate III), affecting no less than six lines, had broken away, before the leaf was inscribed; for nothing of the text is wanting. Similarly, in Part II, large holes had broken into folios 25 and 26 (Plates XXVII and XXVIII), before they were written on. On the other hand, the defects in folios 9 and 12 of the same Part (Plates XIV and XVII) only occurred after those leaves had been inscribed; for some portion of the text is lost. But there is also another cause to which the defective condition of the leaf is occasionally due, *viz.*, exfoliation. Birch-bark, as writing material, is of varying thickness, consisting of several layers of periderm of extreme tenuity, numbering from two to twelve, or even more:[47] one layer by itself would be too tenuous to be inscribed. When the bark is properly prepared, the process renders the natural adhesion of the layers more durable; but when it is imperfectly prepared, or when it is taken from a too old tree, or from an unsuitable part of the tree, the surface layers are apt to flake off, when the bark becomes thoroughly dry. In that condition, a leaf is unsuitable for writing. This may be illustrated by the blank reverse of the fourth folio in Part IV (Plate XLI), which distinctly shows the surface in process of exfoliation; and it was, no doubt, for that reason that the scribe abstained from writing on it. For the same reason, apparently, the obverse of the fourth folio of Part V (Plate XLVI) was left blank.[48] On the other hand, occasionally exfoliation took place after the leaf had been inscribed. Thus on the left of the reverse side of the thirty-third folio (Plate XXXIV)[49] of Part II, about one-fourth of the surface layer has flaked off, carrying with it a large portion of the text; and the same injury has befallen a smaller portion of the reverse of the twenty-ninth folio (Plate XXXI). On the obverse side of the sixth folio of Part V we have another example of the same phenomenon; and in the case of folio 1 of Part VII (Plate LIII) the whole of the inscribed top layer of the obverse side has flaked off. In the third place, much of the bark, used in the larger portion, is full of faults in its texture. It appears to have been taken from an unsuitable part of the tree, producing a rough and knotty surface, unserviceable for writing. This may be seen by reference, *e.g.*, to the reverses of the first folio of Part II (Plate VI) and the second folio of Part IV (Plate XXXIX), about one-half of which has been left blank. It is

[47] Thus, of the five folios of Part I, the first consists of two layers, the four others of four layers each (Journal, As. Soc. Beng., Vol. LX, 1891, p. 136). Of the five folios of Part IV, the second has at least twelve, and the other, four layers each (*Indian Antiquary*, Vol. XXI, 1891, pp. 129, 130). Of the four folios of Part VI, the first has three layers, the third, six, and the two others, four each. Of course with good birch-bark it would not have been necessary to have a large number of layers to render the bark inscribable: it was the inferior quality of most of the bark which prevented a separation of the layers in unlacerated portions of sufficient dimensions to admit of being used as writing material (see *Journal*, As. Soc. Beng., Vol. LX, 1891, Part I, p. 137).

[48] The blankness is not due to the spots; that need not have interfered, as may be seen from the obverse of folio 2 of Part III (Plate XXXVI).—The leaves and plates of Part V are wrongly placed; for "Leaf 6, Plate XLVIII" read "Leaf 1, Plate XLIII", and shift the others accordingly.

[49] The number 33 which is seen on the peeled off surface on Plate XXXIV is not original: it was inscribed by myself for guidance.

also illustrated by the fact that sometimes when the scribe attempted to write across a fault, his letters would form only very badly, as, *e.g.*, in Part I, folio 5*b*[9] (Plate V), where the syllable *lâ* (of *élâ*) is almost illegible; or they would not form at all, and the writer was obliged to abandon a half finished letter, and trace it anew on the other side of the fault, thus leaving a more or less extended gap in his line. Thus in Part I, folio 3*a*[7] (Plate III) we have *vimi*[*śa*]*śró*, folio 3*b*[6], *jí*[*va*]*vitukâmaḥ*, folio 5*b*[2] (Plate V), *vya*[*va*]*váyáchcha*, where the abandoned half-finished letters are indicated by being placed within brackets (Journal, As. Soc. Beng., 1891, Vol. LX, Part I, p. 137). Other examples are in Part II, fols. 7, 8, 22, 27, 29, etc. (Plates XII, XIII, XXIV, XXIX, XXXI), in Part III, folio 3 (Plate XXXVI), and in Part V, folios 2 and 6 (Plates XLIV and XLVIII), which show large uninscribed places. None of these defects is seen in the bark of Part VI, which is of the proper texture, and has been properly prepared.

The fact of the larger portion of the Bower Manuscript being written on birch-bark of such an inferior quality, of course, suggests the enquiry as to what may have been the cause of it. So much seems obvious that, as Kashmir and Udyâna are the lands of the birch and birch-bark, the scribes (on their number, see Chapter III) of the larger portion of the Bower Manuscript would not have had recourse to an inferior quality of bark, if at the time of writing it, they had not been, for some reason, in a position which made it impracticable for them to procure a supply of good bark. The most obvious explanation that suggests itself, of course, is that when they wrote their manuscript, they were already settled in Kuchar, where fresh birch-bark prepared for writing was not readily procurable, for which reason they were reduced to the necessity of using up what inferior portion remained to them of the store of birch-bark which they may have originally brought with them from their home in north-western India. But by the time that Part VI came to be written, a fresh supply of good and well-prepared bark had been procured.

One of the indications of the collective character of the Bower Manuscript, as has been stated, is the mode of pagination which it exhibits. For the leaves of each Part are numbered separately, so far as can be judged from the numbering where it is preserved. In Indian *pôthîs* the practice is to number, not the pages, but the leaves; and the numbers are placed on the left-hand margin, either on the obverse or the reverse side of the leaf. In northern Indian manuscripts it is always the reverse side which is thus numbered, while in southern manuscripts, it is the obverse.[50] In Parts IV and V, the margins are so imperfectly preserved that it must remain uncertain whether they ever bore any numbers. The practice of numbering the folios, however, is so general in Indian manuscripts that, on the whole, the probability is in favour of its having once existed in those Parts at the time when the margins were entire. In Parts I—III and VII the margins of most leaves are fairly well preserved, and they show the usual pagination on the reverse side of the leaf, thus pointing to a northern locality as their place of origin. Part VI, the margins of which are well preserved, shows pagination throughout; and, what is noticeable, the numbers are on the obverse side of the leaves. That fact points to a southern place of origin, and this indication is confirmed by others which will be fully discussed in Chapter III.

[50] See the *Vienna Oriental Journal*, Vol. VI, p. 261, quoted in Chapter III, p. xxxii.

The total of the existing leaves of the Bower Manuscript is fifty-one. But unfortunately the more important portion of it, Parts I—III, which treats of medicine, is incomplete. Part I ends quite abruptly with the fifth folio. How many more may have completed the text, it is impossible to conjecture from the context. The existing five leaves are numbered consecutively from 1 to 5. The obverse of the first leaf, as usual in Indian *pôthîs,* is left blank. In the left-hand margin of the reverse of the third leaf, there appear, below the ordinary pagination 3, two other signs of doubtful value. If they are to be read as separate numeral figures, they might be 51; or if they are to be read as a single figure, it might be an imperfectly (*i.e.*, discontinuously) written 40 or 70. But in either case their purport is a puzzle.[51] Part II also is a fragment; for it ends, apparently abruptly, with the 33rd folio somewhere in the fourteenth chapter. Moreover, the two final chapters, the fifteenth and sixteenth, which are announced in the introduction (verses 8 and 9, p. 77) are entirely missing (see note 497 on p. 180*b*). In addition, the entire folios 20, 21 and 30, and the major portion of folios 16 and 17 are missing. Also, as previously stated (p. xix), smaller portions are missing, by fracture in folios 9 and 12, and by exfoliation in the reverses of folios 29 and 33. The total number of the existing leaves, inclusive of the two fragmentary folios 16 and 17, is thirty. In the case of most of these existing leaves, *viz.*, in folios 2—10, 12, 13, 15, 22—26, 31 and 32 (total 19), the ordinary pagination is fully preserved. It is only partially preserved in the five folios 16, 18, 19, 28, 29; and it is entirely lost, by fracture or exfoliation of the margin, in the six folios 1, 11, 14, 17, 27, 33. On folio 13 (Plate XVIII) there is an indistinct mark between the figures for 10 and 3, apparently the cancellation of another wrongly inscribed figure. The pagination is placed as a rule, in the middle of the margin, but in folios 25, 31, 32 it appears in the top of the margin, facing the third or fourth line of the text; and it must have occupied the same position on folios 1, 11, 27, where the top of the margin is mutilated.[52]

Part III, again, is a mere fragment. Its commencement is marked, as usual, by the sacred symbol of *ôṁ* on the obverse of the first leaf; but it breaks off abruptly on the obverse of the fourth leaf. But the noteworthy circumstance is that it breaks off, not at the bottom, but in the middle of that side of the leaf. This circumstance certainly suggests that the original scribe left off writing at that point, and never completed his work. Subsequently, the manuscript came into the possession of the writer of Part IV, who commenced the writing of that Part on what was then the blank reverse of the fourth folio of Part III. Ultimately the whole manuscript, that is, the unfinished Part III and the subsequently added Part IV, came into the possession of a third person, *viz.*, the writer of Parts V and VII, who proceeded to write a remark of his own on the space left blank by the original writer on the lower portion of the obverse side of the fourth folio of Part III (Plate XXXVIII). This curious case will be the subject of further consideration with additional details in Chapter III (p. xxxvi), where it will be shown that the writer of Part III must have written also Parts I and II. In connection with this latter circumstance the query suggests itself whether Parts I and II, no less than Part III, might not have been incomplete at the time when Part III came into the

[51] The figures, or figure, cannot well refer to the number of the corresponding verse in the text, as doubtfully suggested in note 57 on p. 5 of my edition.

[52] The numbers marked on the reverses of folios 17, 21 and 33 are not original, but were inscribed by myself for guidance.

possession of the writer of Parts V-VII; that is to say, that already at that time Parts I and II extended no further than they do at present. It might be surmised that the scribe who made the copies of Parts I-III died before he had finished his task, and that his unfinished copies passed on, in turn, to the writers, or owners, of Part IV and Parts V and VII. There is nothing in the Parts concerned to decide one way or the other about this hypothesis, but in any case the hypothesis has no concern whatever with the losses of fols. 21, 22 and 30 of Part II, or the fractures (*e.g.*, of fols. 16 and 17) and exfoliations which have been referred to. For injuries of an exactly similar kind are observable in every one of the Parts of the Bower Manuscript, with the exception of Part VI which is written on birch-bark of a superior and durable quality. All these injuries occurred at a date subsequent to the hypothetical transmission of Parts I and II to its later owners. The second of the four folios of Part III is the only one which bears pagination. In the others the margin is defective.

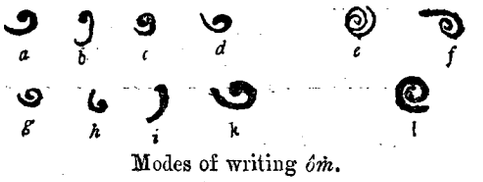
Of Parts IV and V, which are two tracts on divination, the former is practically complete,[53] while the latter seems to be considerably defective (see Chapter VIII). Neither of them shows any pagination. As they are very small manuscripts, of five (strictly four and a half) and six folios respectively, it is possible that they never had any; but as the margins are more or less defective, the numbers may be lost; and this alternative seems more probable. The obverse of the first leaf of Part V is blank, just as in the case of Part I. Its reverse is inscribed only with the introduction to the treatise, which does not cover the whole of its surface. It bears only five lines, and there is a blank space left, sufficient for, at least, one additional line: all the other leaves have six or seven lines to the page.

Part VI, which is a treatise on a charm against snake bite, is complete. Being written on a superior quality of birch-bark, it is the best preserved portion of the Bower Manuscript. The left-hand margins of all its four folios are in good condition, and bear the pagination, 1 to 4, on the obverse sides. The manuscript commences with the usual symbol for *ôṁ* on the obverse of the first leaf, and ends with the usual Buddhist terminal salutations and the double stroke (Chapter IV, p. xxxviii) on the top of the reverse of the fourth folio.

Part VII, which contains a portion of the same charm against snake bite (see Chapter III, pp. xxx and xxxvi and Chapter VIII) is defective. It consists of two, much damaged, leaves, the first of which, on its reverse side, bears the pagination 1. The obverse has lost its inscribed surface layer of bark (p. xix), and with it the commencement of the charm. The pagination of the second leaf is lost with the broken-off margin.

Indian manuscripts, or records, as a rule, commence with some benedictory word such as *siddham*, success, or *svasti*, hail, or with the sacred particle *ôṁ*. The last mentioned is almost universally used at the present day. It may be either written in full, or indicated by a symbol. The latter takes the form of a spiral which may turn either to the right or the left (Fig. 8) and which is probably a conventional representation of the sacred *śaṁkha* or conch shell. The dextrorse form may be seen on the first leaf of Part I (Fig. 8*a*), Part II (Fig. 8*b* and *c*), and Part III (Fig. 8*d*), while the sinistrorse form appears on the first leaf of Part IV (Fig. 8*e*), and

Fig. 8.



Modes of writing *ôṁ*.

[53] On Part IV see my article in the Journal, ASB., 1892, p. 129.

Part VI (Fig. 8*f*). In Parts V and VII it is lost through the damage suffered by their first folios. In all the Parts, except the second, the symbol occupies the usual position facing the first line of the text; but in Part II it appears in the more unusual position, on the left-hand margin, opposite the third line of writing, exactly as it is seen in the two copper-plate grants of Ananta Varman, dateable probably in the sixth century A.D. (fig. 8*g*, *h*), shown in Dr. Fleet's *Gupta Inscriptions*, pp. 220 and 226, Plates xxxB and xxxiA. Among the dated northern Indian epigraphical records of the Gupta period, the earliest known examples of the dextrorse form of the symbol are those of the year 448-9 A.D. in a stone inscription of Kumâra Gupta I (Fig. 8*i*, see *ibid.*, p. 45, Plate viA), and of the year 493-4 A.D. in a copper-plate grant of Jayanâtha (Fig. 8*k*, see *ibid.*, p. 120, Plate xvi). The earliest known example of the sinistrorse form occurs in a copper-plate grant of Mahâ-sadêvarâja, of an unknown though early date (Fig. 8*l*, *ibid.*, p. 198, Plate xxvii), and apparently, though mutilated, also in the Bodhgayâ inscriptions, of 588 A.D. (*ibid.*, Plate xliA and B). Of course, these dates are not sufficiently numerous to settle the exact beginning and end of the period of the use of the two forms; but on the whole the sinistrorse form seems to be somewhat later in origin. Curiously enough, the symbol for *óṁ*, in its dextrorse form, is found also on the obverse side of the 32nd leaf of Part II, on the left margin, opposite the second line of writing. How it comes to be there is, at present, not apparent.

As already observed, the typical Indian *pôthî* is provided with a hole for the passage of the binding string. At the present day, the hole is placed exactly in the middle of the leaves; and it has been so during many centuries past. In the Bower Manuscript the hole is placed in the left side, about the middle of the left half of the leaf; about $3\frac{1}{4}$ inches from the left margin of the larger, and $2\frac{1}{4}$ inches, in the case of the smaller folios. There are reasons to believe that the latter practice was that which prevailed in ancient India. In the old Indian copper-plate grants, the copper leaves are strung together on a copper ring which passes through a hole in the left side of the leaves.[54] The oldest known copper-plates of this kind are those of the Koṇḍamudi grant of Jayavarman (*Epigraphia Indica*, Vol. VI, p. 316) and the Pallava grants of King Śivaskanda Varman (*ibid.*, Vol. I, pp. 4-6, 397; Vol. VI, p. 84), which, on palæographic and linguistic grounds, must be referred to the second and third centuries A.D. respectively.[55] They have their ring-hole near the middle of the left half-side. They are all South Indian grants; and seeing that, as already pointed out, the oblong form of the

[54] This is the general practice; but there are exceptions in various directions. Thus exceptionally the hole is found in the bottom margin. A very old example, from the third century A.D., is the Pallava grant of Queen Châruḍêvî (*Epigraphia Indica*, Vol. VIII, p. 141). Two other examples of the 7th century are the Chiplun grant of Pulikêśin II (*ib.*, Vol. III, p. 52), and the Nausârî grant of Śryâśraya (*ib.*, Vol. VIII, p. 232). Occasionally there are two holes at the bottom, *e.g.*, in the 5th century the Ganesgad grant of Dhruvasêna I (*ib.*, Vol. III, p. 320) and the Mâliyâ grant of Dharasêna II (Fleet's *Gupta Inscriptions*, No. 38, p. 168, Plate xxiv); in the 7th century the Saṁkhêḍa grants of Dadda III (*Epigraphia Indica*, Vol. II, p. 20 and Vol. V, p. 40), and the Nogawa grant of Dhruvasêna II (*ib.*, Vol. VIII, p. 192). Another early practice, which however appears to be limited to a particular Central Indian province, is to place the hole in the top margin of the plates, as in the Khôh grants of Hastin and other princes (Fleet's *Gupta Inscriptions* Nos. 22, 25, 27, 28, 30, 31, Plates xiii, xv, xvii, xx). Lastly the hole is occasionally found on the right side. The earliest example of this appears to be the Paiṭhân grant of the Râshṭrakûṭa king Gôvinda III, of 794 A.D. (*Epigraphia Indica*, Vol. III, p. 106). But the overwhelmingly favourite practice throughout ancient India, and at all times, is to place the hole on the left side.

[55] These grants are written in Prâkrit, and the spelling in Jayavarman's grant (single for double consonants), as Professor Hultzsch has pointed out (*Epigraphia Indica*, Vol. VI, p. 316) is exactly like that in the records of the Andhra kings Gautamîputra and Vaśishṭhîputra, whose dates are c. 117-137 A.D. The spelling in Śivaskanda's grants has double consonants, but the writing otherwise resembles that of Jayavarman's grant. Accordingly they can be dated, at most, about a century later

earliest birch-bark *pôthîs* of Northern India, as seen in the Bower Manuscript, is an imitation of the palm-leaf *pôthî* of Southern India, it may be concluded that the placement of the string-hole in southern manuscript *pôthîs* was the same as in the southern copper-plate grants, and that the practice of placing the string-hole in the middle of the left half of the manuscript was adopted by the northern scribes from their southern brethren, whom, in fact, they imitated in the whole mode of fashioning the *pôthî*. All the earliest birch-bark manuscripts of the fourth and fifth centuries show their string-hole on the left side. But as birch-bark (as well as palm-leaf) is a more or less fragile material, the practice soon arose for the greater safety of the leaves, to make two holes, in the right and left halves, at corresponding distances from the right and left margins. The earliest known examples of this practice are presented in the Horiuzi Manuscript (see *Anecdota Oxoniensia*, Vol. I, Part III, Plate I) and the two Nepalese manuscripts of the Cambridge Collection, Nos. 1702 and 1409 (see Bendall's Catalogue, Plate I, Figs. 1 and 2), all of which probably belong to the sixth century. Still later, the practice arose of replacing the two holes by one hole in the middle of the leaves. The existence of this practice is recorded by Alberuni in the eleventh century, who says (Professor Sachau's Translation of Alberuni's India, Vol. I, p. 176) that "the Indians bind a book of palm-leaves together by a cord on which they are arranged, the cord going through all the leaves by a hole in the middle of each." The hole was not at first in the exact middle, but—probably a modified survival of the ancient practice—slightly more to the left, as seen, *e.g.*, in the Nepalese manuscript No. XXI (Palæographic Society), which is dated in 1015 A.D. Still later, and in the present day, the hole appears in the exact middle of the leaves. The peculiar position of the string-hole, in the middle of the left side of the Bower Manuscript, therefore, is an evidence making for the extreme antiquity of the manuscript.[56]

Unfortunately it has never been recorded in what condition the Bower Manuscript was when it was received by Colonel Waterhouse in Calcutta in September 1890. When it came into my hands in February 1891, the leaves of the *pôthî* were enclosed between its two wooden boards, and a string run through them. In order to examine the leaves, I cut the string, and, on doing so, discovered that they were not arranged in their proper order, but that the leaves of the several parts were mixed up (see *Proceedings*, Asiatic Society of Bengal, 1891, p. 55). How they came into this state of disorder is not known. It does not seem probable that they were so originally when the manuscript was discovered by its Kuchari finders. The people who enshrined it in its receptacle in the stûpa may be assumed to have been able to read it; and they would not have enshrined it in a disorderly condition. But from the time of its discovery, it passed through the hands of, at least, four different persons, all of whom may be assumed with certainty to have cut or unloosed the string to satisfy their curiosity, and none of whom knew, or could read the characters. In the case of Babu Sarat Chandra Das this is certain; for he stated himself to Colonel Waterhouse who had first given him the manuscript to examine, that he had failed to decipher it (see *Proceedings*, As. Soc. Beng., 1890, pp. 222-3). Moreover two of the leaves were photographed (see *ibid.*, Plate III) by Colonel Waterhouse, before ever the manuscript came into my hands. It may, therefore, be

[56] Revised from the statement in my *Report on the British Collection of Central Asian Antiquities* in Extra Number 1 to the Journal, As. Soc. Beng., Vol. LXX, Part I, for 1901, pp. 7, 8.

concluded with good reason that the disorderly condition of the manuscript arose only in the course of its passage through the several hands; and it seems not at all improbable that the serious damage done to the folios 16 and 17 of Part II may be due to incautious handling by the original Turki finders in Kuchar. After each examination the leaves seem to have been bound together again by a string, whether the same original string or any other may be doubtful. That they were in this bound condition when they reached the hands of Colonel Waterhouse seems to be expressly stated in the original report, published in the November *Proceedings* of the Asiatic Society of Bengal (1890, p. 223.)

CHAPTER III.—THE SCRIPT, THE SCRIBES, AND THEIR USAGES IN THE BOWER MANUSCRIPT.

A glance at the Tables which illustrate this chapter shows at once that all the seven Parts of the Bower Manuscript are written in an essentially identical script. Considering the fact, which will be proved in the sequel, of a diversity of scribes, the identity of their script is strikingly shown by the occurrence of the same slight variations in the forms of such consonants as *k*, *r* and *s* (Table I), and such vowels as *i*, *u*, and *ú* (Table II, Nos. 5, 7-10). This script is that which prevailed in Northern India from the fourth to the sixth centuries A. D. (both inclusive). It is now generally known as the Gupta script, because its prevalence coincided with the rule of the (Early) Gupta Emperors in whose epigraphic records it is employed. Most of these records, inscribed during the period of the Gupta Empire, are collected in the third volume of the *Corpus Inscriptionum Indicarum*.[57] The facsimile Plates, accompanying that volume may be consulted for the purpose of comparing the script used in the Gupta records with that seen in the several Parts of the Bower Manuscript.

During the period of approximately three centuries of its prevalence the Gupta script shows two distinct types, a southern and a northern, their areas being separated by a line running in a north-easterly direction, roughly between N. Lat. 24° and 22°. At Mandasor (Lat. 24° 3′), Eran (Lat. 24° 5′), and Udayagiri (Lat. 23° 32′), there exist inscriptions, side by side, in both types of the script. From the dates of these inscriptions[58] it will be seen that, in every case, the records of the southern are earlier than those of the northern type,—a circumstance which points to the gradual advance southwards of the fashion of writing in the northern style. For practical purposes the most useful test for distinguishing the two types is the form of the letter *m* (Fig. 9). Here (*a*) shows the original form of the letter, in the so-called Aśoka script. Gradually the curve at the base was flattened, and the point of crossing shifted, more or less, to the right. In this form (*b*) the character was preserved in the southern type of the script. In the north-west of India the tendency of straightening the curves was more pronounced. At first it affected only the right side of the letter. This side was made quite straight; and in consequence thereof it was entirely severed from the crossing point. Thus arose the earlier northern Gupta form (*c*). Soon also the left side was straightened, producing the alternative form (*d*). In these two forms

Fig. 9.

Forms of the letter *m*.

[57] Volume III, *Inscriptions of the Early Gupta Kings and their Successors*, edited by Dr. J. F. Fleet, C.I.E., in 1888. A few additional inscriptions, discovered after that date are published in the *Epigraphia Indica*. These two publications are quoted in the sequel as F.GI., and E.I. respectively.

[58] Mandasor, northern type, F.GI., Nos. 33, 34, 35, dated c. 530-533 A.D., and southern type, F.GI., No. 18, dated 473, A.D. Eran, northern, F.GI., Nos. 19, 20, 36, dated 468, 484, 508 A.D., and southern, F.GI., No. 2, dated 370 A.D. Udayagiri, northern, F.GI., No. 61, dated 425 A.D., and southern, F.GI., No. 3, dated 401 A.D.

TABLE I ALPHABET

	PART I		PART II		PART III		PART IV		PART V		PART VI		PART VII	
1 A														
2														
Ā														
I														
Ī														
U														
Ū														
Ri														
E														
Ai														
O														
Au														
1 K														
2														
Kh														
G														
Gh														
Ṅ														
Ch														
Chh														
J														
Jh														
Ñ														
Ṭ														
Ṭh														
Ḍ														
Ḍh														

Face page xxvi.

TABLE I ALPHABET

	PART I		PART II		PART III		PART IV		PART V		PART VI		PART VII	
Ṇ														
T														
Th														
D														
Dh														
N														
P														
Ph														
B														
Bh														
M														
1 Y														
2														
1 R														
2														
L														
V														
1 Ś														
2														
Ṣ														
1 S														
2														
H														
Ḥ														
Ḥ														
Ḥ														
Ṁ														

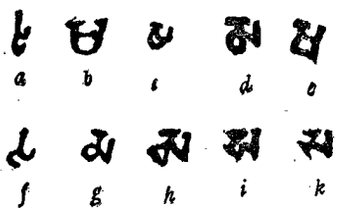
Face page xxvii.

the character for *m* prevailed throughout the Gupta period (Table I), gradually spreading eastward over the whole of Northern India. From the second of the northern Gupta forms of *m*, developed, at a later time, the Nâgarî form (*e*), and its ringleted variety (*f*), by the production of the right lateral below the base line.

The origin of the northern form of the Gupta *m* must be placed in the earlier half of the fourth century A.D. The starting point of the Gupta empire (Pâṭaliputra) was in the East. On the coins and in the records of Samudra Gupta the older form of *m*, with its curved sides (Fig. 9, *a b*) is still exclusively prevalent. But with his son Chandragupta II, who added the West to the empire, a total change takes place. All his coins and records show only the forms of *m* with straight sides (Fig. 9, *c d*). He commenced to reign about 375 A.D.; and he completed his conquest of the West about 395 A.D. His earliest known dated inscription of 407 A.D. (F.GI., No. 7, p. 36) shows the straight-sided *m*. Its locality Gaḍhwâ, Lat. 80° 38′, is just within the eastern area. Another of his inscriptions, within the western area, at Mathurâ, Lat. 77° 43′, which also shows the straight-sided *m* (F.GI., No. 4, p. 25, Plate iii A) is mutilated and hence undated; but it may be some twenty years older. Anyhow, the fact that the straight-sided *m* shows no signs of a gradual origination or introduction, but with Chandragupta's western conquests, all at once, entirely supersedes the older curved-sided form of *m* in the records throughout the northern portion of the Gupta empire, proves that, at the time of that conquest, it must have been the established and prevailing fashion of writing *m* in the north-west of India. The beginning and growth of that fashion in the North-west itself, therefore, may with good reason be placed in the earlier half of the fourth century, though, of course, in calligraphic records of a particularly ornate kind, such as the Bijayagaḍh inscriptions of about 372 A.D. (F.GI., Nos. 58, 59, pp. 251-2, Plate xxxvi B, C), the old form of *m* with its angular or curved sides, might tend to survive for some longer time. The only form of *m*, prevailing throughout the whole of the Bower Manuscript, in its calligraphically as well as cursively written portions, is the earlier of the two north-western forms, with its right side straight, but the left side twisted (Fig. 9, *c*; and Table I). So far, therefore, the graphic indications of the manuscript point to some time within the fourth century A.D. At any rate, they need not carry its date back of that century.

The northern type of the Gupta script, again, is divisible into two distinctly marked varieties, an eastern and a western. With regard to this division the most useful test letter is the character for the cerebral sibilant *sh*, as compared with the character for the dental sibilant *s*. The original forms, in the Aśoka alphabet, of these two characters are shown in Fig. 10, *a* and *f* respectively. The form of the former was soon modified, as in (*b*), by closing up the lower semicircle. In the East, gradually that semicircle was made to bulge out on the left, as in (*c*), and finally reduced to a small ringlet, as in (*d*), while in the West it was simply more or less angularized, as in (*e*). On the other hand, in the case of the dental *s* (*f*), its basal curve was angularized in the East, and at the same time its tail closed up to form a ringlet, as in (*g*), while in the West the whole character was angularized, a triangle taking the place of the ringlet, as in (*h*). The final result of

Fig. 10.



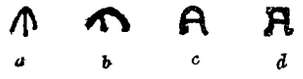
Forms of the cerebral and dental sibilants.

these modifications was, in the East, to cause the forms of the cerebral and dental sibilants, (*d*) and (*g*), to resemble each other so closely as to make them practically indistinguishable, while in the West the forms of the two sibilants remained quite distinct. It may be added that the western form of the dental sibilant occurs in several slightly differing variations, shown in (*h*), (*i*) and (*k*), none of which, however, affects it distinctive character of angularity.

The boundary of the western and eastern areas runs roughly along E. Long. 81°. At Kausambhî (Long. 81° 27′) we have inscriptions in both varieties of the northern Gupta type side by side: the western variety in the Pâlî land-grant (E.I., Vol. II, p. 364, l. 4, *yathaisha*), the eastern in the pillar inscription of Samudragupta, now in Allahabad (F.GI. No. 1, p. 1, Plate i), and in the Kôsam image inscription (F.GI. No. 65, p. 266, Plate xxxix C). Similarly, we find the western variety in the image inscription of Dêôriyâ (Long. 81° 51′, F.GI. No. 68, p. 271, Plate xl B), and close by, the eastern variety in the image inscription of Mankuwâr (Long. 81° 52′, F.GI. No. 11, p. 45, Plate xii A), and in the inscriptions at Gaḍhwâ (Long. 81° 18′; F.GI. Nos. 7, 9, 64, 66, pp. 36, 40, 264, 267, Plates iv B,D, and xxxix B,D).[59] As the Nepal valley lies, within the eastern area, all the Nepalese inscriptions at, or near, Kâtmândû (Long. 85° 71′) exhibit the eastern cerebral *sh* (Fig. 10, *d*), but exceptionally they preserve the distinction of the two sibilants by using the western angular dental *s* (Fig. 10, *h*).[60] Throughout the whole of the Bower Manuscript, the two sibilants appear in the western variety of the northern Gupta type, as may be seen by referring to Table I. This fact limits the country of origin of the manuscript to some part of north-western India; and as will be shown in the sequel the probability is that Parts I-III were written in the extreme north, and Parts V-VII, in the extreme south of that portion of India, or rather (p. xxxvi) by scribes coming from those localities.

The western variety of the northern type of the Gupta script itself possessed two sub-varieties. The distinctive feature of these sub-varieties is their different way of writing the palatal sibilant *ś*, either with a curvilinear or a straight-lined top. The successive stages of development of the form of this sibilant are shown in Fig. 11. Originally, in the Aśôka script, it had the form (*a*). Gradually the medial perpendicular line assumed a slanting position as in (*b*), till finally, in the Indo-scythic period, in the Kushana script of the second century A.D., it became more or less horizontal, as in (*c*). Somewhat later, apparently in the early Gupta period, in the fourth century A.D., the alternative form (*d*) arose, which flattened the rounded top into a straight line. These two forms of the palatal *ś*, the round-topped and the flat-topped, however, were not restricted to a particular area, or a particular period of time. They existed contemporaneously during the Gupta period, and in the same common area. An instructive example is the group of Mandasôr inscription of Yaśôdharman (F.GI. Nos. 33, 34, 35, pp. 142, 149, 150, Plates xxi B,C, xxii), which were written by the same scribe, named Gôvinda (*ib.*, p. 146), about 533 A.D.

Fig. 11.



a *b* *c* *d*

Forms of the Palatal Sibilant.

[59] Exceptionally the eastern variety is found in two inscriptions as far west as Mihraulî (Long. 77° 14′; F.GI. No. 32, p. 139, Plate xxxi A), and Udayagiri (Long. 77° 50′, F.GI. No. 6, p. 34, Plate iv A).

[60] See *Indian Antiquary*, Vol. XI, p. 163 ff. The two sibilants may be seen in juxtaposition in l. 13 (*kâryyêshu sadvi*) of No. 3, p. 167.

TABLE II VOWELS

	PART I		PART II		PART III		PART IV		PART V		PART VI		PART VII	
1. Ā														
2 Ā														
3 Ā														
4 Ā														
5 I														
6 Ī														
7 U														
8 U														
9 Ū														
10 Ū														
11 Ṛ														
12 Ṝ														
13 E														
14 E														
15 E														
16 AI														
17 AI														
18 AI														
19 O														
20 O														
21 O														
22 O														
23 AU														
24 AU														
25 AU														
26 M														
27 T														
28 K														

Face page xxviii.

He uses the flat-topped form of *ś* throughout his three records.[61] On the other hand, the writer of the somewhat earlier Mandasôr inscription, of the time of Kumâragupta and of the year 473-4 A.D., uses the round-topped *ś* throughout (F.GI. No. 18, p. 79, Plate xi). Good examples of the use of the flat-topped *ś* are the cave inscription of Udayagiri (Lat. 23° 32′, Long. 77° 50′), dated in 425-6 A.D. (F.GI. No. 61, p. 258, Plate xxxviii), and the stone image inscription at Mathurâ (Lat. 27° 30′, Long. 77° 43′, F.GI. No. 63, p. 262, Plate xxxix A), dated in 454-5 A.D. On the other hand, good examples of the use of the round-topped *ś* are the copper-plate land-grants of the Parivrâjaka Mahârâjas, at Khôh, Majhgawâm, and Bhumarâ (about Lat. 24° 25′ and Long. 80° 45′; F.GI. Nos. 21-25, pp. 93-112, Plates xiii, xiv, xv B), which are dated between 475 and 529 A.D. These examples show that the two forms of the palatal *ś* were in use over the same western area, and during the same period of time.

But there is one point to be observed with regard to the use of the two forms of the palatal *ś*, which is of great importance in connection with the Bower Manuscript. The two ways of writing that *ś* are never confounded, nor do they ever occur promiscuously in the same epigraphic record. It is clear, therefore, that they mark two different styles of writing, each peculiar to a particular writer. They thus offer a test for determining the number of writers who were engaged in the production of the several Parts of the Bower Manuscript. As may be seen by reference to Table I, the round-topped *ś* is used exclusively in Parts I-III, while the flat-topped *ś* is, equally exclusively, used in Parts IV-VII. In Parts I-III, the flat-topped *ś* never occurs, nor does the round-topped *ś* ever occur in Parts IV-VII. It is inconceivable that the same person should have used habitually and exclusively one mode of writing *ś* in one set of manuscripts, and another in another set of manuscripts. It follows, therefore, that Parts I-III were written by a person different from the three persons who wrote Parts IV-VII; for as will be shown in the sequel (pp. xxx and xxxiv), on similar grounds, the two writers of Parts IV and VI must have been different persons from the writer of Parts V and VII.

In this connection, as bearing on the question of the number of scribes, the following fact, which will be fully discussed in Chapter IV, must be noted. The modern form of the letter *y*, which originated in the northern area of the Gupta script, and which is found in Parts I-III, is entirely absent from Parts IV-VII. The latter make use exclusively of the old three-pronged form of *y* (Fig. 19), which persistently continued to prevail in the southern area. Also, another small point which distinguishes the scribes of Parts V-VII from the scribe of Parts I-III is worth noticing. It is the fashion of writing the character for the dental *th*. As may be seen in Table I, in Parts I-III that character has an upright position, while in Parts V-VII its position is more or less slanting. Though a small point in itself, it is worth noticing, because it marks the germ of a fashion of writing with a slant, which developed subsequently in the Eastern Turkestan settlement of Kuchar, and which is shown in Fig. 15, l. 2, (p. xxxiii), and in Fig. 17, l. 3, *c* and *d* (p. xxxv).

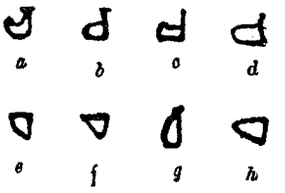
[61] Unfortunately, owing to the nature of the soft sandstone, on which they are incised, the angles of the letters are much eroded, thus obscuring somewhat their true forms, but the flat top is still well marked in several cases; *e.g.*, in *śabda*, l. 6, and *śrî*, l. 7, of the complete pillar inscription (F.GI., p. 146-7) and in *śûla* and *śatra*, l. 1 of the duplicate inscription (*ib.*, p. 159). In the better preserved inscription, on the harder slate tablet, the flat top of *ś* is quite distinct; *e.g.*, in *śrî*, l. 4 (*ib.*, p. 153).

The peculiarities of writing above set out show that there must have been no less than four persons engaged in the writing of the Bower Manuscript. In Parts I-III, the similarity of writing is, in all points so conspicuous that it is impossible to ascribe their production to more than one person. As to Parts V, VI and VII, it has been shown from their mode of writing the palatal *ś*, that they cannot have been written by the identical person who wrote Parts I-III. Moreover, it is practically certain that they must have been written by two different writers. That Parts V and VII are due to the same writer follows, as in the case of Parts I-III, from the conspicuous similarity of the writing. The case of Part VI may seem uncertain. There is superficial dissimilarity in its style of writing from that in Parts V and VII, but on the other hand, it must be remembered that Part VI is written calligraphically, while Parts V and VII are written in an extremely cursive and careless fashion. Also, there is a not inconsiderable similarity of writing in the three Parts, which extends even to the use of the same signs of interpunctuation (see p. xl), Parts V-VII having in this respect a common system differing from that in Parts I-III. Moreover, there is the fact that the same name Yaśamitra (*i.e.*, Yaśômitra) occurs both in the calligraphically written Part VI (fol. 4*a*, l. 6, ed. pp. 225, 230) and the cursively written Part VII (fol. 2*a*, l. 3, ed. pp. 237-9). This name must be that of the votary, who either wrote the manuscript himself, or got it written for himself by a scribe. For, as the Japanese scholar, Dr. K. Watanabe, explains (Journal Royal Asiatic Society, 1907, p. 263) it "was a custom in ancient China and Japan" that "a votary must recite his name" in the copy of a devotional work which he either wrote himself, or caused to be written for himself. On the other hand, there is the very significant circumstance that Part VI is paginated on the obverse side of its folios, while Part VII bore its folio numbers on the reverse sides (see Chapter II, p. xx). As in the case of the two modes of writing the palatal *ś*, it is hardly conceivable that the same person should have been in the habit of using two entirely different modes of paginating. It should, also, be observed that (see Chapter VIII) Parts VI and VII contain two different portions of the same tract, and (see Chapter II) greatly differ in their quality of birch-bark and state of preservation. The explanation which best accords with all these facts seems to be that a monk, called Yaśômitra, wrote, or got written, for his own use, a copy of the protective charm, a portion of which now survives as Part VII. At a subsequent date, when that copy had become damaged, he got the damaged portion replaced by a new copy, namely, the existing Part VI, on a fresh supply of superior bark, which a new arrival from India may have brought with him. Regarding the personality of Yaśômitra, it may be surmised that he must have been a Buddhist monk of great repute for saintliness and learning. For the fact that the manuscripts were found in the relic chamber of the stûpa shows that they must have been the property of the person in whose honour the stûpa was erected; and to be accorded such an honour that person must have been a monk of acknowledged eminence. But whatever the exact number of writers may have been, the fact that Parts V-VII have so many peculiarities in common shows that the writer of Part V must have been a native of the same country or locality, in India as the writer of Parts V and VII. On the writer of Part IV, see below, p. xxxiv.

This introduces another important subject, *viz.*, the native country of the writers of the several Parts of the Bower Manuscript. On this point the manuscript presents

some very interesting evidence. In the first place, looking at Table I, a difference will be observed in the forms of the initial vowel *é*. In Parts V-VII, the right side of the triangle projects, or juts out, beyond the apex. This projection is wanting in Parts I-III. On consulting the Tables III, IV and VII in Bühler's Indian Palæography (in the *Encyclopædia of Indo-Aryan Research*), it will be found that the projection is peculiar to epigraphic records of the southern area of the Gupta script. The forms which obtained in the northern and southern areas respectively are shown in Fig. 12. The boundary line, as already stated, runs roughly in a south-easterly direction between N. Lat. 24° and 22°. The form of the jutting *é* is shown in (*a*) from an inscription at Mâliyâ (about Lat. 21° 31′, F.GI. No. 38, p. 164, Plate xxiv, l. 26), well below the boundary line, in the southern area. The same southern form, from an inscription at Eran (Lat. 24° 5′, F.GI. No. 20, p. 91, Plate xiiB, l. 1), is shown in (*b*). Eran is just on the boundary line of the two areas; and from another inscription (F.GI. No. 36, p. 158, Plate xxivA, l. 2) at the same place comes the northern form without the projection, shown in (*e*). The same northern form, in two slight variations, is shown in (*f*) and (*g*), coming from the same place Khôh (Lat. 24° 13′, F.GI. No. 27, p. 121, Plate xvii, l. 9, and No. 28, p. 125, Plate xviii, l. 12). From further south come the Pallava and Kadamba forms, shown in (*c*) and (*d*); and from further north comes the Kushana form, shown in (*h*).

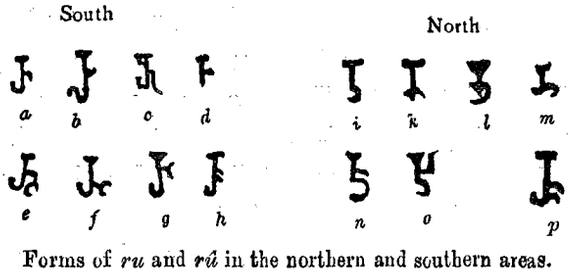
Fig. 12.



Forms of the initial *é* in the northern and southern areas.

In the second place, there is the characteristic difference in the form of the vowels *u* and *û*, in the *akshara*, or syllables, *ru* and *rû*, which are shown in the 7th and 9th traverses of Table II. In Parts I-III the short vowel *u* is attached to the foot of the consonant *r*, but in Parts V-VII to its middle. The long vowel *û* is indicated in Parts I-III, by adding a stroke above, but in Part VI, by adding a semicircle, to its own particular symbol for *ru* respectively. For Parts V and VII, unfortunately, no examples are available; but their agreement, in this respect, with Part VI may be presumed. On referring again to the Tables III and VII in Bühler's *Indian Palæography*, it will be seen that the forms used in Parts V-VII are peculiar to the southern, but those in Parts I-III to the northern area. Both forms, the southern and northern, are shown in Fig. 13. Well within the southern area occurs the southern form (*a*) from the same above-mentioned inscription at Mâliyâ (about Lat. 21° 31′, F.GI. No. 38, p. 165, Plate xxiv, l. 3); also the similar southern form (*b*), from an inscription at Junâgaḍh (Lat. 20° 31′; F.GI. No. 14, p. 61, Plate viii, l. 29, as well as (*c*) from an inscription at Râjim (Lat. 20° 58′; F.GI. No. 81, p. 295, Plate xiv, l. 12). The strictly southern character of these three inscriptions is proved by the fact that they all exhibit the distinctly southern form of *m* (Fig. 9*b*). The Mâliyâ inscription (Plate xxiv, ll. 12, 16) shows the southern forms (*e*) and (*f*) of *rû*. On the other hand, we have, well within the northern area, the northern form (*i*) of *ru* in inscriptions at Kahaum (Lat. 26° 16′, F.GI. No. 15, p. 67, Plate ix A, ll. 8, 12), and

Fig. 13.



Forms of *ru* and *rû* in the northern and southern areas.

at Indôr (Lat. 28° 12′, F.GI. No. 16, p. 71, Plate ix B, l. 6), and the similar forms (*k*) at Nâgârjunî (Lat. 25° 0′), (*l*) at Mandasôr (Lat. 24° 3′), and (*m*) at Mathurâ (Lat. 27° 30′; F.GI. Nos. 50, 33, 63, pp. 227, 147, 263, Plates xxxi, l. 1, xxiB, l. 8, xxxixA, l. 3). The northern form (*n*) of *rû* appears in an inscription at Udayagiri (Lat. 23° 32′, F.GI. No. 61, p. 259, Plate xxxviii, l. 7), and with a slight difference (*o*) at Bôdhgaya (Lat. 24° 41′, F.GI., No. 71, p. 277, Plate xli, l. 13). Both these inscriptions are on the border line; but on that line also the southern forms of *ru* and *rû* are found side by side with the northern. Thus at Khôh (Lat. 24° 23′) both forms of *ru* occur: the southern (*d*) (F.GI. No. 22, p. 103, Plate xiii, ll. 5, 11, and No. 25, p. 114, Plate xvB, ll. 7, 13), and the northern (*i*) (F.GI. No. 27, Plate xviii, ll. 6, 10; No. 28, Plate xviii, l. 6; No. 29, Plate xixA, l. 13, and No. 31, Plate xx, l. 6); and what is particularly to be noted, the southern form occurs here in conjunction with the northern form of *m* (Fig. 9 *c*). Similarly both forms of *rû* are seen at Mandasôr (Lat. 24° 3′), the southern (*g*) (F.GI. No. 18, p. 82, Plate xi. ll. 10, 15) and the northern (*n*) (F.GI. No. 35, p. 153, Plate xxxii, l. 11). Moreover, there is a peculiar form *rû* (*h*) and (*p*) which substitute two parallel strokes for the southern semi-circle, and this form appears to be common to both areas; for it is seen in the south at Junâgaḍh (Lat. 21° 31′; F.GI. No. 14, p. 59, Plate viii, l. 10), as well as in the north at Bilsaḍ (Lat. 27° 33′; F.GI. No. 10, p. 44, Plate v, l. 11).

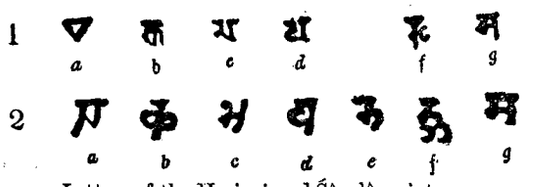
In the third place, there is the striking difference in the use of the two forms of the letter *y*, the old and the modern. In Parts I-III, as already observed, and as will be explained in detail in Chapter IV, the modern form of *y* is used optionally with its older three-pronged form; while in Parts V-VII that three-pronged form is used exclusively. The modern form of *y* originated in the north, and its use never spread into the south.[62]

The obvious conclusion suggested by the foregoing evidence is that the persons who wrote Parts V-VII were natives of some place lying within the southern area. In the case of Part VI, at all events, this conclusion is confirmed by the other significant fact that the folios of Parts VI are numbered on their obverse sides (see Chapter II, p. xx). For, as Bühler has pointed out in the *Vienna Oriental Journal*, Vol. VII, p. 261, the practice of numbering the folios on their obverse side is a peculiarity of Southern India. We have a good example of this practice, of a very early date, in the copper-plates of the Pallava King Śivaskanda Varman, and the Kôṇḍamudi Plates of Jaya Varman, a contemporary of the Andhra Kings Gautamîputra and Vâśishṭhîputra, who reigned about 113—137 A.D. These copper plates may be seen in the *Epigraphia Indica*, Vol. I, pp. 4—6, Plates I-V, Vol. V, p. 86, and Vol. VI, p. 315. At the same time, the place whence the writers of Parts V-VII came must have been somewhere near the border line of the two areas. This is indicated by the circumstance that the southern forms of *ê*, *ru* and *rû* are employed in conjunction with the northern form of *m*, exactly as in the inscriptions, above mentioned, at Eran and Khôh, both of which places lie on the border line. While the writers of Parts V-VII appear to have come from some place near the southern limit of the northern area, the person who wrote Parts I-III must have come from somewhere near its northern limit, that is to say, from Kashmir or Udyâna. This

[62] There is a further point of difference between Parts I-III and Parts V-VII. It concerns the shape of the initial vowel *i*. This point, however, is not decisive of locality, and will be discussed in the sequel, p. xxxv.

is indicated by the occurrence in Part II (fol. 27*a*, l. 11) of the peculiar Śâradâ form of the letter *k* (Table I, No. 2 in Traverse 2). The Śâradâ script is peculiar to Kashmir, where it originated directly from the Gupta script in the course of the seventh century, and where it is still current, almost unchanged, to the present day. The Śâradâ forms of those letters which enter into the present enquiry are shown in the lower line of Fig. 14.[63] The upper line shows the corresponding letters in the script of the Horiuzi Manuscript, which was written in the first half of the sixth century (*Anecdota Oxoniensia*, Vol. I, Part III, p. 64). Its script, therefore, was the immediate predecessor of the Śâradâ script. The appearance of the Śâradâ form of *k* (Fig. 14, l. 2 *b*) in Part II is quite exceptional. It occurs only once. Its use would seem to have grown gradually more frequent, till it finally became distinctive of the Śâradâ script. On the other hand, that script selected for itself (Fig. 14, l. 2*g*), from the two co-existent forms of the palatal *ś*, the flat-topped variety, which is used in Parts V-VII.

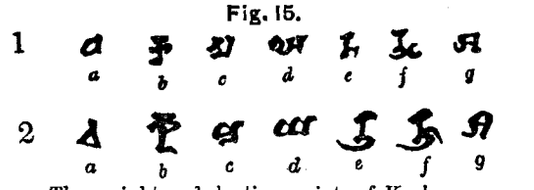
Fig. 14.



Letters of the Horiuzi and Śâradâ scripts.

The forms which the Gupta script developed on its transference to Central Asia are shown in Fig. 15. That figure shows the same series of letters (as in Fig. 14) in the forms which they assumed in manuscripts written in the Buddhist settlement at Kuchar. They are extracted from Parts II and IX of the Weber Manuscripts, which are shown in Plate I, Fig. 2, and Plate III, Figs. 3-5, in my *Report on the Weber Manuscripts* in the Journal of the Asiatic Society of Bengal, Vol. LXII, Part I (1893), pp. 1-39. It will be seen from Fig. 15 that there are two distinct varieties of the Kuchari script, the second variety (lower line) showing an appreciable slant which is absent from the first variety.[64] The latter variety, it will be noticed, resembles much more closely the upright *ductus* of the Gupta script as it was current in northern India, and as it prevails in the Bower Manuscript. The latter Manuscript, as has been explained in Chapter II, is written mainly (*i.e.*, all except Part VI) on inferior and damaged birch-bark, which circumstance suggests its having been written by Indian emigrants on remnants of the store of birch-bark which they had brought with them from India.[65] On the other hand, the Weber Manuscripts are written on paper, which was the ordinary writing material of Eastern Turkestan. The two varieties of the Kuchari script, shown in these manuscripts, were current contemporaneously; for they were all dug out from the Qutluq Urdâ stûpa in the vicinity of Kuchar (see Chapter I). How the divergence of the two varieties arose is not known. What the difference of the writing material, however, suggests is that the manuscripts on birch-bark, such as the Bower Manuscript were

Fig. 15.



The upright and slanting scripts of Kuchar.

[63] These letters are extracted from a birch-bark manuscript in Śâradâ characters which was presented to me by Dr. Stein in December 1898.

[64] The two varieties are shown also in Fig. 17, where the difference of the upright (*c*) and slanting (*d*) forms of *n* and *th* (in ll. 1, 2, 3, respectively) is very clearly marked.

[65] This conclusion is suggested also by the circumstance mentioned earlier (p. xxix) that the letter *th* is written in Parts V-VII with an approach to the slant which distinguishes one of the two varieties of the fully developed Kuchari script.

written at an earlier date than the manuscripts on paper. The former probably were written by immediate immigrants from India, who still possessed some store of birch-bark, their native writing material, while the latter were written by their descendants, or by native Kuchari converts who naturally made use of the paper of their own country. In this connection a curious point may be noticed. The upright variety (upper line in Fig. 15) conserves the Southern Indian fashion of writing the syllables *ru* and *rû* (*e* and *f*), the jutting *é* (*a*), and (though not quite distinctly) the flat-topped *ś* (*g*), all of which fashions are peculiar to Parts V-VII of the Bower Manuscript. On the other hand, the slanting variety (lower line of Fig. 15) conserves the northern fashion of writing *ru* and *rû* (*e* and *f*), and the round-topped *ś* (*g*) of Parts I-III, with which, however, it combines the southern jutting *e* (*a*). This combination, in the slanting variety, of different Indian fashions of writing seems to suggest that that variety originated among the native Kuchari converts to Buddhism, while the upright variety persisted among the Indian Buddhist immigrants and their descendants. For it should be noticed that both the Śâradâ script, which originated from the Gupta script, and the Horiuzi script, which occupies a position intermediate between the Gupta and Śâradâ, agree with the upright variety of the Kuchari script in conserving the southern Gupta fashion of writing *é*, *ru* and *rû*, and *ś*.[66] The considerable modification in the forms of some letters, such as *m* and *y* (Fig. 15, *c* and *d*), presupposes a not inconsiderable interval of time to have passed since the introduction of the Gupta script into Eastern Turkestan and the production of the Bower Manuscript. As the date of the latter is probably to be referred to the second half of the fourth century (see Chapter V), the date of the Weber Manuscripts may be placed within the sixth century, or possibly a little earlier.

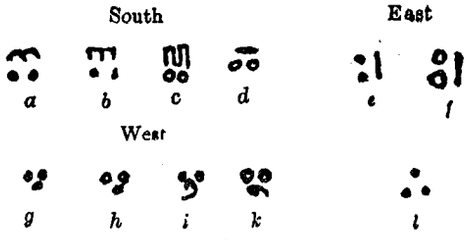
It has been stated (*ante*, p. xxix) that Part IV must have been written by a person different from the two writers of Parts V-VII, as well as from the writer of Parts I-III. From the latter the writer of Part IV differs (see Plate I) by the use of the flat-topped *ś*, as against the use of the round-topped *ś* in Parts I-III. From the former he differs by the use of the plain *é*, as well as the northern *ru* and *rû*, as against the jutting *é* and the southern *ru* and *rû* of Parts V-VII. Further from both, the writer of Parts I-III as well as the writers of Parts V-VII, the scribe of Part IV differs in the following striking points. In the first place, he writes the initial vowel *ṛi* in a way quite peculiar to himself. In Parts I-III it is written quite differently, as may be seen from Table I. In Parts V-VII that vowel does not happen to occur at all. It is altogether a character of very rare occurrence. From the epigraphic records of India, as may be seen by a reference to the Tables in Bühler's *Indian Palæograghy*, it appears to be altogether absent. In the Horiuzi Manuscript (first half of the sixth century) it resembles rather the character for the vowel *a*. In the Śâradâ script, also, it has a very simple form, though quite different from that in Part IV. The full data for an effective comparison, therefore, are not available. All that can be said is that the form of the initial vowel *ṛi*, which is seen in Part IV, stands quite by itself.

In the second place, in Part IV the initial vowel *i* is written quite differently from Parts I-III on the one side, and from Parts V-VII on the other. The character for the

[66] The line of linguistic descent, on the present evidence, appears to be as follows: The southern Gupta travels in the fourth century northwards, through Kashmir and Udyâna, to Kuchar in Eastern Turkestan. In Kashmir it develops gradually, through the Horiuzi script (6th cent.), into the Śâradâ (7th cent.). In Kuchar it develops, contemporaneously with the Horiuzi stage, into the slanting variety of the Kuchari script (6th cent.).

vowel *i* is made up of three dots arranged triangularly (see Table I). With the exception of Part IV, all the Parts agree in placing the dot, which forms the apex, below the two dots which form the base of the triangle; with this difference, however, that in Parts V-VII the apicular dot is made plain, while in Parts I-III it is furnished with a tail. But in Part IV the arrangement of the dots is exactly reversed; the apicular dot has the superior position. The evidential value of this difference, however, is not quite assured. In the Gupta script, as seen in the epigraphic records of India the initial *i* is made in a great variety of forms. These are shown in Fig. 16. The four forms (*a-d*) are peculiar to the southern area of that script. The two forms (*e* and *f*) and the four forms (*g-k*) prevail mainly in the eastern and western portions respectively of the northern area. Finally the form (*l*) has no definite habitat: it is found in the inscriptions at Nirmand in the north-west (Lat. 31° 25′, Long. 77° 38′), in Pahladpur in the north-east (Lat. 25° 26′, Long. 3° 31′), and at Junâgaḍh in the south-west (Lat. 21° 31′, Long. 70° 36′). Moreover in the Nirmand inscription it occurs side by side with the proper western form (*i*); and in the Pahladpur record it alternates with the form (*g*). Considering that the record at Nirmand comprises only sixteen lines, and that at Pahladpur even only a single line, the suspicion obtrudes itself that the reversal of the position of the apicular dot in the form (*l*) may be a mere error of writing. Whether or not its occurrence in Part IV of the Bower Manuscript is due to a scribal error, it is not possible to say with certainty, seeing that the initial (*i*) occurs only once in that Part; but the possibility of its being due to a mere error cannot be disregarded, and it is this possibility which detracts from its evidential value. For the purpose of further comparison there are added in Fig. 17 the forms of initial *i* in the Horiuzi (*a*) and Śâradâ (*b*) scripts, as well as in the Kuchari script of the upright (*c*) and slanting (*d*) varieties. In order to bring out more clearly the marked distinction between the two varieties (*c*) and (*d*) of the Kuchari script, the forms of *n* and *th* are added in the second and third lines.

Fig. 16.



Forms of the initial vowel *i*.

Fig. 17.

Letters of the Horiuzi, Śâradâ, and Kuchari scripts.

In the third place, the general appearance of the writing in Part IV conveys the suggestion that it was done with a brush rather than a stylus or reed-pen. Thus the curious flourish, or jerk, at the bottom of the right limb of the letters *g* and *t*, and of both limbs of *ś* (see Table I), suggests the brush. The apparently similar curves, to be seen in the letters *g*, *t*, *n*, *ś* in Parts V-VII, are obviously due to a different cause, *viz.*, to the tendency towards continuity in cursive writing.[67] The stylus, or reed-pen was the usual instrument of the Indian scribe, and with it undoubtedly Parts I-III and V-VII are written. The brush was peculiar to the Chinese scribe, and hence would naturally be the instrument used in the Chinese province of Eastern Turkestan. And though an Indian immigrant into Kuchar might conceivably abandon his accustomed instrument and

[67] An instructive example of an exactly similarly written cursive *ś* may be seen in the Tôramâṇa stone inscription at Kura, in the word *mahîśa*, in *Epigraphia Indica*, Vol.I, p. 240, l. 12.

take to that of his adopted country, it is—on the assumption that Part IV was really written with a brush—practically certain that it must have been written by a native of Eastern Turkestan, or perhaps by a Chinese Buddhist monk, resident in the monastery of the Ming-oï of Qum Turâ.

Irrespective of the details which distinguish the three styles of writing in Parts I-III, Parts V-VII, and Part IV respectively, it is impossible not to be impressed by the pronounced difference in the general appearance of the writing in those three portions of the Bower Manuscript. This circumstance leads to a further observation. On the blank space of the obverse of the leaf on which Part III ends, there is inscribed a remark, the exact purport of which is, at present, not intelligible. But it is obviously written by the same hand that wrote Parts V and VII. For, in addition to the general appearance of sameness, there occur in the remark those forms, previously explained of the letters *ś* and *th*, which are peculiar to the writer of Parts V and VII. On the reverse of that same leaf there is inscribed the commencement of Part IV. On the obverse of the third leaf of Part IV (see Plate XL), there is seen, written between the fourth and fifth lines, the brief remark *na saṁśaya*. This interlinear remark, too, is clearly in the handwriting of the scribe of Parts V and VII; for it comprises the peculiar *ś* and *y* of those Parts; for example, as will be seen by reference to Table I, the left-hand stroke of *y* of the remark curls to the left as in Parts V and VII, while in Part IV it curls to the right. The conclusion that may be drawn from the existence of the two remarks in the positions in which they occur is that after Parts I-III had been written, they passed into the hands of the writer of Part IV who began his writing on the blank page of the last leaf of Part III. Afterwards Parts I-IV passed into the hands of the writer of Parts V and VII, who added his explanatory remark to the final page of Part III, and his brief complementary remark on the third leaf of Part IV. Probably it was also he who put all the Parts together, and enclosed them as a collective manuscript between a pair of wooden boards. It may be suggested that the remark appended to the end of Part III, if we only understood it, might refer to the monastic order or rank of the writer of Parts I-III. The interlinear remark in Part IV only adds a phrase which had been inadvertently omitted by the original writer.

The results of the foregoing enquiry may be summed up as follows. The writers of Parts I-III and Parts V-VII were natives of India who had migrated to Kuchar. They, no doubt, were Buddhist monks, and these, as is well known, were often in the habit of travelling, or migrating, for missionary or other purposes, into Foreign Parts. To judge from their style of writing, the scribe of Parts I-III originally came from the northern, and the two scribes of Parts V-VII from the southern part of the northern area of the Indian Gupta script. But the fact that they use birch-bark as their writing material shows that the country, from which more immediately they migrated to Kuchar, must have been Kashmir or Udyâna; and the quality of the birch-bark which they use suggests that they wrote their respective parts of the Bower Manuscripts after their settlement in Kuchar, when their store of birch-bark had run short. Parts V and VII probably were written about the same time as Parts I-III. The latter apparently were never completed. They passed, in their incomplete state, into the hands of the writer of Part IV, who would seem to have been a native of Eastern Turkestan, or perhaps of China. From him Parts I-IV passed into the hands of the writer of Parts

V and VII, who added the two remarks above referred to. Part VI was written at a subsequent date by a fourth scribe on a fresh supply of well prepared birch-bark leaves, since received from India, for the purpose of repairing the damage suffered, in the mean time, by Part VII. In fact, that fresh supply may have been brought from India by the fourth scribe himself who may have been a later immigrant. All four writers must have been residing in a monastery near Kuchar. But the ultimate owner of the whole series of manuscripts, whose name appears to have been Yaśomitra, must have held a prominent position in that monastery. For his collective manuscript was contained in the relic chamber of the memorial stûpa at the *Ming-öi* of Qum Turâ, which would appear to have been built in his honour.

CHAPTER IV.—CONTINUATION.

It remains to notice a few miscellaneous points connected with the script and the usages of the writers of the several Parts of the Bower Manuscript.

(i) The Numeral Signs; see Table IV.

These are the old signs of the original Indian system of notation, anterior to the discovery of the "value of place" and the invention of the cypher. That system made use of twenty signs, *viz.*, nine for the units, nine for the tens, one for hundred, and one for thousand. Thirteen from among these twenty signs occur in the Bower Manuscript; *viz.*, the nine unit figures, and the figures for 10, 20, 30 and 50. The figure for 50 is doubtful: it might be the figure for 70 (see Chapter II, p. xxi). Most of the thirteen figures occur in the numbering of the leaves of the several Parts, a few also in the text of Parts II, IV, and V. The series of three numbers which occur in the divination treatises of Parts IV and V have to be understood, not as possessing any "value of position," but simply as being three successive unit figures. For example, the series 444, in Part IV, p. 192, which repeats three times the unit figure for 4, is to be read, not as four hundred, forty, four, but simply as four, four, four. It indicates that the die is thrown three times (see p. xcii) so that each time its face shows the number four.

(ii) Miscellaneous Marks; see Table V.

A variety of marks occur to indicate various purposes, such as interpunctuation, correction, or a *lacuna*.

(1) Interpunctuation (see Traverses 1 and 2 of Table V for Parts I-III, Traverses 1-3 for Part IV, and Traverses 1-4 for Parts V-VII). The writers of the Bower Manuscript observe no consistent system of interpunctuation. As to Parts I-III, which are written, practically entirely, in verse, the writer, as a rule, makes no use of any sign to indicate the ends of half or whole verses. Occasionally he marks the end by a rather wider interval, as, *e.g.*, the end of verses 121 (Part II, p. 32, fol. 5*b*, l. 5), 223 (*ib.*, p. 38, fol. 8*b*, l. 4), 353 (*ib.*, p. 44, fol. 11*b*, l. 7), etc. This mark, however, is very unsafe, as the writer often disperses his writing, mostly by reason of the defects of the birch-bark (as in Part II, fol. 12*b*, l. 2; Part III, fol. 2*b*, l. 3), or on account of the spread of a conjunct consonant (as in Part III, fol. 2*b*, l. 3); but sometimes apparently from mere caprice (as in *shaḍiṁ* on l. 6 of Part II, fol. 12*b*). If he does use a sign, it is either the well-known double stroke, or a comma laid lengthwise, or a ringlet, simple or complex.

(*a*) *The Double stroke.*—The modern Indian usage is to mark the end of the half-verse by a single vertical stroke, and the end of the full verse by a couple of vertical strokes. As regards the single stroke, in Parts I-III, the end of the half-verse is never marked, unless it coincides with the end of a formula, or of a section; and in that case, it is marked—if it is marked at all—with any of the marks of a full-verse. The single stroke, accordingly, is never found. The double stroke always, except as above noted, marks the end of a full verse. In Part I, it occurs not infrequently; in fact, in the forty-three verses of the initial treatise on garlic, it is used regularly, the only exceptions being verses 29 and 35. In the subsequent portion it occurs very rarely: only in verses 51, 59,

TABLE III CONJUNCT R

	PART I	PART II	PART III	PART IV	PART V	PART VI	PART VII
1							
2							
3							
4							
5							

TABLE IV NUMERALS

1														
2														
3														
4														
5														
6														
7														
8														
9														
10														
20														
30														
50														

TABLE V MARKS

1														
2														
3														
4														
5														

Face page xxxviii.

60, 67, 70, 73, 79-88, 97, 98, 100, 116, 128. In Parts II and III, also, it occurs very rarely. Thus, in Part II, in verses 1, 2, 3, 20, 149, 336; after which it grows rather more frequent, on account, apparently, of the shortness of the formulæ; thus in verses 427, 444, 446, 459, 462, etc. In Part III, it occurs only in verses 52 and 61. But as will be noticed presently, it is used occasionally also in conjunction with the ringlet.

(*b*) *The Comma.*—Another sign which is occasionally used to mark the end of a full verse is a comma, laid lengthwise. It exactly resembles the figure for the numeral one, and is, no doubt, identical with it. In Part I it is found at the end of verses 49 and 71; and in Part II at the end of verses 5, 45, 108, 130, 178, 372, 488, 619, 642, etc. In Part III it does not occur. In addition to marking the end of a full verse, it is also used occasionally in other ways. Thus, in Part I, fol. $3b^{4-5}$ (p. 5), it marks the prose notice *bhavati ch=átra*, preceding the fiftieth verse, and in Part II, fol. $29a^{3}$ (p. 70) it marks the prose notice *tatra ślókaḥ*. Again in Part II, fol. $4b^{6}$ (p. 32), it separates the two parts of a colophon.[68] Sometimes, again, it marks merely a superfluous blank space; see below under *Lacuna*, p. xliii.

(*c*) *The Ringlet.*—The third sign which exceptionally marks the end of a full verse is a ringlet with a central dot, or a ringlet containing a still smaller ringlet the circumference of which is studded inside with (usually) three dots. The former probably represents the sacred *chakra* (*dharma-chakra*), or Wheel of the Law, the latter, the sacred *padma*, or White Lotus; and in the sequel these two signs will be referred to as the wheel and the lotus. The latter is found only in Part II, while the wheel is common to all three Parts. An example of the lotus, used as the mark of the end of a full verse, occurs in Part II, fol. $2a^{10}$ (p. 28), and of the wheel, in fol. $19b^{7}$ (p. 57), where they mark the end of verses 38 and 639 respectively. As a rule, however, the lotus and wheel are used as the special marks to indicate the end of a passage which is longer than a verse, such as a whole formula, or a whole chapter, or the whole of a subject. Accordingly they constitute the special marks of the colophon, which is marked off, afore as well as after, by them from the surrounding text. Thus we have two lotuses to mark the colophon of the first formula in Part II, fol. $1a^{8-9}$ (p. 26), and of the first chapter in Part II, fol. $4b^{6-7}$ (p. 32).[68] Similarly we have two wheels to mark the colophon of the *sidhma* formula, in Part II, fol. $18a^{3}$ (p. 54), and of a formula for boluses, in Part III, fol. $3b^{5-6}$ (p. 184). Sometimes the two signs are combined; thus the sequence wheel-lotus is found with the colophon *tryúshaṇaṁ*, in Part II, fol. $6a^{4}$ (p. 34), and the reversed sequence lotus-wheel, with the colophon *áśvina-rasáyanaṁ*, *ib.*, fol. $24a^{1}$ (p. 61). Also other variations occur, such as placing one of the two signs between a couple of double strokes, as in the *śárdúla-chúrṇa* colophon in Part II, fol. $3b^{4}$ (p. 30), or placing a double stroke after both signs, as in the *módaka* formula in Part III, fol. $3b^{5-6}$ (p. 184). Exceptional cases, however, are found in which the colophon is marked only by one sign, or by no sign at all. An example of the latter case is the *pañcha-gavya* colophon in Part II, fol. $5b^{11}$ (p. 34). Examples of the former case are the colophons after verse 613, in Part II, fol. $19a^{2}$ (p. 56), and after verse 782, *ib.*, fol. $24a^{3}$ (p. 61), which are marked only by a lotus after them.[69]

[68] This colophon combines those of a formula as well as of the chapter; and the two portions are separated by the comma mark.

[69] The colophon after verse 804, in Part II, fol. $24b^{10}$ (page 63) is no real exception, because it is misplaced, and should stand in the preceding line. The misplacement is marked by the two crow's feet; see below on *Correction*, p. xlii.

The signs of the wheel and the lotus, however, are also employed to indicate the end of a formula, or of a subject matter, whenever a colophon is dispensed with. Examples are, in Part I, the wheel in fol. $3b^7$, $5b^{10}$, where with verse 120 the subject of hair dyes closes. In Part II we have the lotus, reinforced by the comma as well as the double stroke, after verse 10, in fol. $1a^6$, to mark off the end of the introduction to the treatise. Similarly after verse 24 on fol. $1b^5$, we have the lotus by itself to mark the end of a series of short formulæ (verses 18-24), and after verse 39*a*, on fol. $2b^1$, to mark the end of a single short (unnamed) formula (verses 38-39*a*). And after verse 737, on fol. $22b^5$ we have the wheel to mark the end of the long *pippalî-vardhamâna* formula (vv. 716-737). In Part III a disk is frequently used in this way, to mark the end of a formula; especially in fol. 3*b*, where it occurs not less than seven times, in ll. 1, 2, 3, 5, 7, 8, 9.

Of particular interest is the circumstance that the lotus and wheel appear to be used, in Part II, also to indicate glosses, which the author of the *Návanîtaka* himself seems to have added to the extracts from old authoritative works of which his own work is mainly composed. Thus on fol. $27a^3$ (page 67) there is, after verse 879, the obvious gloss *prâchînikâ pâṭhâ* enclosed between two wheels (see note 418, on page 162). On fol. $33b^{5\text{-}6}$, verse 1109 is enclosed between two wheels, and its purport suggests its being a gloss (see note 490 on page 180*a*). In the similar case of verse 929, on fol. $28b^3$ (p. 69), which the author had at first omitted to mark as a gloss, he (or rather a subsequent copyist) has afterwards, on revision, inserted the lotus mark between lines 2 and 3. The same practice is observed in Part III, which may be a work by the same author. Here, on fol. $1b^7$, the lotus marks what appears to be a gloss; so also on fol. $3b^1$. It will be observed that both passages, thus marked, are in prose.

In Parts V-VII, the usage with regard to marks of interpunctuation is much the same as in Parts I-III. But in addition we meet with three signs which exactly resemble our modern comma, semicolon, and full stop. The comma occurs, *e.g.*, in Part V, fols. $2b^3$, $3b^4$, $5a^2$, twice even in a reversed position on fols. $3a^1$ and $5a^3$ (see Table V, Traverse 3), in Part VI, fol. $2b^4$, and in Part VII, fol. $1a^3$. But it is probable that the comma is really identical with the more usual lengthwise-comma (the numeral one), of which it is an exaggerated cursive form. The semicolon, practically identical with the well-known sign of the *visarga*, occurs, *e.g.*, in Part V, fols. $6a^1$ and $6b^3$, and in Part VII, fol. $4a^6$. The full-stop, or single dot, is found, *e.g.*, in Part V, fols. $2a^5$, $3a^5$, $6b^5$, in Part VI, fols. $1b^5$, $3a^1$, and in Part VII, fols. $2a^4$ and $2b^4$. As to the ordinary signs, the double-stroke does not happen to occur in Parts V and VII, in which the comma, either erect or prone, regularly takes its place. In Part VI the double stroke is found in a slightly modified form, embellished with a hook to the left at the top of the first stroke, as in fol. $4a^5$, or with a hook to the left and right respectively at the top of the two strokes, as in fol. $4b$. The lengthwise-comma, or the numeral one, as already observed, is used regularly in Part V, *e.g.*, in fols. $1a^{3\text{-}5}$, $2a^2$, etc. So also in Part VI, *e.g.*, in fols. $1b^4$, $3a^6$, and in Part VII, *e.g.*, in fol. $1a^5$. Neither the wheel nor the lotus is found in any of Parts V-VII. In their place Part V uses the spiral which is the conventional representation of the sacred *śaṅkha*, or conch shell, as in fol. $5b^2$. Once in fol. $3a^3$, this spiral is accompanied by the lengthwise-comma. It will be observed that the same spiral appears also in the remark which is appended to Part III (Plate xxxviii, obv.), and which,

as has been previously (pp. xxi and xxxvi) stated, was written by the scribes of Parts V-VII.

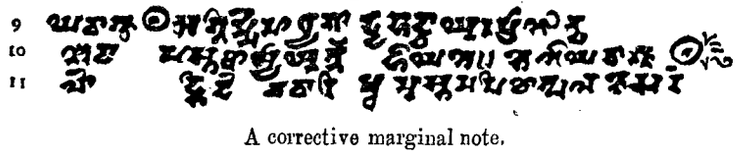
In Part IV the usage with regard to interpunctuation is as follows. The double stroke is not uncommon. In its plain form it occurs, *e.g.*, in fols. $2a^1$, $3a^2$; but it is often accompanied with the lengthwise-comma, or numeral one, as in fols. $2a^3$, $3a^2$, $4a^1$, and occasionally this comma is drawn across the double stroke, as in fols. $3a^4$, $3a^5$. Moreover in the case of fol. $3a^5$, the double stroke is hooked, just as in Part VI, fol. $4a^5$. Once, fol. $2a^4$, the crossing comma is found also with a single stroke, imitating the form of a regular cross. In equally frequent use, however, is the lengthwise-comma, or numeral one; it occurs, *e.g.*, in fols. $3a^2$, $3b^1$, $4a^2$, $5a^3$, $5b^3$, etc. The spiral, in a rather imperfect form, and enclosed between a pair of double strokes occurs in fol. $1b^5$, to mark off the introduction to the treatise. The same spiral, in much better form, is used also for the benedictive *óṁ* at the beginning of the treatise, in fol. $1b^1$ (see Chapter II, p. xxii).

(2) CORRECTION;—see Table V, Traverse 4 for Parts I-IV. For the purpose of correcting an error in the text, when a letter, or a word, had to be cancelled or altered or inserted, or when a misplacement had to be indicated, certain signs are used in the Bower Manuscript. In Parts I-III one of these signs consists of two, or more, minute strokes attached to the top of a letter or a word. Thus in Part I, fol. $3b^3$, the word which originally was written *prṓktṓ* is altered to *prṓktaḥ*, and this alteration is indicated by attaching two minute strokes to the cancelled vowel *ṓ*. Similarly on fol. $2a^7$, the syllable *ha* of the word, which was originally written *havaṁ*, is marked to indicate that it is to be read *ya* (*yavaṁ*). Again on fol. $4b^4$, the vowel *á* of *samustâm* has been cancelled by the attachment of minute strokes. In Part II there occur the following examples. On fol. $7b$, the final *é* of line 10, which is written in faint ink, is cancelled because it is superfluous, being repeated at the beginning of line 11; so also on fol. $14a$ the superfluous final *ná* of *madhuná*. On fol. $16a^4$ one of the duplicated *cha* of *chandana* is cancelled; so also, on fol. $19a^6$ the vowel *é* of *dṛiḍhe*, and on fol. $19b^2$, the syllable *na*. On fol. $28b^1$, the misshapen final *d* of *khâdéd* has been cancelled, and replaced by a well-made *d*. In all the above-mentioned cases the double stroke indicates cancelment. The following are examples of its indicating an insertion. In Part I, fol. $4b^9$, the original writing had only *mê ṇu*, which is false for *mê śṛiṇu*. The omitted syllable *śṛi* is inserted, in very faint ink, between ll. 9 and 10, and the place of insertion, between *mê* and *ṇu*, is indicated by two minute strokes placed above those two syllables. Similarly in Part II, fol. $12a^1$, a double stroke indicates the omission of the syllable *va*, which is inserted, just below, between ll. 4 and 5. But there exist also numerous cases, in which these corrective double strokes are applied for no apparent reason. They all occur in Part II. Thus we find them attached to *yṓ* of *yṓgṓ* on fol. $6b^7$, to the *visarga* of *syuḥ* on fol. $10a^1$, to *llá* of *bhallâtaka* on fol. $10b^6$, to *rá* of *rásnâṁ* on fol. $11a^2$, to *hu* of *bahuśó* on fol. $12b^7$, to *cha* of *chatur* on fol. $15b^4$, and to *śma* of *aśmarí* on fol. $31a^5$. On fol. $5b^5$ even the whole word *pâṭhâṁ* is thus marked. In all these cases, the existing text is correct (see note 45 on p. 33, and note 87 on p. 93.) They are so numerous that they cannot be attributed to inadvertence on the part of the scribe. He must have had some reason for attaching the mark; but what it can have been is not intelligible, unless it be that he wished thus to indicate the correction of something (an error, or a *lacuna*, or the like) in the original from which he was copying.

Another sign, found in Part II, is a cross. On fol. 15*a*[11] it indicates the omission of a passage which is supplied in the bottom margin. Its use on fol. 2*a*[3], where it appears to be duplicated, is not intelligible.

A third sign, found also in Part II, is the so-called *kâka-pada*, or crow's foot. It resembles to mathematical sign of the "root." It may be seen on fol. 12*b*[10], where it indicates the omission of a portion of the mark of the colophon, *viz.*, lotus *plus* double stroke. The omission is supplied in the margin below. Unfortunately the margin is damaged, but the traces that remain can be completed from the same mark[70] on fol. 22*a*[1]. We have the same crow's foot on the margin of fol. 13*b*, where it refers to the cancelled numeral four. On fol. 24*b*, it occurs in duplicate, at the end of line 10, apparently to indicate the misplacement of the preceding colophon, which should stand on line 9. It will be observed that there are twenty-four formulæ for the preparation of various kinds of gruel (vv. 785-802). To these is appended a charm for insuring long life (*âyus*) in vv. 803-4, and after it comes the colophon *Bhêlê yavâgû*. This colophon indicates that the verses preceding it are composed by Bhela (or Bheḍa). As a fact, the charm (vv. 803-4) is found in the existing unique Tanjore Manuscript of the *Bheḍa Saṁhitâ* (see note 376, p. 154), in the seventh chapter of its *Sûtra Sthâna* which deals with *indriyôpakramaṇîya*, that is, with general rules for the preservation of bodily and mental health. But the formulæ for the gruels (vv. 785-802) cannot be traced in it owing to its mutilated condition. Seeing, however, that formulæ, practically identical, are found in the *Charaka Saṁhitâ*, in the second chapter of its *Sûtra Sthâna*, it may rightly be assumed that the missing formulæ would be found in the second chapter of the *Sûtra Sthâna* of the *Bhêḍa Saṁhitâ*, if the text of the latter were intact.[71] It is further to be observed that the charm has no particular connection with the gruels. It and they are mentioned in two different and quite unconnected chapters of the *Saṁhitâ*, and the charm may be used with any kind of treatment in order to render the latter effective for long life, while the gruels of Bheḍa are specifically referred to in the colophon. One naturally expects, therefore, to find the colophon, not after the charm, but immediately after the gruels, that is, after verse 802. If it is replaced in its proper place, in l. 9 of fol. 24*b*, it will be seen that it comes to stand between two wheels (see Fig. 18). And in fact, the existing misplacement of the colophon appears to be indicated by the scribe, or his reviser. He placed two crows' feet, together with the numerals $\frac{2}{7}$ (one above the other) on the margin against the wheel mark of the colophon. The figure 2 would refer to the second chapter of the *Sûtra Sthâna* which contains the formulæ for the gruels, while the figure 7 would indicate the seventh chapter of that *Sthâna* as the source of the charm ; and the reviser's object in thus identifying the two different sources of the gruels and charm would be to indicate that the colophon which speaks of the gruels (*yavâgû*) of Bheḍa really belongs to the verses 785-802 which contain the formulæ for those gruels.

Fig. 18.



A corrective marginal note.

[70] The traces are not those of a damaged syllable, as suggested on p. 46, n. 99. The verse 393, beginning with *madhuka* is complete. Precisely the same mark (lotus and double stroke) is supplied interlinearly on fol. 28*b*[3].

[71] See also Journal, Royal Asiatic Society, 1909, pp. 869-70 ; and *ib.* 1910, p. 830.

Exceptionally the correction of a letter is made in the text itself. Thus, in Part I, fol. 2*a*[3] the second letter *r* of *durjjara* is written across the letter *y* of the original reading *durjjaya ;* see note 10 on p. 12.

In Parts V-VII only one of the above-mentioned signs, *viz.*, the cross, is found. It occurs twice in Part V, fol. 5*a*[2], where it marks the omission of the syllable *na*, supplied below, between lines 2 and 3 ; and *ibid.*, fol. 6*b*[3], where it marks the insertion of the syllable *té*, written on the margin, below the cross. Otherwise corrections are not marked by any sign. For example, in Part VI, fol. 3*a*[4], the omission of the syllable *na* of *upananda*, which is supplied below, between lines 4 and 5, is not marked by any sign ; neither is the interlinear supply of *s*, *ibid.*, fol. 5*a*. Similarly the supply of the syllable *kta*, on the margin of fol. 3*a*, in Part VI, is not marked. The meaning of this syllable is quite unintelligible ; for the suggestion made, in note 18, p. 224, is not tenable. Possibly it may really be the badly drawn and hence cancelled, numeral three; though this explanation, too, is not satisfactory. Occasionally blundered readings are defaced ; as in Part VI, fols. 2*b*[1] and 3*b*[6], and in Part VII, fol. 1*a*[3].

In Part IV, fol. 3*a*, the interlinear insertion of the phrase *na saṁśaya*, which was made by the scribe of Parts V-VII, appears to be marked by a double stroke in a slanting position in line 4. But the interlinear insertions of the syllables *pi* on fol. 4*a*[3] and *bha* on fol. 5*a*[3] are not marked by any sign. On fol. 5*b*[2], the correction of *tri* to *tṛi* is made in the text itself. The favourite method, however, of correcting blundered letters is to deface them, as on fols. 3*a*[3], 3*a*[5], 5*b*[4], where false numerals are defaced. See, also, fols. 4*a*[2] and 5*a*[5].

3. LACUNA ;—see Table V, Traverse 5, for Parts I and II. The existence of a *lacuna* is indicated in the Bower Manuscript by means of dots. The number of these dots is equal to the number of the missing syllables, when the latter is very small. Thus in Part I, fol. 2*b*[4], there are three dots to indicate the absence of three syllables, which the scribe was unable to read in his original, but which can now be identified as *pañcha cha* from the *Bhéḍa Saṁhitá*, the source of the *Návanítaka* (see Journal, Royal Asiatic Society for 1909, p. 858); also below, Chapter VI, p. lvii. Similarly, *ibid.*, fol. 7*b*[1], there are two dots to indicate the absence of the two syllables *para* (see note 61, p. 36). Also *ibid.*, fol. 4*b*[9], there are two dots indicative of the loss of two syllables, the identity of which, however, for the present, is unknown (see note 38, p. 32). The case is slightly different with Part I, fol. 3*b*[7]. Here we have a blank space, partly filled with four dots and enclosed between those double strokes which are the usual mark of the end of a full verse (see *ante*, p. xxxviii). Here the dots indicate the loss of an indefinite portion of the text in the original manuscript, from which the scribe prepared the existing copy of the treatise.

Dots, however, serve to indicate not only a *lacuna* in its proper sense, *i. e.*, a gap in the text, but also such gaps, or blank spaces, in the inscribed surface of the leaf as are due, not to the loss of any portion of the text, but to defects of the birch-bark, or to other causes. (See Chapter II, pp. xix, xx). Thus we have three dots at the end of the first line of fol. 7*b* in Part II, to show that nothing of the text is missing, but that the surface of the birch-bark was not good enough to be written on. The single dot on the third line of the same page serves the same purpose ; so also the two single dots on the tenth line of fol. 5*b*, though here their presence is not due

to badness of the surface of the bark, but probably to a real *lacuna*, which the scribe could only partially fill up with the word *chitraka*, for which reason he put dots into the superfluous blank spaces on either side of that word.

Besides dots, also the lengthwise-comma, or numeral one, is frequently used to mark a superfluous blank space. Thus in Part I, fol. $1b^{11}$, Part II, fols. $4a^{11}$, $7a^{11}$, $7b^{10}$, $8b^{5}$, $11b^{9}$, $25b^{12}$, $29b^{11}$, $31a^{10}$, $31b^{1\ 9\text{-}11}$, etc. In Part II, at the beginning of the fourth line of fol. 15*b*, the comma indicates a blank space due to the superincumbent conjunct letter.

Finally a more or less lengthy serpentine line is used for the same purpose of indicating a superfluous blank space. It occurs, *e.g.*, in Part II, fols. $6a^{1\text{-}11}$, $8b^{1}$, $14a^{1}$.

(iii) ABBREVIATION.

The practice of abbreviating a word is found only in Part II, and only in application to the two words *ślôka* and *pâda*, when they are connected with numbers expressed by figures. The word *ślôka* serves as the name of any kind of verse, not of the technically called *ślôka* only ; and *pâda* is the name of a quarter verse. The two names often occur in the colophon of formulæ, to indicate the number of verses, or parts of verses, of which they consist. When so used, they are usually abbreviated to *ślô* and *pâ* respectively. Thus we have *ślô 2* on fol. $3a^{8}$ (p. 29), and *ślô* 11 *pâ* 1 on fol. $5a^{4}$ (p. 32), etc. Twice, however, *ślôka* is written in full, *viz.*, *ślôkâ* 14 on fol. $18b^{5}$ (p. 55), and *ślôka* 5 on fol. $19b^{2}$ (p. 57). As part of the text, of course, it is always written in full ; thus in verse 498, on fol. $15b^{8}$, we have *ardha-ślôka-samâpanâḥ*, and in the prose note introducing verse 947, on fol. $29a^{3}$, we find *tatra ślôkâḥ*.

(iv) SCRIBAL ERRORS.

Lapses in writing occur not infrequently in the Bower manuscript. In Parts V and VII, which are written with evident carelessness, they are particularly numerous. In a comparatively small number of cases they have been corrected by some revising hand, and some of these corrected errors have been already referred to in the Section on Correction (p. xli), and others will be referred to below in the Section on Revision (p. xlv). The subjoined list refers only to uncorrected errors, and comprises only selected examples. For many others the footnotes to the transcribed texts may be consulted.

The most frequent error consists in a miswritten letter or syllable. Thus in Part I fol. $1b^{8}$ (p. 1) *guṇa* is written for *gaṇa ;* fol. $3a^{9}$ (p. 4) *Suśrutaigramanâḥ* probably for *Suśrutaikamanâḥ* (*i.e. Suśruta ékamanâḥ*) ; fol. $3b^{8}$ (p. 5) *prathamanêshu* for *pradhamanêshu*, etc. In Part II, fol. $2b^{4}$ (p. 28), *phaláni* for *paláni ;* fol. $6b^{3}$ (p. 35), *arpaṇé* for *armaṇê* (possibly only a badly written *m*) ; fol. $24b^{9}$ (p. 63), *mádhyagád* for *mávyagád ;* fol. $29b^{4}$ (p. 71) *tóyé* for *tóyaṁ*, etc. In Part IV, fol. $2a^{2}$ (p. 193), *nishpala* for *nishphala ;* fol. $3a^{7}$ (p. 194) *sahayés* for *sahayais*, etc. In Part V, fol. $3a^{4}$ (p. 205) *saśchá* for *paśchá ;* fol. $3a^{6}$ (p. 205), *upastitaṁ* for *upasthitaṁ ;* fol. $4a^{5}$ (p. 206), *puvva* for *púrvva*, etc. In Part VI, fol. $2a^{5}$ (p. 223), *śulaṁ* for *śúlaṁ*, etc. In Part VII, fol. $2a^{6}$ (p. 237), *kṛitayáṁ* for *kṛitâyáṁ*, etc.

Or, a letter or syllable is misplaced. Thus in Part I, fol. $4b^{5}$ (p. 7), *śavakara* for *śavaraka*, fol. $5a^{4}$ (p. 8), *pilpaṁ* for *piplumṁ*. In Part II fol. $10a^{4}$ (p. 41), *króñchánadáni*

for *króñchádanáni*. In Part V, fol. 5*b*[5] (p. 207) *íśvaraṁ śaraṇa* for *íśvara-śaraṇaṁ*. In Part II, fol. 24*b*[10] a whole colophon is misplaced (see *ante*, p. xlii).

Or, a letter or syllable is omitted. Thus in Part I, fol. 2*b*[6] (p. 3), *prayujan* for *prayuñjan ;* fol. 3*a*[1] (p. 4), *munir* for *munibhir*. In Part II, fol. 1*a*[5] (p. 26) *chatum* for *chaturdaśam ;* fol. 10*a*[4] (p. 41) *gundánáṁ* for *gundráṇáṁ ;* fol. 19*a*[7] (p. 57), *jívani* for *jívaníyáni*. In Part IV, fol. 2*a*[1] (p. 192), *tataṁ* for *satataṁ*. In Part V, fol. 2*b*[2] (p. 204) *vichéhi* for *vichintéhi ;* fol. 4*a*[5], *samusthita* for *samupasthita*. In Part VI, fol. 3*b*[8] (p. 224), *ugádhipéna káléna* for *uragádhipa-káléna ;* fol. 4*a*[6], (p. 225), *ktayé* for *muktayé*, etc. Occasionally even a half-verse, or a whole verse, or a whole clause, is missed out ; see note 244, p. 126, note 459, p. 171, and note 2, p. 226.

Or, a superfluous letter or syllable is inserted. Thus, in Part I, fol. 1*b*[6] (p. 1), °*otkshit*° for °*ókshit*°. In Part II, fol. 4*b*[7] (p. 32), *nâmâmnâ* for *nâmnâ ;* fol. 24*b*[9] (p. 63), *mâ* at the beginning of the line. In Part IV, fol. 1*b*[5] (p. 192), *balamamantaraṁ* for *balamantaraṁ*. In Part V, fol. 1*a*[3] (p. 203), *tataḥstéshâṁ* for *tatastéshâṁ ;* and exactly the same superfluous *visarga* in Part VI, fol. 1*a*[2] (p. 222), *daharaḥ staruṇaḥ* for *daharastaruṇaḥ*. A superfluous *anusvára* is rather common ; *e.g.*, in Part I, fol. 1*b*[6] (p. 1), *jvalaṁnti* for *jvalanti ;* Part III, fol. 3*a*[4] (p. 183), *śriṇvaṁnti ;* Part IV, fol. 3*a*[6] (p. 194), *sarvaṁthá ;* Part V, fol. 1*a*[4] (p. 203), *máṁnusha ;* Part VI, fol. 1*a*[4] (p. 222), *dárúṁni ;* fol. 2*a*[4] (p. 223), *aróchakaṁ, m* for *aróchakam ;* in this case there is a superfluous comma in addition to the superfluous *anusvára*. Once there occur also two superfluous verses, see note 114, p. 98.

Occasionally there occur entirely wrong words, such as *pushṭe* for *pakti* in Part I fol. 3*a*[2] (p. 4) ; *sa-patrán* for *sa-pushpán*, in Part II, fol. 22*b*[6] (p. 59) ; *dvitíya* for *tritíya*, in Part IV, fol. 5*a*[1-3] (p. 195) ; and 243 for 343, in Part V, fol. 3*a*[3] (p. 205). But the responsibility for these errors possibly lies rather with the original writers of the treatises than with the scribes who copied them in the Bower Manuscript. Still such grossly blundered readings, as *kášyéshasnó* in Part I, fol. 3*a*[7] (p. 4), and *chashkashu* in Part V, fol. 2*a*[4] (p. 204), are probably to be laid to the charge of the scribes, who may not have been able, or careful enough, to read correctly their original. They are certainly responsible for such curiosities as those referred to in note 32, p. 3, and note 77, p. 7.

In this connection a brief reference may be made to certain defects due to the inferior quality of the birch-bark on which the scribes wrote rather than to the scribes themselves. To this category belong half-formed letters, such as may be seen, *e.g.*, in Part II, fols. 7*a*[7], 18*b*[4], 22*a*[7], and in Part V, fol. 2*b*[4] (see note 21, p. 193) ; and want of evenness, or continuity, in the lines of writing, as, *e.g.*, in Part II, fol. 11*a*, lines 5 ff.

(v) REVISION.

When the Bower Manuscript was exhibited for the first time in Calcutta in November 1890, it was stated (Proceedings, As. Soc. Beng., p. 223, Journal, As. Soc. Beng., 1891, Vol. LX, p. 137) that "the writing was entirely in black ink." So it no doubt appears at first sight ; but on closer examination letters and syllables are met with occasionally, which are written in a very light, or faint, ink. The significance of these light-inked letters, namely, that they indicate corrections, is disclosed by such cases as the following. In Part I, fol. 4*b*[9], the original writing in black ink was *mé ṇu*, which is false for *mé śriṇu*. Here the omitted syllable *śri* is inserted below, in the interlinear space, in almost invisible light ink, and the proper place of insertion between *mé* and *ṇu* is marked by two minute strokes, also in light ink, above those two syllables. Again, *ibid.*,

fol. $3b^3$, the original black-ink writing was *prôktó ṣa*, and this is, as it should be, corrected into *prôktaḥ ṣa*, by inserting a *visarga* and cancelling the top-strokes of the vowel *ó* by two minute strokes, all in light ink. Similarly, *ibid.*, fol. $3b^7$, an originally omitted *visarga* is inserted in *ajaraḥ*. But not infrequently corrections are found made also in black ink. Thus, in Part I, fol. $4b^4$, we have the original reading *ṣa-mustâm*, which is adjectively made to qualify the preceding noun *triphalâm*, corrected into *ṣa-mustam*, which, just as the following *ṣa-ṣarkkaraṁ* (derived from *ṣa* and *ṣarkkarâ*), now qualifies the succeeding noun *âṣchyótanam*. Here both, the original as well as the correction, are in black ink. Again, *ibid.*, fol. $5a^2$ (p. 7), the original blundered reading *muvvâ* is corrected to *múvvâ*, both in black ink, though another error is left uncorrected; for the fully correct reading should be *múrvvâ*. *Ibidem*, fol. $4b^9$, there is another instructive example. The original reading *pralêpaiḥ* is corrected to *pralêpıḥ*, both again in black ink. As a matter of fact, the noun *pralêpa* refers to both, the preceding instrumental plural *ardha-rúpaiḥ* and the succeeding nominative singular *saṁprayójyaḥ*, and may grammatically be made to agree with either. This correction, as well as the correction of *ṣa-mustam* in black, and of *prôktaḥ* in light ink, shows that the revisers, whoever they were, were familiar with the technicalities of the Sanskrit language. Equally instructive is an example *ibid.*, fol. $5b^6$. Here we have the word *lavaṇópêtair* entirely in black ink with the exception of the syllable *ṇó* which is in light ink. It would seem that the original writer in black had left a gap for that syllable, which for some reason he had omitted to write, and that a subsequent reader of the treatise supplied the missing syllable *ṇó* in light ink. The fact that the original writer should have failed to recognize the compound word *lavaṇ-ópêtair*, and to supply such an obvious complement of the word *lavaṇa*, compounded with *upêta*, seems to suggest that he must have been a rather illiterate person,—a conclusion which the occurrence of the numerous other errors (see Section iv, p. xliv) in the original writing tends to confirm. A further instructive example occurs in Part II, on fol. $7b$. Here the last word of the tenth line appears to have been originally *dâṇaé* in black ink. To this the reviser added in light ink the terminal *t* (*dâṇayét*),[72] and after it, the vowel *é*, as if to commence a fresh verse. Then noticing his mistake—for as a matter of fact the vowel *é* which commences the new verse does stand at the beginning of the eleventh line—he cancelled the superfluous *é* by two minute double-strokes.

The foregoing remarks are concerned, in the main, with Parts I-III of the Bower Manuscript. The general conclusion suggested by the observed facts is that those Parts were originally written in the usual black Indian ink by a somewhat illiterate writer, and that some of his numerous errors were afterwards corrected by a more intelligent user of the manuscript at different times, sometimes in black ink, at other times, when for some reason good black ink was not at hand, in diluted ink.

[72] Both forms, *dâṇayé* and *dâṇayét*, are correct; only the former is Prâkrit, while the latter is Sanskrit,—another indication that the reviser was a person familiar with Sanskrit.

CHAPTER V.—THE DATE OF THE WRITING OF THE BOWER MANUSCRIPT.

None of the seven Parts of the Bower Manuscript is dated. Nevertheless it is possible from its palæographic conditions[73] to determine the date of the manuscript within comparatively very narrow limits. In doing so two preliminary points must be taken into consideration.

In the first place, the Bower Manuscript, though recovered from Eastern Turkestan, is essentially a product of north-western India. It is written on birch-bark. The use of that bark, as a writing material, was according to all available evidence, limited to north-western India.[74] In Eastern Turkestan, whence the Bower Manuscript has come, the birch which yields the writing bark does not appear to grow at all. With a very few exceptions, all the manuscript books, discovered in Eastern Turkestan in the course of many recent explorations of its ancient ruined sites, are written on various kinds of paper.[75] Those few birch-bark manuscript books, which are known to have been discovered in that country, are the Bower Manuscript, the Dutreuil de Rhins Manuscript, a manuscript found by Mr. Bartus, a member of Professor Grünwedel's expedition, and a manuscript found by Dr. Stein. The Dutreuil de Rhin-Manuscript was said to come from the sacred cave on the Gôśriṅga hill near Khotan; but the story of the native finders has been fully exposed by Dr. Stein, who examined the cave in the course of his first expedition in 1900-1.[76] Nothing is really known of the find-place of that manuscript. The Bartus Manuscript was found in the course of Professor Grünwedel's expedition in 1902-3, in one of the rock-cut caves, close to the *Ming-oï* of Qizil to the west of Kuchar, a little higher up the river Muzart then the *Ming-oï* of Qum Tûrâ (see the Sketch Map).[77] The Stein Manuscript is a recent discovery. It was excavated by Dr. Stein, in the course of his second expedition, 1906-8 in Khadalik, a site north-east of Domoko,[78] which was abandoned probably in the second half of the eighth century A.D. As to the Bower Manuscript, there is no sufficient reason to doubt the story of its having been found in one of the ruined stûpas of Qum Turâ, near Kuchar (see Chapter I, pp. xi ff). All these birch-bark manuscripts must have been written by Buddhist pilgrims, or immigrants, from north-western India. Most of them probably were written by them in their original home, in Kashmir or

[73] An essay on the date of the Bower Manuscript was published by me in the Journal, As. Soc. Beng., Vol. LX (1891), Part I. It was reprinted, with additions, in the *Indian Antiquary*, Vol. XXI, pp. 29 ff. The date assigned to the Bower Manuscript in that essay was the middle of the fifth century A.D. In the meantime, much new information has become available, necessitating a fresh consideration of the whole problem. The result is that there now appear good reasons for ante-dating the manuscript by about three-quarters of a century.

[74] See my paper on "Palm-leaf, Paper, and Birch-bark" in the Journal, As. Soc. Beng., Vol. LXIX (1900), Part I, pp. 32 ff.

[75] This remark refers to manuscript books only. Letters and documents, official or private, have been found written also on wood, leather, silk, and other material, but birch-bark has never been found in use for such non-literary purposes; nor, I may add, palm-leaf.

[76] See his *Ancient Khotan*, Vol. I, pp. 185 ff.

[77] This manuscript, according to Dr. A. von Le Coq's information, formed part of a library, the manuscripts of which were found incrusted in a mass of dry mud. Some of its folios have been cleaned, and show writing in Gupta characters, closely resembling those of the Bower Manuscript. In another part of the Qizil *Ming-oï*, in a cave temple manuscripts were found, more or less fragmentary, which were written on palm-leaves. This circumstance is of particular interest, because manuscripts written on palm-leaf (in this case of the *Corypha umbraculifera* (see my "Epigraphical Note on Palm-leaf, Paper, and Birch-bark, in the Journal, As. Soc. Beng., Vol. LXIX, Part I, pp. 93 ff.) are of distinctly Indian *provénance* and thus corroborate the equally distinct Indian character of the birch-bark manuscripts. Minute fragments of a palm-leaf manuscript, which apparently proceeded from the Qutluq Urdâ Stûpa (see Chapter I) are described by me in the same Journal, Vol. LXVI (1897), Part I, pp. 213 ff. The manuscript, which is shown in Figs. 6 and 7 of Chapter II, was found in the same cave temple of the Qizil *Ming-oï*, but is written on paper.

[78] On this site, see Dr. Stein's *Ancient Khotan*, Vol. I, pp. 454, 458 ff., 468; also his preliminary report on his second tour, 1906-1908, in the *Geographical Journal* for July and September 1909 (Reprint, p 17).

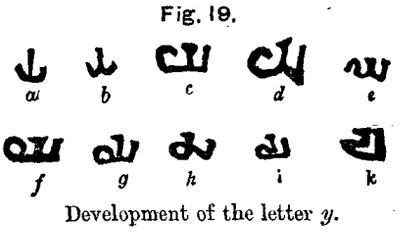
Udyâna, and imported into their new settlements. The Bower Manuscript, on the other hand, as has been shown in Chapter II (p. xx), and Chapter III (pp. xxx ff., xxxvi ff.) in all probability was written by them, in their new settlement, on birch-bark brought with them from their original home. But that, though written probably in Eastern Turkestan, their writers certainly were natives of north-western India, is proved by the occurrence in Parts I-III of a particular form of the letter *y*, hereafter called the "new form," which, as will be shown in the sequel, originated in north-western India, and which, as proved by the Weber Manuscripts and all other ancient paper manuscripts discovered in Eastern Turkestan, was never in use in the latter country.[79]

In the second place, the Bower Manuscript, as shown in Chapter III, p. xxx, is the work of four distinct scribes, who wrote Parts I-III, Part IV, Parts V and VII, and Part VI respectively. The scribe who wrote the second portion (Part IV) commenced his writing on the reverse page of the last leaf of the first portion (Parts I-III), while the scribe who wrote the third portion (Parts V and VII) inscribed a remark on either of the two other portions. This circumstance proves that these three portions of the Bower Manuscript are practically contemporary writings. It is obvious that the production of Part IV cannot be earlier in date than the production of Parts I-III; and it is equally obvious that to the writer of Parts V and VII, both Part IV and Parts I-III were accessible. As to the fourth portion (Part VI), it is written for the benefit of the same person (Yaśômitra) as the beneficiary of Part VII. From the co-ordination of these facts it follows that the production of these four portions of the Bower Manuscript must be compassed by the space of about one generation. Now, as may be seen from Table II, Traverses 13-15, and as will be explained in the sequel, the writer of Parts I-III makes use, though sparingly, of the "new form" of the letter *y*, while the writers of Part IV-VII employ the "old form" exclusively. It follows hence that the production of the Bower Manuscript must be referred to the very point of time when the "new form" of *y* was beginning to come into fashion in north-western India, that is, to the time when it was being adopted by some scribes, while it was still avoided by others.

The salient point, then, of the enquiry is to determine the epoch of the introduction of the "new form" of *y* into the scribal usage of north-western India, whence the writers of the Bower Manuscript must have come. The determination of that point determines the date of the production of the Bower Manuscript within very narrow limits, practically within the space of about one generation.

Fig. 19 illustrates the gradual development of the character for *y*. Its original form in the Aśoka period, was a perpendicular stroke set on a segment, or less commonly on two segments, of a circle as in (*a*) and (*b*) respectively.[80] Later, in the Indo-Scythic period, the right side began to be straightened and angularized, while the left side began to take the form of a curl, which might turn either to the right, as shown in (*c*), or to the left as in (*e*). The former is found, almost exclusively, in epigraphic and numismatic records;[81] the latter is preferred in manu-

Fig. 19.



Development of the letter *y*.

[79] The forms of *y*, which, in two varieties of script, were peculiar to Eastern Turkestan, are shown in Fig. 15, and explained in Chapter III, p. xxxiii.

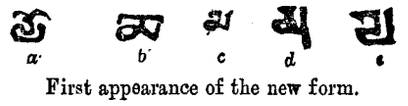
[80] The latter form may be seen in the Radhia and Mathia inscriptions, *Ep. Ind.*, Vol. II, p. 245.

[81] Examples of the use of the sinistrorse curl may be seen in the Faridpur land-grants, *Ind. Ant.*, Vol. XXXIX (1910), p. 193, Plates I-III.

scripts (see Table I). The base line might be straight, as in (*c*), or bent angularly, as in (*d*). At this time it required two movements of the hand to write the character: one from the top of the medial line downwards, and towards the left, in order to write the curled portion of the character ; the other, from the base of the medial line towards the right, in order to write its angular portion. About the same time the habit arose of joining the end of the curl with the base line, so as to form a loop, as shown in (*f*) ; and gradually the point of junction was moved to the right, so as to coincide with the point of junction of the left and right portions of the character, as shown in (*g*) and (*h*). When this stage,—a merely transitional stage, as we shall see presently,—was reached, the character would be written with a single movement of the hand. Beginning with the top of the medial straight line, the hand moved down to the base line, then upward and leftward, round the loop, back to the point of junction, and finally onward to the angle on the right. But it soon began to be observed that the letter could be written with greater speed, and with more economy of effort, if the downward movement of the hand was carried at once to the loop on the left without touching the base line at all. This slight change produced what is practically the modern form, as shown in (*i*) and (*k*). Thus, there were now three forms: the old, the transitional, and the modern. The old form persisted in the Gupta script of the southern area. The transitional form arose in the northern area about the middle of the fourth century A.D., and disappeared about the end of the sixth century. The modern form arose practically at the same time as the transitional form; but it gradually extruded the latter; and it persists to the present day in the slightly modified Nâgarî form of the letter which only projects the perpendicular below the base line.

The transitional and modern forms, or, to use an inclusive and more convenient term, the "new form" of *y* was, so to speak, invented in the western portion of the northern area. Thence it gradually spread over the eastern portion. This may be seen clearly from the epigraphic records of the Gupta period. See Fig. 20. It first appears in the year 372 A.D. in the stone pillar inscription of Vishnuvardhana at Bijayagaḍh (Long. 77° 20′), in *śrêyó* (*a*), (F.GI., No. 59, p. 252, Plate xxxviC, l. 4), and about 400 A.D. in the rock inscription at Tusâm (Long. 76° 0′), in *yógа* (*b*), (F.GI., No. 67, p. 269, Plate xc, l. 3). The boundary of the two areas, as previously stated (Chap. III, p. xxviii), is E. Long. 81°. In the eastern area the new form makes its first appearance in the stone inscription of Îśvaravarman at Jaunpur (Long. 82° 43′), in *anvavâyé* (*c*), F.GI., No. 51, p. 228, Plate xxxiiA, l. 2). Unfortunately this inscription is mutilated, and its date, if there was any, is lost; but it belongs to the middle of the sixth century. The first dated inscription in which the new form is found, is that of Mahânâman, in 588 A.D., at Bôdhgâyâ (Long. 85° 2′). Here both new forms, the transitional and modern, occur numerously; *e.g.*, the former (*d*) in *yukta*, the latter (*e*) in *yéna*, (F.GI. No. 71, p. 274, Plate xliA, l. 1).

Fig. 20.

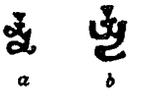


First appearance of the new form.

For writing the single *y*, the new form appears to have come into use about the middle of the fourth century, but for the subscript *y*, as the second part of a compound letter, it was in use about three centuries earlier, from the beginning of the Indo-Scythic

period. See Figure 21. An example of the transitional form (*a*) of the subscript *y*, from a Kushana inscription, is shown in Plate III, line 42, No. 3, of Bühler's *Indian Palæography* (in the Encyclopædia of Indo-Aryan Research). Examples of the modern form of the subscript *y* (*b*) occur numerously; *e.g.*, in Kanishka's inscription of his seventh year, *i.e.*, in the year 51 B.C., in the *Epigraphia Indica*, Vol. I, p. 391, No. XIX.[82] It can hardly be doubted but that it was the economy of time and effort in writing the new form of *y*, which led to its adoption in the case of the subscript *y*. But in the case of the single *y*, there operated an additional reason. This is brought out very strikingly by a certain circumstance in the use of the new form in the Bower Manuscript. This is the circumstance that in writing the syllables *yé, yai, yó, yau*, the new form of *y* is employed whenever the vowel (*é, ai, ó, au*) is made with a lateral stroke, but the old form is used when the vowel is made with a superior stroke. These vowels, namely, are indicated by attaching to the head of the consonant a certain number of slightly curved strokes, see Figure 22. These strokes may be made in two ways: either they may slant from above downward to the top of the perpendicular line, as in *ló*(*a*), or they may run laterally, level with the top, as in *ló* (*b*). It will be seen at once that if the lateral stroke was used with the old three-pronged form of *y*, its attachment to the top of the medial or the right prong was likely to interfere with the left prong, and thus to obscure the true form and meaning of the syllable (see Figure 23 *e*). It was to obviate this inconvenience that the fashion arose to write the syllable with the new form of *y*, whenever the lateral stroke was used, as in *yé* (*e*) and *yó* (*f*), but to retain its old form, whenever the superior stroke was employed as in *yé* (*c*) and *yó* (*d*). This rule is invariably observed by the scribe of the first portion (Parts I-III) of the Bower Manuscript. The scribes of the second portion (Part IV) and of the third and fourth portions (Parts V-VII) never use the lateral stroke, and accordingly they also never use the new form of *y*.

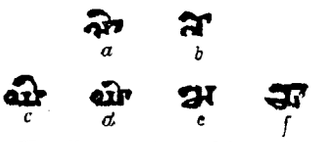
Fig. 21.



a *b*

Subscript *ya*.

Fig. 22.



a *b* *c* *d* *e* *f*

Vocalic superior and lateral strokes.

The subjoined Table exhibits all the occurrences of the letter *y* in the first portion of the Bower Manuscript:—

COLUMN.	I.	II.	III.	IV.				V.	VI.	VII.				VIII.	IX.			
Parts.	Total *y* old and new.	Total *y* old.	Total old *yê-yau*	DETAILS OLD.				Total new *yê-yau*.	Total Trans *yê-yau*.	DETAILS TRANSITIONAL.				Total modern *yê-yau*.	DETAILS MODERN.			
				yê	*yai*.	*yô*.	*yau*.			*yé*.	*yai*.	*yó*.	*yau*.		*yé*.	*yai*.	*yó*.	*yau*.
I . .	179	146	9	6	1	2	0	33	32	14	1	17	0	1	1	0	0	0
II . .	1,353	969	127	118	0	9	0	384	363	189	6	166	2	21	17	0	4	0
III .	79	55	6	5	0	1	0	24	23	13	0	10	0	1	1	0	0	0
I-III .	1,611	1,170	142	129	1	12	0	441	418	216	7	193	2	23	19	0	4	0
	583		441															
	1,028		583															

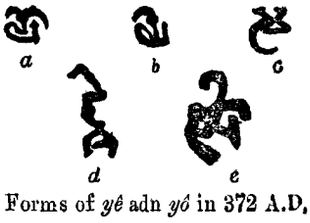
[82] In the second line of the accompanying Plate. It is also shown in Bühler's *Indian Palæography*, Plate III, l. 41, No. 5.—As to the Kushana dates, I follow Dr. Fleet's theory, which I now believe to be correct, that they are to be reckoned from 57 B.C., being dates of the so-called Samvat Era.

In Parts I-III the consonant *y*, old or new, and in combination with any vowel, occurs altogether 1,611 times (col. I). In 1,170 cases (col. II) the old form is used, and in 441 cases (col. V), the new form (transitional or modern). In the 1,170 cases of the old form, any vowel combination (exc. *yau*) occurs (*ya, yâ, yi, yî, yu, yû, yé, yai, yó*). Among them the combination with the vowels *é, ai, ó,* occurs 142 times (col. III and detailed in col. IV), and in all these 142 cases the vowel is made with the superior stroke. On the other hand, in the 441 cases of the new form (col. V), the only vowel combinations which occur are those with *é, ai, ó,* and *au;* and in all those 441 cases the vowel is made with the lateral stroke. The total number of the combination of the vowels *é, ai, ó, au* with the consonant *y* is (142 *plus* 441, or) 583 (col. III), and that number is so large that it is out of the question to attribute to mere accident the clean distribution of the superior and lateral strokes between the old and new forms of *y* respectively: it can have been made only of set purpose. And if it is so made, the explanation of its reason, above given, appears to be the most probable. But whatever be the true explanation, the fact of the clean distribution is indisputable; and so is the other fact that the new form (transitional and modern) never occurs except in combination with the vowels *é, ai, ó, au.*

Turning now to the evidence of the dated, or practically dated, records of the Gupta period in north-western India, they show that the two facts, just mentioned, occur, in conjunction, only in the earliest portion of that period, that is, before 400 A.D. It is this circumstance which enables us to determine, to a degree of close approximation, the date of the writing of the Bower Manuscript. The following is a list of the inscriptions which, for the present purpose, come into consideration.

(1) 372 A.D., a calligraphic stone inscription of Vishnuvardhana, at Bijayagadh, Long. 77° 20′ (F.GI., No. 59, p. 252, Plate xxxviC). In several ways this is an instructive record. The total of the cases of *y* with any vowel (*e.g., yaśaḥ, pûrvvâyâm, yûpó*, etc.) is eleven. Among them there are two cases of *yé* and one of *yó* (Fig. 23). All three are made with the lateral stroke; but *yó* (*a*), in *śréyó*, line 4, is made with the modern form, while *yé* (*b*), in *dhéyéna*, l. 3, and *vṛiddhayé*, l. 4, shows the transitional form. In Gupta inscriptions, as a rule, the lateral stroke is made with a comparatively straight line, while the superior stroke has a more decided curvature. In the present inscription, however, which is written in a particularly ornate style, the lateral stroke, also, is given a distinct curvature. This is seen most strikingly in the *sandhi*-syllable *mé* (*c*), in *m=étasyám*, l. 2. *Per contra*, we have a good example of the superior stroke in the syllable *ńśé* (*d*), in *vińśéshu*, l. 1. Respecting the inconvenience of using the lateral stroke in conjunction with the old form of *y*, we have a very good illustration in another, equally early, though undated, inscription at the same place Bijayagadh (F.GI., No. 58, p. 251, Plate xxxviB). Here the syllable *yau* (*e*), in *yaudhéya*, l. 1, is made, on the left side, with the lateral stroke, curved exactly as in the syllable *mé* (*c*), above noticed, the effect being that the form of *y* is quite obscured through the interference of the lateral stroke of the vowel *au* above it; in fact, it would seem that the form of *y*, intended by the engraver of the record, was the old rather than the new. It was, no doubt, this kind of interference, which, as previously explained, led to the rule to use the superior

Fig. 23.

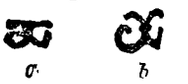


Forms of *yé* adn *yó* in 372 A.D.

stroke with the old form, but the lateral stroke with the new (transitional or modern) form. But at this time we seem to see the rule still "in the making."

(2) About 400 A.D., a rock inscription at Tusâm, Long. 76° 0′, (F.GI. No. 67, p. 269, Plate xlA). Here the total of *y* is seven; and *yó* occurs twice (Fig. 24); once in *yóga*, (*a*) line 3, with the new (transitional) form and the lateral stroke; and again in *pâdópayó*, (*b*) l. 6, with the old form and the superior stroke. In this case, the observance of the distributive rule is clearly marked.

Fig. 24.



a *b*

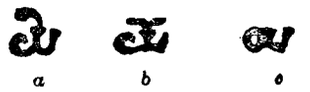
Form of *yé* and *yó* about 400 A.D.

(3) 425 A.D., a cave inscription (calligraphic) at Udayagiri, Long. 77° 50′ (F.GI. No. 61, p. 258, Plate xxxviii A). Here the total of *y* is eleven. Combinations with the vowels *é*, *ai*, *ó*, *au* do not occur. But once the new (transitional) form occurs in the syllable *ya* (Fig. 25), in *anvaya*, l. 4, showing that by this time that form was no longer limited to the combination of *y* with those vowels.

Fig. 25

(4) 454 A.D., a stone image inscription (cursive) at Mathurâ, Long. 77° 43′ (F. GI. No. 63, p. 262, Plate xxxixA). The total of *y* is eight. Each, *yé* and *yó* (Fig. 26 *a* and *b*), occurs once in *áptayé*, l. 2, and *niyójya*, l. 4, made with the old form and the superior stroke. But here, again, the new (transitional) form (*c*) occurs once with the vowel *a* in *yad*, line 2.

Fig. 26.



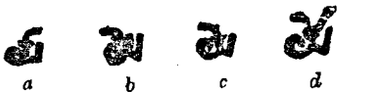
a *b* *c*

Forms of *yé*, *yó*, *ya* in 454 A.D.

In the two preceding records[83] the appearance of the new form, outside the range of the vowels *é*, *ai*, *ó*, *au*, is exceptional, and perhaps not altogether above suspicion. In the following case it is quite plain and certain.

(5) 465 A.D., a copper-plate inscription (cursive) of Skandagupta, at Indôr, Long. 78° 18′ (F.GI. No. 16, p. 68, Plate ixB). The total number of *y* is twenty-five. Among them the new (transitional) form occurs five times (Fig. 27); quite plainly in *sthirâyâḥ*, l. 9, and more or less clearly in *vijaya*, l. 3, *prayachchhati*, l. 8, *dâyam*, l. 11, and *vṛiddhayé*, l. 4. Here we have the new form not only with *ya* and *yâ* (*a*), but in the case of *vṛiddhayé* (*b*), even with the superior stroke of the vowel *é*. On the other hand, the old form occurs once (*c*) with the superior stroke of *é* in *vṛiddhayé*, l. 8, and four times (*d*) with the superior stroke of *ó* in *râṇâyaṇíyó*, l. 6, *upayójya*, l. 7, *yóga*, l. 9, and *yó*, l. 11. Thus, in *vṛiddhayé* we have, contrary to the original rule, the superior stroke of the vowel *é* written either way, with the new form in line 4, and with the old form in line 8. Clearly, at this time, the original rule, governing the use of the new form, had become entirely obsolete. It might be used, at pleasure, in combination with any vowel, and in combination with either of the two kinds of stroke.

Fig. 27.



a *b* *c* *d*

Forms of *yé*, *yó*, *ya* in 465 A.D.

(6) 482-533 A.D. This period of about fifty years includes a group of similarly worded copper-plate inscriptions (cursive), which all come from the same neighbourhood, near the boundary of the eastern area; *viz.*, from Khôh, Long. 80° 51′, dated 482, 496, 516, 528, and 533 A.D. (F.GI. Nos. 22, 25, 27-31, pp. 100 ff.), from Kârîtalâî,

[83] There are two other dated inscriptions, the stone pillar inscription of 415 A.D. at Bilsad, Long. 79° 16′ (F.GI. No. 10, p. 42), and the Jain inscription at Mathurâ, Long. 77° 43′ (*Ep. Ind.*, Vol. II, p. 210, No. XXXIX); but neither present any instance of the new form.

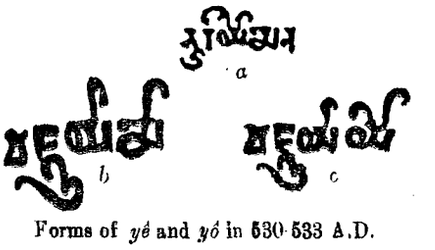
Long. 80° 46′, dated 493 A.D. (F.GI. No. 26, p. 117), and from Majhgawâṁ, Long. 80° 47′, dated 510 A.D. (F.GI. No. 23, p. 106). At this time and place the new form, both transitional and modern, is found in not infrequent use (35 times in a total of 256 *y*, or upwards of 13·5 per cent.) irrespective of any rule. Thus we have the transitional form with *ya* in *jayasvâmi* (*a*), l. 3, *jaya* and *dêya*, l. 5, *yathaisha*, l. 7 (F.GI. p. 118), and *yathaisha*, l. 6, *yat* (*b*), l. 16, *yadâ*, l. 19 (F.GI. pp. 122-3); again with *yâ* in *pallikâyâṁ*, l. 6, *niyâ*, l. 11, *pratyâyâ*, l. 12 (F.GI. p. 118), and *vidhêyâś*, l. 12, *pratyâyâ*, l. 13, *vishṭhâyâṁ*, l. 20, *yâvat* (*c*), l. 26 (F.GI. pp. 122-3); and *pratyâyâś* (*d*), l. 20 (F.GI. p. 127); and *mayâ*, l. 11 (F.GI. p. 131); again with *yu* in *yukta* (*e*), l. 15 (F.GI. p. 122).[84] So also the old and new forms are used promiscuously with the superior stroke. Thus we have transitional *yê* in *vṛiddhâyê*, l. 17 (F.GI. p. 118), l. 8 (*ib.*, p. 122), l. 7 (*ib.*, p. 107), *lôpayêt* (*f*), l. 14, *prayêṇa*, l. 17 (F.GI. p. 122); and modern *yê* in *pâṇiyê*, l. 17, *yê* (*g*), l. 18 (F.GI. p. 108), two good and clear examples. On the other hand, we have old *yê* in *yê*, l. 10, *lôpayêt*, l. 12, *prayêṇa* (*h*), l. 16 (F.GI. pp. 118-9); *vṛiddhayê*, l. 14, *yê*, l. 18, *lôpayêt*, l. 21 (F.GI. p. 127), l. 2 (*ib.*, p. 133). Again, we have transitional *yô* in *chhrêyô* (*i*), l. 15 (F.GI. p. 119), l. 16 (*k*, *ib.*, p. 122); and modern *yô* in *chhrêyô* (*l*), l. 14, *yô*, l. 16 (F.GI. p. 108), two good examples; but old *yô* in *pratyayô* (*m*), l. 9, *yô*, l. 20 (F.GI. pp. 118-9); *anvayô*, l. 10, *ahayô*, l 18 (F.GI. p. 108); *nâgayôḥ*, l. 12, *pratyayô*, l. 17, *chhrêyô*, l. 23, *yô*, l. 28 (F.GI. pp. 127-8); *chhrêyô* (*n*), l. 5, *yô*, l. 9 (F.GI. pp. 133-4), all good examples. And, again, the new form is found, used at pleasure, with the lateral or the superior stroke. Thus, the transitional *yê* with the lateral stroke occurs in *nyâyêna* (*o*), l. 13, *yê*, l. 16, but with the superior stroke in *pratyayê* (*p*), l. 9 (F.GI., pp. 136-7).

Fig. 28.

Forms of *yâ*, *yu*, *yê*, and *yô* in 482—533 A.D.

(7) 530-533 A.D., the famous group of calligraphic stone inscriptions of Yaśôdharman, at Mandasôr, Long. 75° 8′ (F.GI., Nos. 33, 34, 35, pp. 142 ff., Plates xxiB, C, and xxii). These records further exemplify, in the interior of the western area, the use of the new form in combination with the superior and lateral strokes. In *bhûrayôyêna* (Fig. 29*a*), l. 8 (*ib.*, p. 153, Pl. xxii), we have the two kinds of stroke side by side, the superior stroke in *yô* with the old form, and the lateral stroke in *yê* with the new (transitional) form. Again in the phrase *avajñayâ yô*, l. 4, which occurs in duplicate (*ib.*, pp. 146 and 149), we have, in one copy (*b*), the two forms of *y* side by side, the old in *yâ* and the new (transitional) with the lateral stroke in *yô*. In the other copy (*c*), both *yâ* and *yô* are written with the old form, but *yô* has the superior stroke. In these calligraphically written inscriptions we find still in observance the old rule, which we saw growing obsolescent in the cursively written inscriptions of Nos. 4-6. Another, still more striking example of this conservatism, or archaism, will be noticed in No. 9.

Fig. 29.

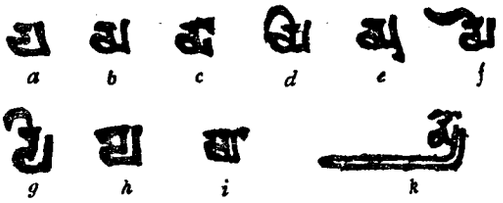


Forms of *yê* and *yô* in 530-533 A.D.

[84] Another example of a modern *yu* occurs in a copper-plate inscription (cursive) of the same period, of Saṁkshôbha, at Betul, Long. 78° 22′, published in *Ep. Ind.*, Vol. VIII, p. 284, in *yudhisṭhira*, l. 22.

(8) 550-600 A.D., a group of stone inscriptions (calligraphic) from Bôdhgayâ, Long. 85° 2′ (F.GI., Nos. 71, 72, 76, pp. 274, 278, 281, Plates xliA, B, and xliiD). The first (No. 71) is dated in 588 A.D., the third, undated, must be some 40 years older. This group shows that by this time the new form had not only penetrated far into the eastern area, but had also fully superseded the old form. The latter is entirely absent from these inscriptions: among a total of 34 cases of *y*, there is not a single instance of the old three-pronged form. The transitional form still predominates over the modern, there being 26 cases of the former to 8 of the latter. In agreement with the obsolescence of the old form, the original rule respecting the distributive use of the new form is now entirely inoperative: that form is now used with every kind of vowel. See Figure 30. Thus we find *ya* in No. 71, lines 1 (modern, *a*), 2, 3 *bis*, 5, 6, 7, 8, 9 *bis*, 11 (ten times, all transitional, *b*); in No. 72, three times (modern); in No. 76, l. 1, twice transitional, once modern. Again, we have *yâ* in No. 71, ll. 4, 6, 9, 12, 13, 14 (all transitional, *c*), and *yi* in No. 71, l. 11 (transitional, *d*); and *yu*, in No. 71, ll. 1, 4 (both transitional, *e*). Further, the new form is used *ad libitum* with the superior or the lateral stroke.

Fig. 30.

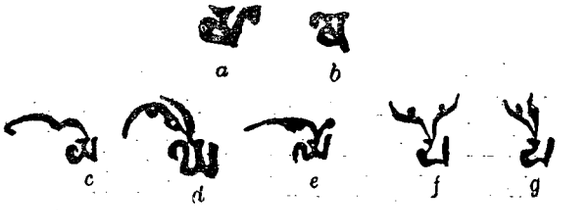


Forms of *ya*, *yâ*, *yi*, *yu*, *yé*, *yô* in 500-550 A. D.

Thus we have *yé* with the transitional form and superior stroke (*f*) in *yéna*, No. 71, l. 3, and in *avâptayé*, No. 76, l. 2; and with the modern form and superior stroke (*g*) in *avâptayé*, No. 72, and with the same form and lateral stroke (*h*) in *yéna*, No. 71, l. 1. Similarly we have *yô* with the transitional form and lateral stroke (*i*) in *yôdhâs*, No. 71, l. 1, and possibly also (*k*), in the superscript *y* of *acharyyô*, No. 76, l. 1, and in *sénayôr*, No. 76, l. 1. So also, we have *yau* with the transitional form and lateral stroke in *upâdhyâyau*, No. 76, l. 1.

(9) Seventh century.—The prevailing conditions are, on the whole, the same as in the preceding period, except that the transitional *y* is gradually giving way entirely to the modern *y*. The last instances of it appear to occur, in 672 A.D., in two stone inscriptions of Âdityasêna, at Aphsad, Long. 85° 44′, and Shâhpur, Long. 85° 43′ (F.GI., Nos. 42 and 43, pp. 200 and 208, Plates xxviii and xxixA). Here we find both *yâ* and *yé*, in the transitional form (Fig. 31 *a* and *b*); *viz.*, *yâ*, in *prayâga*, l. 7 of No. 42, and *yé* in *vṛiddhayé*, l. 4 of No. 43. At this time the old form of *y* has become entirely obsolete, except in two archaic and highly ornate inscriptions, of 625 A.D., at Vasantgadh, Long. 73° (*Epigraphia Indica*, Vol. XI, p. 187), and of 661 A.D. at Udaipur, Long. 73° (*ibid.*, Vol. IV, p. 29). Their ornate forms of *yé*, *yai*, *yô*, with the old three-pronged *y*, are shown in Fig. 31 *c*, *d*, *e*. But the use of the old form of *y*, in these two inscriptions, is not their only archaism: there are several other examples of archaism in them which have been pointed out by Professor Kielhorn (*ibid.*, Vol. IV, p. 29). It is obvious, therefore, that the use of old forms is intentional: they belong to the studied ornate character of the inscriptions in question. Being archaic, the occurrence of the old form of *y* really corroborates the fact that in ordinary writing, whether calligraphic or cursive, that form of *y* was no

Fig. 31.



Forms of *yâ*, *yé*, *yô* in 625-672 A. D.

longer in use in the seventh century.[85] Even in ornate inscriptions the use of the old form is exceptional, as shown by the highly ornate Jhâlrâpâṭhan inscription of 689 A.D. (*Indian Antiquary*, Vol. V, p. 181), which uses the new form exclusively (Fig. 31, *f*, *g*). For the purpose of dating ordinary writings (as in manuscripts), therefore, the rule laid down by me in 1891 (*Journal*, As. Soc. Beng., Vol. LX, p. 90) still holds good that the form of *y* is the test, and that Indian writings must be referred before or after 600 A.D., according as they show the use of the old or of the new form of that letter.

(10) Seventh century in Nepal.—All the known Nepalese inscriptions are from the neighbourhood of Kâtmâṇḍû, Long. 85° 60′, which is within the eastern area. The north-western new form of *y*, comes into these records first in the second half of the seventh century, in an inscription of 677 A.D.,[86] (Bendall's *Journey in Nepal*, No. III, p. 77), and in another undated, but slightly earlier, of about 655 A.D. (Indraji's No. II, in the *Indian Antiquary*, Vol. IX, p. 174). It is always in its modern variety, and from the beginning it appears independent of the original rule, being used with any vowel as well as with either kind of stroke. Thus we have modern *ya* in No. III, l. 18, *yathâ ;* in No. 11, l. 5, *yaḥ ;* modern *yâ* in No. III, l. 21, *dêyâ*, and in No. 11, l. 13, *praṇâlikâyâś ;* modern *yi*, in No. 11, l. 2, *kshôbhayitvâ ;* modern *yu*, in No. III, l. 29, *yuvarâja*, and in No. 11, l. 1, *yukta*. Again we have modern *yê*, with the superior stroke in No. III, *yê*, ll. 25-26 ; modern *yai* with the superior stroke, in No. 11, l. 23, *kayaitê ;* modern *yô*, with the superior stroke, in No. III, l. 12, *yô*, and in No. 11, l. 22, *bhûyô*, but with the lateral stroke in No. 11, l. 4, *yô*.

The statistics, given in the foregoing paragraphs, may be summarised as follows. The distributive rule referred to in them is based on the two facts, (1) that the new form is used only with the syllables *yê*, *yai*, *yô*, *yau*, while with other syllables the old form is used ; and (2) that the new form is used with those syllables when they are made with the lateral stroke, but when they are made with the superior stroke, the old form is used. About 372 A.D. this rule is " in the making " ; about 400 A.D. it is in full force ; from about 425 A.D. it gradually obsolesces ; about 550 it has become inoperative. This information enables us to sketch, with considerable precision, the progress of the fashion of applying the new form of *y*, which was already in use in ligatures, to that letter when it occurred as a non-conjunct.

(1) This fashion arose in the western portion of the northern area of the Gupta script, about the middle of the fourth century A.D. Thence, in the latter half of the sixth century (in India, but of the seventh century in Nepal), it spread into the eastern portion of that area.

(2) The fashion was at first limited to the syllables *yê*, *yai*, *yô*, *yau*, when their vowel was written with the lateral stroke. This is shown by the way in which the new form is used in the Bower Manuscript ; and the period of this stage of the fashion is fixed by the epigraphic records of Northern India (*ante*, Nos. 1 and 2) as the second half of the fourth century A.D.

[85] Examples are the calligraphic Banskhera copper-plate of Harsha, 628 A.D. (*Ep. Ind.*, Vol. IV, p. 208), and the calligraphic, but undated, Lakhamaṇḍal and Kuḍârkôṭ inscriptions (*ib.*, Vol. I, pp. 10, 179), which are referable to the middle of the seventh century.

[86] According to the local era, discovered by Professor Sylvain Lévi ; see *Ep. Ind.*, Vol. V, Appendix, p. 73, note. By the Harsha era it would be 688 A.D.

(3) The limitation was soon abandoned. From early in the fifth century (*ante*, No. 3), the fashion of using the new form began to extend to any vowel combination, and to either the lateral or the superior stroke.

(4) By the end of the sixth century the new form had become so fully established in all conditions of the letter *y*, as to extrude altogether, in all ordinary writing, the old form (*ante*, Nos. 8-10).

The preceding sketch of the chronology of the origin and spread of the new form of the letter *y* determines the time of the writing of the Bower Manuscript as having been in the second half of the fourth century A.D. And it is probable that it should be sought rather nearer the beginning than the end of that period. The Table, given on p. l, shows that in the earlier portion (Parts I-III) of the Bower Manuscript the letter *y* occurs 583 times (col. III) in the vowel combinations *yé*, *yai*, *yó*, and *yau*. Outside these combinations, it occurs no less than 1,028 times (col. I). If at the time of the Bower Manuscript the fashion of extending the use of the new form of *y* to cases outside those combinations had already begun to develop, it is hardly conceivable that not a single example of such an extension should occur among those 1,028 cases. The probability, therefore, seems to be that the writing of the earlier portion of the Bower Manuscript should be placed about 350-375 A.D. And seeing that the three later portions of the Bower Manuscript (Part IV, Parts V and VII, and Part VI) must be, as shown in Chapter III, p. xxxvi, practically contemporaneous with the earlier portion (p. xlviii), it follows that the production of the whole of the Bower Manuscript must be referred to the third quarter of the fourth century A.D.

CHAPTER VI.—ON THE SOURCES AND THE DATE OF THE NÂVANÎTAKA.[87]

The name and identity of the author of the *Nâvanîtaka* are not known. The final colophon which perhaps would have supplied that information is, together with the last chapter of the work, unfortunately missing in the manuscript. But from the sources which the author utilized in making his compilation, it is possible to estimate approximately the time when his work was written. So much is certain that the date of writing the work cannot be the same as that of writing the manuscript in which it has come down to us. The latter is not an autograph. This is proved by a number of clear indications. For example, on page 28, in verse 45, we find, in one of the medical formulæ, three dots marking the omission of three syllables (*ante*, Chapter IV, p. xliii). At the time of editing the text the emendation *trîṇi cha*[*vya-palâni*] was suggested by me, but in the meantime the true reading *pañcha cha*[*vya-palâni*] has been discovered by Dr. P. Cordier[88] in an ancient medical compendium, called *Bhêḍa Saṁhitâ*, from which the *Nâvanîtaka* has quoted the formula in question. Obviously the substitution of the dots shows that the writer of the Bower Manuscript had a defective original from which he copied. Again, on page 58, in verse 723 of the *pippalî-vardhamâna* formula there is the curiously blundered phrase *yâvad=daśa-varshâs*, instead of *yâvad=avakarshas*. Such a blunder is unthinkable in an original writer: it could proceed only from one who copied from a defective original. Again, on page 67, to verse 879 we find appended the gloss *prâchînikâ pâṭhâ*, for the purpose of explaining an unusual name of the drug commonly known as *pâṭhâ*. Such a gloss is not likely to have proceeded from the author himself. As usual, it must have stood originally on the margin of the manuscript, or perhaps between the lines. By a subsequent copyist it was transferred, in the body of the manuscript, to the position where we now find it in the Bower Manuscript. The writer of the latter may, or may not, have been the first to make that transfer; but, in any case, the present position of the gloss shows that the existing Bower Manuscript was not copied from the author's autograph, but from some intermediate copy of that autograph. The conclusion which, indeed, is already suggested by the three dots and the blundered phrase, is that there must have been some interval, perhaps of not inconsiderable duration, between the writing of the autograph and the copying of the existing manuscript. The date of the latter, as explained in Chapter V, p. lvi, must be referred to the third quarter of the fourth century, somewhere between 350 and 375 A.D. This supplies us with the lower limit for the date of the *Nâvanîtaka*, which, in view of the above-mentioned necessary interval between the autograph and the existing manuscript, may be placed provisionally in the beginning of the fourth century, or about 300 A.D.

The upper limit is determined for us by the circumstance that the *Charaka Saṁhitâ* and the *Suśruta Saṁhitâ* are two of the sources from which the author of the *Nâvanîtaka* quotes copious extracts. In the opening verse the author advises his readers

[87] For a somewhat fuller treatment of the subject, see the Journal of the Royal Asiatic Society for 1909, pp. 857 ff.

[88] See his *Récentes Découvertes*, p. 21. The three missing syllables are *pañcha cha*.

that in his treatise he is going to bring together the best-known formulæ of the *maharshis*, or medical authorities of his time. Following the usual practice of Indian writers, he does not name those authorities, assuming, of course, that the reader would at once recognize the standard work from which some particular formula was quoted. Still in the case of not a few formulæ we find he does name their authors. From the distinction thus made, it may reasonably be concluded that the formulæ, thus singled out by naming their authors, were quoted from what may be called the floating medical tradition,—it being necessary to indicate the authority for their recommendation,—while those formulæ, in the case of which no author is named, were quoted from standard works of well-known authorities.

By far the largest number of formulæ, brought together in the *Návanítaka*, belongs to the latter class. The most conspicuous among the earliest medical teachers is Punarvasu, the son of Atri, commonly known as Âtrêya. According to the Indian tradition he was a physician, teaching medicine in Taxila, in the north-west of India, about the time of Buddha, in the sixth century B.C. He is famous as the head of a great medical school of internal medicine. He is said to have had six disciples, who committed their master's teaching to writing, in *tantras*, larger treatises, or *kalpas*, smaller monographs. Some centuries later, attempts were made to epitomize these early *tantras* and *kalpas*, and gather their substance into *saṁhitás* or compendia. Only two of these *saṁhitás* have come down to our day. These are the *Charaka Saṁhitá* and the *Bhêḍa Saṁhitá*. They are compendia based on the *tantras* and *kalpas* of Agnivêśa and Bhêḍa respectively. Of the writings of the other four pupils of Âtrêya, *viz.*, Harîta, Jâṭûkarṇa, Kshârapâṇi, and Parâsara, nothing has survived, except occasional short quotations in the mediæval medical literature.[89] The compendium, known as *Charaka Saṁhitá*, which professes to give Âtrêya's teaching, as reported by his pupil Agnivêśa, was compiled by a physician of Kashmir, called Charaka.[90] The author, or rather compiler, of the *Bhêḍa Saṁhitá*, which professes to give, in the main, the teaching of Âtrêya as reported by his pupil Bhêḍa, is not known.

Both these *saṁhitá*, or compendia, must have been well-known standard books in the time of the author of the *Návanítaka*, for he makes copious extracts from them without naming them as his sources. From the *Bhêḍa Saṁhitá* the following formulæ are taken[91]:—

(1) *Ayôrajáíya-chúrna*, vv. 48-55, in *Bheḍa Saṁhitá*, VI, 16, vv. 33-45*b* (fol. 138).
(2) *Rasáyaṇika-ghṛita*, vv. 165*b*-169*a*, in *Bh. S.*, VI, 4 (fol. 100*b*).
(3) *Daśáṅga-ghṛita*, vv. 201-3, in *Bh. S.*, VI, 5, vv. 17*b*-20*a* (fol. 105*a*).
(4) *Sahachara-ghṛita*, vv. 329-36, in *Bh. S.*, VI, 24 (fol. 153*b*), mutilated.
(5) *Madhuyashṭiká-taila*, vv. 337-43, in *Bh. S.*, VI, 4 (fol. 103*a*), mutilated.
(6-8) Three *Ámátisára-yôga*, vv. 407-12, in *Bh. S.*, VI, 10 (fol. 116*a*).
(9) *Kása-yôga*, vv. 474-9, in *Bh. S.*, VI, 19, vv. 26*b*-32 (fols. 143-4).
(10) *Karṇaśúla-yôga*, vv. 534*b*-7*a*, in *Bh. S.*, VI, 22 (fols. 147-8).
(11) *Tailádya-vasti*, vv. 612-4, in *Bh. S.*, VIII, 9 (fol. 201).
(12) *Bhélí-yavágú*, vv. 802-4, in *Bh. S.*, I, 7 (fol. 10).

[89] For an example of such a quotation from Jâṭûkarṇa see Śrikaṇṭhadatta's commentary to *Siddhayôga* (*c.* 1250 A.D.), pp. 21, 36, etc.

[90] Actually only two-thirds of the compendium were written by Charaka, probably in the 1st cent. B.C., the other one-third was added by the Kashmir physician Dṛiḍhabala, in the 9th cent. A.D. See my Article in the Journal, RAS., 1908, pp. 997 ff., and *ibid.*, 1909, p. 857.

[91] These were first discovered by Dr. P. Cordier, see his *Récentes Découvertes*, p. 21. The references in the text are to the folios of the unique Tanjore Manuscript of the *Bheḍa Saṁhitá*.

To these may be added three formulæ which are no longer traceable in the single existing mutilated Tanjore Manuscript of the *Bhêḍa Saṁhitâ*, but which are attributed to Bhêḍa in the *Yôga-ratna-samuchchaya* of Chandraṭa. These are—

(13) *Balâ-ghṛita*, vv. 280-6.
(14) *Gaṇḍamâlâ-yôga*, vv. 390-401.
(15) *Lakshâdi-sarpiḥ*, vv. 1059*b*-60*a*.

From the *Charaka Saṁhitâ* the following formulæ are taken :—

(1) *Talîsaka-chûrṇa*, vv. 11-13, in *Charaka Saṁhitâ*, VI, 8, vv. 140-3.
(2) *Shâḍava-chûrṇa*, vv. 14-17, in *Ch. S.*, VI, 8, vv. 136-9.
(3) A half-ślôka, v. 24*a*, in *Ch. S.*, VI, 5, v. 88*b*.
(4) *Vardhamânaka-chûrṇa*, vv. 25-6, in *Ch. S.*, VI, 8, vv. 101-3.
(5) *Mâtuluṅga-chûrṇa*, vv. 29-34, in *Ch. S.*, VI, 5, vv. 75-80.
(6) *Tiktaka-ghṛita*, vv. 133-6, in *Ch. S.*, VI, 7, vv. 137-40.
(7) *Mahâtiktaka-ghṛita*, vv. 137-43, in *Ch. S.*, VI, 7, vv. 141-147.
(8) *Shaṭpala-ghṛita*, vv. 150-1, in *Ch. S.*, VI, 5, vv. 143-4.
(9) *Tryûshaṇa-ghṛita*, v. 152, in *Ch. S.*, VI, 5, v. 62.
(10) *Vâsâ-ghṛita*, vv. 153-4, in *Ch. S.*, VI, 5, vv. 122-3.
(11) *Châṅgêrî-ghṛita*, vv. 155-7, in *Ch. S.*, VI, 9, vv. 110-12.
(12) *Sâramâlîya-ghṛita*, vv. 169*b*-176, in *Ch. S.*, VI, 2, vv. 23-31.
(13) *Chyavanaprâśa-ghṛita*, vv. 188-200, in *Ch. S.*, VI, 1, vv. 59-71.
(14) *Jvarahara-anuvâsana-taila*, vv. 383-5, in *Ch. S.*, VI, 3, vv. 245-6.
(15) *Anuvâsana-taila*, vv. 38*b*-9, in *Ch. S.* VI, 9, vv. 131-4.
(16) An unnamed cough mixture, vv. 460-2, in *Ch. S.*, VI, 5, vv. 119-21.
(17) *Prastha-viréka*, vv. 484-90, in *Ch. S.*, VI, 5, vv. 150-16.
(18) *Madhvâsava-yôga*, vv. 491-3, in *Ch. S.*, VI, 6, vv. 39-42.
(19) An unnamed fever mixture, vv. 494-5*a*, in *Ch. S.*, VI, 3, vv. 201-2*a*.
(20) Another unnamed fever mixture, vv. 496*b*-9*a*, in *Ch. S.*, VI, 3, vv. 196-8.
(21) *Prameha-praśamana-yôga*, v. 603, in *Ch. S.*, VI, 6, v. 24.
(22) *Pichchhâ-vasti*, vv. 645-9, in *Ch. S.*, VI, 10, vv. 70-4.
(23) An unnamed tonic mixture, vv. 742-3, in *Ch. S.*, VI, 1, vv. 130-1.
(24) *Pippalî-prayôga*, vv. 745-8, in *Ch. S.*, VI, 1, vv. 132-5.
(25) *Dvitîya-Pippalî-prayôga*, vv. 749-52, in *Ch. S.*, VI, 1, vv. 136-40.
(26) An unnamed aphrodisiac formula, v. 819, in *Ch. S.*, VI, 2, v. 99.
(27 and 28) Two other unnamed aphrodisiac formalæ, vv. 844*b*-6*a*, in *Ch. S.*, VI, 2, vv. 44-5.
(29) *Śilâjatu-kalpa*, vv. 950-67*a*, in *Ch. S.*, VI, 1, vv. 148-64.

Besides the forty-four formulæ, comprised in the foregoing two lists, the *Nâvanîtaka* contains a considerable number of other formulæ, the authors of which are not indicated, and the source of which it is, at present, impossible to identify. It does not seem improbable, however, that they were extracted by the author of the *Nâvanîtaka* from the *tantras* or *kalpas* of the other four above-mentioned pupils of Âtrêya. None of their writings have survived to the present day ; but there is evidence which renders it very probable that they still existed at the time when the *Nâvanîtaka* was compiled. In the latter occur six formulæ, which occur also in the *Âyurvêda Śâstra* of Suśruta, also known as *Suśruta Saṁhitâ*. They are the following :—

(1-3) Three *Âmâtisâra-yôga*, vv. 407-8, 409-10, and 411-12, corresponding to *Suśruta Saṁhitâ* VI, 40, vv. 35*b*-36*a*, v. 35*a*, and v. 46 (pp. 763-4).
(4-6) Three *Vâjîkaraṇa-yôga*, vv. 829-30*a*, 833*b*-4*a*, 834*b*-5*a*, corresponding to *Suśruta Saṁhitâ*, IV, 26, vv. 27, 20, 21.

The important point with regard to these parallels is that the *Âmâtisâra* formulæ are quoted, not directly from the work of Suśruta, but intermediately through the *Bhêḍa*

Saṁhitâ. For in the latter and in the *Návanîtaka* the text of these three diarrhœa formulæ is identical (see Nos. 6-8 in the list of quotations from the *Bhêḍa Saṁhitâ*), while their common text differs from Suśruta's text in such a manner as to show that the latter is their common source.[93] The *Návanîtaka* quotes the three formulæ from the *Bhêḍa Saṁhitâ* and the latter derives them from Suśruta's work. Now the latter, as is well known, is a composite work of two, chronologically widely separate, authors. The earlier portion was written by Suśruta the Elder, who lived probably in the sixth century B.C.,[92] while the later portion, which calls itself *Uttara Tantra*, or the Later Treatise, was added by an anonymous writer, who may provisionally be called Suśruta the Younger. Mediæval Indian medical tradition identifies him with Nâgârjuna, the reputed contemporary of King Kanishka. This would make him also a contemporary of Charaka, so that both the *Saṁhitâ* of the latter and the *Uttara Tantra* of the former would have been compiled at much the same time. Each link in this chronological chain is still a matter of doubt and dispute; but fortunately that circumstance does not affect the point at issue in the present discussion. Whatever the true identity and date of Suśruta the Younger may be, there can be no doubt that his work belongs to the early *saṁhitâ* period of the Indian medical literature, that is, the period to which also the *Charaka Saṁhitâ* and the *Bhêḍa Saṁhitâ* belong. Suśruta the Younger not only added his *Uttara Tantra*, a *Śâlâkya-tantra* or treatise on Minor Surgery, as a complement to the earlier *tantra*, a *salya-tantra* or treatise on Major Surgery, of Suśruta the Elder, but he also revised the latter work. Thus the result of his labours, that is the *Áyurvêda Śâstra* of Suśruta, as we now have it, is essentially a *saṁhitâ* work, a compendium of older materials, similar to the *Charaka Saṁhitâ*; and therefore it is rightly known also as the *Suśruta Saṁhitâ*.

The *Uttara-tantra* does not profess to be an original composition. In its introductory verses it expressly describes itself as a compilation, and enumerates the *tantras*, or treatises, on which it bases itself. These are, firstly, a treatise on *śâlâkya*, or minor surgery, by Nimi, the *Vidêha-pati* or ruler of Vidêha; secondly, treatises on *kumâra-bâdha*, or children's diseases, composed, according to the mediæval commentator Ḍallana (in the 12th cent. A.D.) by Jîvaka, Pârvataka, and Bandhuka; thirdly, the six treatises on *kâya-chikitsâ*, or internal medicine, composed by the six *paramarshi*, or supreme medical authorities, that is, obviously by the six well-known pupils of Âtrêya. It is equally obvious that in the connection in which the six treatises are mentioned, they cannot refer to any *saṁhitâ*, but must refer to the original *tantras* of Agnivêśa, Bhêḍa and the rest. In fact, there is no evidence that any *saṁhitâ*, based on the *tantras* of the four other pupils, Ksharapâṇi, Jâṭûkarṇa, Harîta, and Parâśara, ever existed; for the so-called *Hârîta Saṁhitâ* is now generally admitted to be a mediæval apocryphal compilation. It is evident, therefore, that in the time of the compiler of the *Uttara-tantra* the original treatises of those four "supreme authorities" were still extant, and were accessible to him.

Of the six parallels in the *Suśruta Saṁhitâ*, above listed, the three *Âmâtisâra* formulæ (Nos. 1-3) occur in the *Uttara-tantra*. Two conclusions follow from this circumstance. First, as the *Uttara tantra* complements the so-called *Suśruta Saṁhitâ*, or the *Áyurvêda Śâstra*, the latter work must have been in existence at the time of the

[92] For detailed proof, see my paper in the J., RAS., 1909, pp. 884-5. | [93] See my *Osteology of the Ancient Indians*, pp. 5, 9.

compilation of the *Nâvanîtaka*. Secondly, as all the six treatises (*tantra* or *kalpa*) of the pupils of Âtrêya existed at the date of the compilation of the *Uttara-tantra*, it is not unreasonable to assume that they still existed somewhat later when the *Nâvanîtaka* was compiled; and that those formulæ which cannot be identified either in the *Charaka Saṁhitâ* or in the *Bhêḍa-Saṁhitâ*, and of which the *Nâvanîtaka* does not expressly name the author, may have been extracted from the works of the four pupils of Âtrêya, which were still current as great medical authorities (*paramarshi* or *maharshi*), and which might be quoted without any necessity of specification.

To return to the question of the upper limit for the date of the *Nâvanîtaka*, it is now seen that both, the *Charaka Saṁhitâ* and the *Suśruta Saṁhitâ*, must have been in existence at the time when the *Nâvanîtaka* was compiled. Moreover there must have been some interval of time between the compilation of the *Nâvanîtaka* and the *Suśruta Saṁhitâ*. For the three *Âmâtisâra* formulæ, above referred to, are quoted by the *Nâvanîtaka*, not directly from the *Uttara-tantra*, but intermediately from the *Bheḍa Saṁhitâ*. The latter itself presupposes the existence of the *Suśruta Saṁhitâ*; for it not only refers to Suśruta by name (as *Suśrôtâ*), but also teaches one of his distinctive doctrines (regarding the *gulma* disease).[94] Also, some not inconsiderable interval of time must be allowed for the two *Saṁhitâs* of Charaka and Suśruta acquiring that acknowledged position of standard works which enabled the author of the *Nâvanîtaka* to quote formulæ from them without the necessity of naming them as his source.

The upper limit, accordingly, is determined by the dates of the three *Saṁhitâs*, of Charaka, Suśruta, and Bhêḍa. About the date of the *Bhêḍa Saṁhitâ* we know nothing whatsoever. That of the *Suśruta Saṁhitâ*, as before intimated, is entangled in a net of uncertainties. The date of the *Charaka Saṁhitâ* alone offers an apparent chance of settlement. It is bound up with the date of the celebrated King Kanishka, at whose court, as tradition tells us, Charaka lived as the royal physician. Unfortunately the date of Kanishka itself is still in dispute; but the most probable theory is that which places him in the middle of the first century B. C. as the founder of the well-known Saṁvat Era.[95] Taking this date for Kanishka as the upper limit, and allowing the necessary interval for the growth of the *Saṁhitâs* into standard authorities, the second century A.D. may be taken provisionally as the time of the compilation of the *Nâvanîtaka*.

There are two points in the *Nâvanîtaka*, which favour the assignment to it of such a very early date. One concerns its language, the other its sources. The former will be dealt with in Chapter VII. As regards its sources, all those which the *Nâvanîtaka* specifically names, have a very archaic appearance. Their list comprises the following names. One formulæ each is quoted from—

(1) Kâṅkâyana, v. 935.
(2) Nimi, vv. 883-4.
(3) Suprabha, vv. 633-7.
(4) Uśanas, vv. 846-7*a*.
(5) Vâḍvali, vv. 319-24.
(6) Vṛihaspati, prose 784.

[94] For the evidence, see my paper in the Journal, R. As. Soc., for 1909, pp. 883.

[95] Much less probable are the two rival theories which place Kanishka in the first century A.D., as the founder of the Śaka Era in 78 A.D., and in the middle of the second century A.D. respectively.

Two formulæ each are quoted from :—

(7) Agastya, vv. 588-9 and vv. 905-9.[96]
(8) Dhanvantari, vv. 232-40, and vv. 968-76.
(9) Jîvaka, v. 1081, and vv. 1097*b*-9*a*.

A whole series of formulæ are referred to —

(10) Kâśyapa, vv. 1011-1040.

None of these formulæ, with one exception, can be traced elsewhere. All the names, except those of Jîvaka and Kâśyapa, belong to semi-mythical or prehistoric personages. Suprabha does not appear to be known as a physician outside the *Nâvanîtaka*.[97] The only mention of Vâḍvali, at present known, occurs in the *Kalyâṇa-Kâraka*, a medical treatise written by an unknown author at the court of the Eastern Chalukya king Vishnuvardhana.[98] The mention by Pâṇini of a patronymic *Vâḍvali* (see note 168, on p. 109) points to a very early date. So does the name of Nimi, who is the epic ruler of Vidêha, and the reputed founder of the Indian ophthalmic science. Similarly Dhanvantari is the reputed semi-divine founder of surgical science. On the other hand, Jîvaka is a historical, or at least semi-historical, personage. For tradition assigns him to the court of king Ajâtaśatru, in the sixth century B.C., and makes him a contemporary and friend of Buddha. One of the two formulæ (v. 1081), which the *Nâvanîtaka* quotes from him, forms the single exception, above noticed, of occurrence elsewhere. It is quoted by Vangasêna (see note 481 on page 178) with two variants, and without naming its author. Kâśyapa (or Kaśyapa, see note 467 on p. 173), also, is probably a historical, or semi-historical, person, being likewise a contemporary of Buddha. Medical tradition knows of two men of that name, an elder (*vṛiddha*) and a younger. It is, no doubt, Kâśyapa the Elder, whom the *Nâvanîtaka* quotes. Both, he and Jîvaka, are reputed to have been skilful children's doctors; and, as a fact, the formulæ, quoted from them, do refer to children's diseases. Also, it may be added, the use of the phrases *iti h=óvâcha Jîvakaḥ* (v. 1081) and *iti bhâshati Jîvakaḥ* (v. 1099), *i.e.*, thus spake (speaks) Jîvaka, and the phrase *Kâśyapasya vachô yathâ* (vv. 1020, 1022, 1027), *i.e.*, according to the saying of Kâśyapa, which the *Nâvanîtaka* applies to their formulæ, apparently indicates them to be their *ipsissima verba*. Uśanas and Vṛihaspati (or Bṛihaspati) appear to be historical personages, being the founders, respectively, of the Auśanasa and Bârhaspatya Schools, which flourished in the fourth century B.C.[99]

In addition to the ten sources, named in the preceding list, the *Nâvanîtaka* draws on two other archaic sources, *viz.*:—

(11) Atrêya himself, the head of the Taxila medical school, and
(12) The mythical Aśvin pair (see note 126 on page 100).

The formulæ, attributed to Âtrêya, are the following :—

(1) *Laguḍa-chûrṇa*, vv. 35-7.
(2) *Śârdûla-chûrṇa*, vv. 71-5*a*.
(3) *Amṛitaprâśa-ghṛita*, vv. 108-19*a*.

[96] There is a formula of his quoted also in the *Laśuna Kalpa*, which is included in Part I of the Bower Manuscript.

[97] But see Journal, Roy. As. Soc., 1893, p. 337.

[98] The *Kalyâna-kâraka* was discovered by Mr. Narasimhachar of the Mysore Archæological Survey. See his report for 1906-7 (§ 59, p. 15).

[99] For further particulars, see Professor Jacobi's article in the Sitzungsberichte der Kgl. Preuss. Akademie der Wissenschaften, on the *Frühgeschichte der indischen Philosopie*, vol. xxxv (1911), pp. 733-43.

(4) *Mahâkalyâṇaka-ghṛita*, vv. 126*b*-32.
(5) *Balâ-taila*, vv. 261-76.
(6) A mutilated formula, prose 715.

The fact that these six formulæ are specifically assigned to Âtrêya's authorship shows that they did not exist in the *Charaka Saṁhitâ* in the condition in which that work was known to the author of the *Nâvanîtaka*. If they had occurred in it, one may reasonably say he would have quoted them from it without naming their author, precisely in the same way as he cited the other formulæ above listed (p. lix). For the same reason it may be inferred that he did not quote them from the *Bheḍa Saṁhitâ*, nor from any of the (at that time still existing) *tantras* of the other four pupils of Âtrêya. The probability is that the author of the *Nâvanîtaka* quoted them from the floating medical tradition of his time, and the fact that in his time there still existed a living tradition of this kind, points to an early date for the compilation of the *Nâvanîtaka*.

There are in these six formulæ some peculiarities which point in the same direction. The first of the formulæ is not traceable elsewhere. The second (vv. 71-75*a*) is found in Mâdhava's *Siddha-yôga*, chapter VI (on *ajîrṇa*, or indigestion), vv. 27-32, but there is a characteristic difference. In substance the two versions are identical throughout: even in diction they run practically identical in the initial three half-verses (*Nâv.*, vv. 71-72*a*=S. Y., vv. 27-28*a*). In the fourth half-verse (*Nâv.*, v. 72*b*=*S. Y.*, v. 28*b*) an additional ingredient (*kushṭha*) is introduced, and thenceforward to the end of the formula the diction is quite different. Also the reference to Âtrêya is omitted, and the formula is given the different, though synonymous, name *agnimukha-chûrṇa*,[100] or plumbago-root powder. This modified recension is quoted by Chakrapâṇi-datta in his *Chikitsâ Saṁgraha* (Chap. VI, No. 17), and by Vangasêna (Chap. V, vv. 56-60). In the *Charaka Saṁhitâ* neither the original, nor the modified formula is found. In fact, that compendium includes no special chapter on *ajîrṇa* complaints for which the formula is designed. It would almost seem that the author of the modified formula is Mâdhava himself, who, accordingly, omitted the reference to Âtrêya, and altered its name.[101] The third, fourth, and fifth formulæ occur, with the same names, in the *kshatakshiṇa*, *unmâda*, and *vâta-vyâdhi* chapters of the *Charaka Saṁhitâ* (*sthâna* VI, chap. 16, vv. 32-40, chap. 14, vv. 53-4, chap. 28, vv. 144-52, pp. 624, 612, and 783). But here, though practically identical in substance, they appear in entirely different versions, nor are these versions attributed to Âtrêya. This circumstance is explained by the fact that those three chapters (14, 16, 28) belong to that complementary portion which was added to Charaka's Compendium several centuries after its author's death, at a time when probably the tradition of Âtrêya's teaching no longer survived. Of the sixth formula unfortunately only the closing words survive. But the phrase *ity-âha bhagavân Âtrêyaḥ*, "thus spake the blessed Âtrêya," which they comprise, appears to indicate, as do the similar phrases used with reference to Jîvaka and Kâśyapa, that the mutilated formula was quoted in the *ipsissima verba* of Âtrêya.

[100] Under this name (*agni-ghṛita*) there occurs in Part III, vv. 25, 26, a plumbago-root formula for the preparation of a *ghṛita*. It too is ascribed to Âtrêya, but its composition is quite different.

[101] According to Dr. Cordier, the original formula, though with a few variants, occurs in the second chapter of an anonymous work called *Bṛihad-vaidya-prasâraka*.

The formulæ attributed to the Aśvin pair are the following:—

(1) *Aśvinî Mâtuluṅga-guḍikâ*, vv. 75*b*-77*a*.
(2) Another *Âśvinî Mâtuluṅga-guḍikâ*, vv. 80-84.
(3) *Âśvina-gulma-churṇa*, vv. 85-6.
(4) *Aśvina-haridrâ-churṇa*, vv. 96-101.
(5) *Aśvina-laśuna-ghṛita*, vv. 216-22.
(6) *Aśvina-jvarahara-ghṛita*, vv. 223-5.
(7) *Aśvina-visha-ghṛita*, vv. 241-4.
(8) *Âśvina-bindu-ghṛita*, vv. 251-5.
(9) *Amṛita-taila*, vv. 287-312.
(10) *Âśvina-raktapitta-yôga*, vv. 418-25.
(11) *Kshîra-yôga*, v. 575.
(12) *Ayôrajîya-yôga*, v. 579.
(13) *Aśvinôr Aśvagandhâ-vasti*, vv. 618-25*a*.
(14) *Pippalî-vardhamâna-rasâyana*, vv. 716-37*a*.
(15) *Âśvina-rasâyana*, vv. 773*b*-81*a*.
(16) *Aśvinîya-yôga-traya*, vv. 810-3.
(17) *Âśvina-harîtakî-kalpa*, vv. 917-49.

The names of thirteen of these formulæ (Nos. 1-8, 10, 13, 15-17), which occur in their colophons, assign them to the Aśvins. In the case of the remaining four (Nos. 9, 11, 12, 14) the assignment is made in a remark, which is embodied in the formula itself. A similar remark, confirming the assignment in the colophon, is embodied also in the text of the five formulæ Nos. 5, 8, 10, 15, 16.

With regard to the authorship of these remarks, that in the *Âśvina-rasâyana* formula (No. 15) is particularly instructive. The last half-verse (v. 781*b*) implies that by the medical tradition the formula was ascribed to the ancient physician Viśvâmitra, apparently the reputed father of Suśruta (see *Suśruta Saṁhitâ* VI, 18, v. 1, and 66, v. 1; pp. 706, 914). That inscription is contradicted, however, by the initial verse (v. 773*b*) and by the name in the colophon, which attribute the formula to the Aśvins. This discrepancy seems best accounted for by the explanation that the initial verse which has no essential connection with the medical prescription, as well as the colophon, are due to the author of the *Nâvanîtaka*. He would seem to have had reason to believe that the formula was really devised by the Aśvins. Accordingly he so named it in the colophon, and prefixed the initial verse, in order to explain that it was really the Aśvins who communicated the formula to Viśvâmitra.

The same conclusion is suggested by the *Âśvina-raktapitta* formula (No. 10). Here the actual medical prescription begins with verse 419, and is preceded, in v. 418, by a lengthy explanation that that prescription was taught to Indra by the Aśvins, although the attribution to the latter is actually embodied in a brief remark in the final verse 425. In the compilation of Vangasêna (chap. VIII, vv. 93-9, pp. 226-7), where the formula, with its final attribution, is also quoted, the lengthy introductory verse 418 is omitted. And that this omission is not due to any accidental cause is shown by the fact that the formula, in the colophon, is called *chandanâdya-ghṛita*. For as the medical prescription begins, in v. 419, with *chandana*, and as the rule is to name a formula by its initial drug (see note 29, on p. 82), it is apparent that the introductory verse 418 is not an essential part of the formula, and was not present in the source whence Vangasêna gathered the formula for his compilation; but that its

addition is due to the author of the *Nâvanîtaka* himself, and (in view of the final verse) is really a piece of supererrogation.

The same may be the case with the attributive remarks in the other formulæ. Thus the two formulæ, Nos. 11 and 12 (vv. 575 and 579), which are quoted by Mâdhava and Vangasêna (see notes 281 and 284 on pp. 134, 135) are cited by them without the attributive remark of the *Nâvanîtaka*. Again the formula, No. 8, which consists of five verses, is found, in another version, identical in substance, but compressed into two verses, in Vangasêna's compilation (Chap. XXX, vv. 106-7). In the same, or a similar short version, according to Dr. Cordier (*Récentes Découvertes*, p. 21), the formula is ascribed to Kṛishṇâtrêya by Niśchalakara, in his *Ratnaprbhâ*, and by Chandrata in his *Yôgaratna-samuchchaya*. From this it is clear that the formula occurred in different versions, in different treatises, by different authors, but that the author of the *Nâvanîtaka* preferred the longer and more archaic version ascribed by tradition to the Aśvin pair.

The case of No. 14 is similar. This is a long formula of 22½ verses, describing a curiously complicated treatment with daily increasing and subsequently decreasing doses of aments of long pepper. The whole course of treatment (see note 329 on p. 144) occupies a period of 100 *plus* 99 *plus* 21, or 220 days. It also involves the consumption, within that period, of not less than 10,000 aments of long pepper. By the side of this complicated formula, the *Nâvanîtaka* has another, in verses 749-52, which is much more simple. It is modeled on the longer one, but it greatly reduces the length of the period, as well as the total of the consumed peppers. It also admits several options: while in every case the period is twenty days, the ratio of peppers may vary between 10, 6, 5, or 3, and consequently the total of peppers consumed is 1,000 or 600, or 500, or 300. From the largest option, this shorter formula is, in verse 750, distinguished as the *pippalî-sahasra* or "the one thousand pepper formula." It seems reasonable to conclude that it was the unwieldiness of the original formula, both with respect to the length of the period and the enormous total of the consumed peppers, which led to the simplification. As a matter of fact, even the simplified formula survives, at the present day, only in its mildest form, which prescribes the consumption of 300 peppers in a period of twenty days at the rate of three peppers a day (see note 343 on p. 147). While the longer formula is, in verse 736, expressly ascribed to the Aśvins, the author of the shorter is not mentioned. We know him, however, from the fact that it occurs in the *Charaka-Saṁhitâ* (sect. VI, chap. 1, vv. 136-40, *ante*, No. 24, p. lix). As that *saṁhitâ* is based on the *tantra* of Agniveśa, and the latter embodies the teachings of Âtrêya, it follows that the simplified formula goes back to Âtrêya. It also follows that the longer formula, on which Âtrêya's simplification was modeled, and which certainly impresses one as more archaic, goes back to the mythic, or semi-mythic, time antecedent to Âtrêya. That explains its attribution to the mythical Aśvin pair, as well as its gradual obsolescence. It is ignored already in Suśruta's Compendium, the *pippalî-vardhamâna* of which (sect. IV, chap. 5, clause 14, p. 496; see *ibid.*, v. 194 on p. 770) is practically identical with the shorter version of Âtrêya-Charaka. In fact the longer version does not appear to have survived in any medical work, except the *Nâvanîtaka*. The single indication of its former existence that I can recall, occurs in a formula in Vâgbhaṭa II's *Aṣhṭâṅga Hṛidaya* (sect. IV, chap. 12, vv. 39-41), which, in the case of abdominal complaints (*udara*), recommends, in addition to other remedies, either the *pippalî-vardhamâna*, or else the *pippalî-sahasra*. It is evident that the author

of that formula knew both, the longer as well as the shorter, versions of the treatment with pepper, but who he was, and when he lived, we do not know. It was not Vâgbhaṭa II: he is a mere compiler, probably in the eighth or ninth century. Nor was it Vâgbhaṭa I, the author of the *Aṣhṭâṅga Saṁgraha*, in the early seventh century. That work, though it is the usual source of the *Aṣhṭâṅga Hṛidaya*, mentions (if one may trust the Bombay Edition, Vol. II, p. 47, l. 8) only the *pippalî-vardhamâna*, by which name the shorter version had, long since, come to be understood.[102]

As regards the *Harîtakî Kalpa* (No. 17), we have the interesting information of Dr. P. Cordier (see note 439 on p. 166; also his *Récentes Découvertes*, p. 29), that he possesses fragmentary manuscripts of two distinct works, both calling themselves *Áśvinî Saṁhitâ*, and both containing versions of a *Harîtakî Kalpa*. These versions are printed on pp. 180*c*—180*f*. Though they present many points of contact with the version in the *Nâvanîtaka*, they differ widely from it both in length and matter. And as they differ equally widely from each other, it is evident that neither of them can have been the source of the *Nâvanîtaka* version. On the contrary, they must have gradually grown up, on different lines, from the original, simple and archaic, version which has been preserved in the *Nâvanîtaka*. In fact, the two existing works, professing to be an *Áśvinî Saṁhitâ*, seem to have every mark of being mediæval apocryphal productions similar to the *Átrêya* or *Hârîta-Saṁhitâ*.

The existence of what thus appears to be the original form of the *Harîtakî Kalpa* (also called *Abhayâ Kalpa*, in verse 7), is one of the striking marks of the archaic character of the *Nâvanîtaka*. It has already been pointed out (p. lviii) that the *kalpas* belong to the earliest period of the medical literature of India. It is interesting, therefore, to note that there are three other such *kalpa*, or monographs, incorporated in the *Nâvanîtaka*. For its seventh, twelfth, and thirteenth chapters are constituted respectively by the *Yavâgû Kalpa*, on the preparation of gruels (vv. 785-813), the *Śilâjatu Kalpa*, on bitumen (vv. 950-67), and the *Chitraka Kalpa* on plumbago-root (vv. 968-76). The first, as suggested by the colophon to verse 804 (see Chap. IV, p. xlii) may be the work of Bhêḍa. It may have stood in the *Bhêḍa Saṁhitâ*, and quoted thence anonymously, though in the incomplete Tanjur MS. copy, the only one now existing, it cannot be traced. The second is quoted from the *Charaka Saṁhitâ*, (*ante*, No. 29, p. lix). It, therefore, stood originally in the *Agniveśa Tantra*, and is the work of Âtrêya. The third, the latter part of which, unfortunately, is missing, appears to be ascribed to Dhanvantari (vv. 968-9). To these may be added the *Laśuna Kalpa*, on garlic, which forms the early portion (vv. 1-43*a*) of the treatise contained in Part I of the Bower Manuscript, and the authorship of which is vaguely ascribed (v. 42*a*) to the "ancient sages" while at the same time it professes itself to be delivered by the "sage-king of Kâśî" to Suśruta (vv. 9, 40, 42*a*.)

Though, in the main, the *Nâvanîtaka* is professedly a compilation from various sources, it does contain a few formulæ which give the impression of being contributions

[102] In this connection it is interesting to observe that Aruṇadatta, the commentator of the *Aṣhṭâṅga Hṛidaya* (about 1220 A.D.), appears to have no longer understood what the two versions were. For, commenting on the optional treatment recommended in his text, he explains that the *pippalî-vardhamâna* should be taken as directed in the chapter on *rasâyana*, but the *pippalî sahasra* he does not explain. On referring to the chapter on *rasâyana*, we find the only *pippalî* formula there given (A.H., sect. VI, ch. 39, vv. 98*b*-100*a*) is the shorter version: and commenting on this Aruṇadatta says that it is the *pippalî-sahasra*. So that he practically identifies the two versions, despite their clear differentiation in the formula of the *Aṣhṭâṅga Hṛidaya* (IV, 12, vv. 39-41): evidently he was at a loss what to make of that differentiation.

made by the author himself. Thus the formula, in verse 641, merely advises how the preceding formula (vv. 638-40) may be usefully varied. The formulæ in verses 158-9, 614, 783 have a similar object. It should be observed that none of these formulæ can be traced elsewhere; and it is quite possible that some others of the short formulæ of that kind, such as those in vv. 576, 608*a*, are really the author's own compositions. Again in some other formulæ we seem to be able to trace the author's hand in the alterations which he has introduced. To this order belong the two short formulæ in vv. 575 and 579, which have already been referred to previously (p. lxiv.) The second part of these formulæ, as quoted elsewhere (by Mâdhava and Vangasêna), has been altered to admit their attribution to the Aśvins (*ante*, Nos. 11, 12 on p. lxiv). More or less lengthy remarks, inserted by the author with the same object, have also been noticed already in the case of some of the well-known longer formulæ (*ante*, Nos. 10 and 15, p. lxiv). To the author, of course, belong also all the introductory remarks which are met with in various places of the *Nâvanîtaka*. To this order belong the remarks in verses 108 and 261, which introduce the second and third chapters, as well as the prose remarks, preceding verses 916, 950, and 968, which introduce chapters XI, XII, and XIII; likewise the prose remark which introduces the formula in verse 784. Above all, there belongs to this order the long paragraph (vv. 1-10) which forms the introduction to the whole treatise.

The fact of the *Nâvanîtaka* containing quotations from the *Charaka Saṁhitâ* is one of peculiar importance on account of its bearing on the question of the authorship of that *Saṁhitâ*. That the *Charaka Saṁhitâ*, in the condition in which we now possess it, is the work of two different authors is well known. Charaka is said by the Indian tradition to have left his *saṁhitâ* unfinished. At all events, its *Kalpa Sthâna* and *Siddhi Sthâna*, as well as seventeen chapters of its *Chikitsita Sthâna* were added, some centuries later, by a Kashmirian physician, named Dṛiḍhabala. He states that fact himself in two places of the *saṁhitâ* (sect. VI, vv. 273-5, and sect. VIII, vv. 77-9); but he omits to record the names of the seventeen chapters which he contributed. And the difficulty of their identification, which is thus created, is enhanced by the circumstance that we have two contradictory Indian traditions on the subject. One of them is represented by the Berhampore edition of Gangâdhar (also the Calcutta edition of Debendra Nath Sen and Upendra Nath Sen); the other by the Calcutta edition of Jîvânanda Vidyâsâgara. The former has the support of the oldest existing manuscript, the Nepal Manuscript of the year 1183 A.D. (303 Nepal Era); the latter, that of the oldest commentator, Chakrapâṇidatta, who lived about the year 1060 A.D. With regard to six of the eleven chapters, which must have belonged to the original *saṁhitâ*, both traditions agree. They differ only with regard to the three chapters on *arśas*, *âtisâra*, and *visarpa*, which Chakrapâṇidatta assigns to Charaka, while the chapters which the Nepal Manuscript assigns to him, are those on *kshatakshîṇa*, *śvayathu*, and *udara*. Now the *Nâvanîtaka* contains quotations from the former, but none from the latter three chapters; and as its author lived many centuries earlier than Dṛiḍhabala, it is obvious that, to judge from this testimony, the tradition of the commentator is to be preferred to that of the Nepal Manuscript. For a detailed statement of the case, which does not strictly come within the scope of the present Introduction, reference may be made to two papers of mine on the Composition of the *Charaka Saṁhitâ* in the Journal of the Royal Asiatic Society for 1808, pp. 997 ff. and 1909, pp. 857 ff.

CHAPTER VII.—LANGUAGE AND COMPOSITION IN THE TREATISES OF THE BOWER MANUSCRIPT.

The language in which the treatises of the Bower Manuscript are written, is a kind of ungrammatical Sanskrit, or what has sometimes been called "mixed Sanskrit," *i.e.*, a mixture of literary and popular Sanskrit. The popular element is far more conspicuous in the more popular treatises on divination and incantation in Parts IV-VII, than in the more scientific treatises on Medicine in Parts I-III.

The term "popular Sanskrit" is not strictly appropriate. "Sanskrit," *i.e*, prepared or polished, was the name of the form of language (*bhâshâ*) which was elaborated, from about the seventh to the fourth centuries B. C., in the ancient Brahmanic grammar schools of India, out of the previously existing language of the sacred poetry (*chhandas*) of the Veda. That language owned a great wealth of inflectional forms and syntactical usages, not very clearly demarcated, and used with great freedom. The object of the grammar schools was to elaborate out of this more or less "rank growth" a well-ordered (*saṁskṛita*) language by eliminating some forms and usages, and demarcating the remainder[103]. The elaboration was a long continued process, which finally resulted, probably at some time in the fourth century B. C., in the production of Pâṇini's celebrated standard grammar. In its intermediate condition, the language is illustrated in the priestly writings of the so-called Brâhmaṇa period. For its ultimate condition, the first witness appears in the brahmanical treatises of the so-called Sûtra period; but the earliest, actually existing original record of that condition, known at present, is in the Brahmanic inscription, incised on a sacrificial post at Îsâpur, near Mathurâ, which is dated in the year 33 B. C. [104]. In consequence of its origin, the Sanskrit language tended to perpetuate the phonetic conditions of its Vedic parent, and thus came to bear an air of artificiality.

Outside the Brahmanic schools, the language of the people followed the usual course of linguistic evolution. While it preserved much of the Vedic inflectional forms and syntactic usages which had been discarded in the scholastic Sanskrit, it suffered, on the other hand, the usual process of phonetic deterioration. It was this natural (*prâkṛita*) language, of spontaneous growth, in which the early literature was written of the two great religious movements, Buddhism and Jainism, which, in the sixth century B. C. and subsequently, agitated the people outside the Brahmanic schools. But after a time, the prestige of the latter produced its natural effect on the writers of the non-Brahmanic communities. With the rise of the Mahâyâna School of Buddhists in northern India, about the first century B. C., attempts began to be made by Buddhist writers to imitate

[103] See Professor Lanman's remarks in the Journal of the American Oriental Society, vol. X, p. 326: "upon both, the field of the noun and that of the verb, the Veda shows a rank growth of forms which die out later ... The inflective system the nouns has become contracted, rigid, and uniform, but not, like that of the verb, essentially mutilated."

[104] That is, in the 24th year of the Kusana King Vâsishka; see Dr. Fleet's remarks in the Journal, Royal Asiatic Society, 1910, pp. 1315-7.

their Brahmanic rivals in the use of the scholastic Sanskrit. Ultimately they fully succeeded in their endeavours; but at first their efforts were attended with but partial success, differing according to the amount of literary knowledge they possessed. It is this earlier period of literary endeavour, which, as will be shown in the sequel, is reflected in the several treatises of the Bower Manuscript.

As already stated, the prâkritic, or popular, element is much more in evidence in that portion of the Bower Manuscript, which contains the treatises on divination (in Parts IV and V) and on magic or incantation (in Parts VI and VII). In the more scientific portion, which contains the three medical treatises (Parts I-III), the examples of prâkriticism are comparatively rare. In fact, with one or two exceptions, they occur only in Part II, which contains the longest of the three treatises.

The following is a list of the prâkriticisms which occur in Parts I-III. There are five examples of the prâkritic contraction of the elements *aya* and *ava* to *é* and *ó* respectively. They are *śaméti* (for *śamayati*) in II 42 **28**,[105] 500 **51**, 809 **63**; *śaménti* (for *śamayanti*), II 84 **30**; and *dhóvitvâ* (for *dhâvayitvâ*), II 550 **53**. The normal forms *śamayati* and *śamayanti*, however, are more frequent, as may be seen from the Index p. 327). The nominative plural *chaturaḥ* occurs once, in I 108 **8**; but the normal form *chatvâraḥ* occurs in II 848 **65** and 1063 **74**. In *udaśvi-piṇyáka*, II 800 **62**, the final *t* of *udaśvit* is dropped. In *ambilavétasaṁ*, II 78 **30**, and *hirivéraṁ*, II 420 **47** 580 **54** 805 **63** we have two examples of diæresis of a conjunct; but the normal forms *amblavétasa* and *hrîvêra* occur with equal frequency (see Index). Examples of the insertion of an euphonic *m* we have in *dêha-m-âtmanaḥ* (for *dêhâtmanaḥ*), II 239 **38**; *ámra-m-asthíka* (for *ámrâsthíka*), II 798 **62**; *apsu-m-iyaṁ* (for *apsviyaṁ*), II 886 **67**; *rátri-m-andha*, II 887 **67**, and *nakta-m-andha*, II 890 **67**, but we find also the normal forms *râtryandha*, II 181 **35** and *naktândha*, I 103 **8**. Similarly, there is an euphonic *r* in *tu-r-upóvaká* (for *túpôvaká*), II 801 **63**. In all these cases, however, the prâkritic forms are required by the metre of the verse in which they occur. Once we have *sómyaṁ* (for *saumyaṁ*) in II 718 **58**. Once we have also the nominative singular masculine in *ó*, in *bhágó* (for *bhágaḥ*) *purâṇatailasya*, II 517 **52**, and the accusative plural masculine in *áṁ*, in *táṁ* (for *tán*) *kṛitvâ*, II 872 **66**. Examples of prâkritic vocalic sandhi are *chaivétad* (for *chaivaitad*), II 818 **64**; *súkshmélâ* (for *súkshmailâ*, from *súkshma-élâ*), II 61, 63, 64, 65 col. **29**, *et passim*,[106] and regularly in compounds with *ódana*, as *súpódana* (for *súpaudana*), II 328 **43**, *ámishódana* (for *ámishaudana*), II 441 **48**, *rasódana* (for *rasaudana*), II 490 **51**, 724 **58**, *payódana* (for *payaudana*), II 724 **58** (but *payas-ódana* in II, 374 **45**, 722 **58**). Other, more doubtful, examples are *parimúkshayét* (for *parimókshayét*), II 571 **54**, *upóvaká* (for *upódaká*), II 801 **63**, and *rajatâ* (for *rajatât*), II 951 **70**, where the reading is doubtful or corrupt. In *bhagandalâṁ* (for *bhagandaraṁ*) we have the, also occasionally in Sanskrit observable, changes of *r* to *l*, and of masculine to feminine. In *mágadhyâ kuḍavaḥ* (for *mâgadhyâḥ*), II 60 **29**; *kaliṅgaká* (for *kaliṅgakâḥ*) *paṭólasya*, II 496 **51**; *śóphahâ* (for *śophahâḥ*), II 592 **55**, and *prastha* (for *prasthaḥ*) *syât*, II 826 **64**,[107] the visarga is dropped; but examples of similar omissions occur in the Vedas (M. Ved. Gr., §2, 3, p. 71).

[105] The numbers in antique type refer to the pages of the edition, those in arabic, to verses.

[106] The normal form *sûkshmailâ* appears to occur once in II 115 **32**, but the reading is doubtful.

[107] But correct, in II 396 **46** 775 **61**.

In Parts IV—VII the cases of prâkriticism are far more common. Thus of the above mentioned contraction of *aya* and *ava* to *é* and *ó* respectively we have the examples *vichintési* (for *vichintayasi*), V 49 **207**, *vichintéhi*, V 3, 9 **204** 18 **205** 47 **247**; and *bhóntu* (for *bhavantu*), VI 16 **225**, *ókîrṇa* (for *avakîrṇa*), VI 1 **223**, *órôhaṇi* (for *avarôhaṇi*), VI 2 **223**, *óstáraka* (for *avastáraka*?), VI 6 **223**. It is noticeable, however, that while the contraction occurs regularly with the compound root *vichint*, it is as regularly neglected with the simple root *chint*; thus we have *chintayase*, IV 7 **193** 23, 24, 28, 36 **194**. An example of the opposite case of elision of *y* occurs in *saṁbhávaishyasi* (for *sambhávayishyasi*), V 33 **206**. Examples of the well-known prâkritic diæresis of a conjunct with an antecedent *r* are *dariśaya* (for *darśaya*), V 1 **203**, *pradariśitaṁ* (for *pradarśitaṁ*), V 54 **207**, *varishé* (for *varshé*), V 60 **207**, and *śirishôrtti* (for *śírshártti*), VI 4 **223**; but the normal form *varsha* also occurs in V 4 **204** 17 **205** 40 **206**. Examples of the change of *p* to *v* we have in *avi* (for *api*) IV 11 **193**, *upavadyaté* (for *upapadyaté*), V 11 **204** 57 **207**. Once we have *pi* (for *api*) after an anusvâra, in *suraṁ pi*, VI 3 **224**; but the normal *api* also occurs in IV 3 **192** V 9 **204**. Other miscellaneous prâkriticisms are *chichcha* (for *chitya*), VI 1 **223**; *siṁghasya* (for *siṁhasya*), IV 1 **192**; *dukkha* (for *duḥkha*), V 12 **204** 21 **205**; *satta-khutto* (for *sapta-kṛitvaḥ*), VII 6 **236**; also *dvétíyaka* (for *dvaitíyaka*), VI 2 **223**, and *śéláya* (for *śailáya*), VI 4 **223**. More to the category of prâkriticisms in sandhi belong the following examples: *apétu* (for *apaitu*) in VI 2 **203**, and *upaishyati* (for *upéshyati*), IV 20 **193**. A final consonant is almost always elided; thus, *káraṇá* (for *káraṇát*), IV 3 **192** 6, 20 **193** 40, 43 **195**; *tasmá* (for *tasmát*), IV 16 **193**; *ácharé* (for *ácharét*), VI 16 **225**; *kárayé* (for *kárayét*), V 48 **207**; *avôcha* (for *avôchat*), VI 1*b* **222**; so also *chirá*, V 38 **206**; and *kiṁchi*, IV 35 **194** 52 **195** V 27 **205** 36 **206**; but the normal *chirát* occurs twice in IV 29 **194** 44 **195**, and the normal *kiṁchit* once in IV 20 **193**. In the nominative and accusative singular neuter of pronouns, the elision of *t* or *d*, alternates with the anusvâra. Thus we have *ta* in V 28 **205**; *éta*, V 25 **205** 37 **206** 47 **207**; *ya*, V 1 **203** 3 **204**; but also the equally prâkritic forms *taṁ*, V 24, 25 **205**; *étaṁ*, V 4, 7, 14 **204** 28, 31 **205** 43 **206** 52 **207**, and *yaṁ*, V 47, 60 **207**. On the other hand, the normal forms *tad*, *étad*, *yad* occur before vowels, *e.g.*, *tad=avâpsyasi*, IV 13 **193**; *étad=uvâcha*, VI 1 **222**, *yad=ípsasé*, IV 1 **192**; but exceptionally also before consonants, *tad=yathá yat=satyaṁ*, V 3 **203**. Occasionally the anusvâra is added to the end of a word, as in *kárayaṁ* and (for *káraya*), V 6 **204**, *déśéṁ* (for *déśé*), V 58 **207**; or it may take the place of the final visarga, as in *tataṁ* (for *tataḥ*), IV 3 **192**.[108] But more often such a visarga is dropped altogether; as in *lábha* (for *lábhaḥ*), IV 48 **195**, *vṛitta*, V 36 **206**, *ánanda*, VI 5 **222**; *prîti* (for *prîtiḥ*), V 21 **205**; *práhu* (for *prâhuḥ*), V 2 **203**, *bhikshu*, VI 2 **222**; *sumitrai* (for *sumitraiḥ*), IV 30 **194**, *davaṭai chórai nainṛitikai*, V 17 **205**; *hétó* (for *hétóḥ*), V 27 **205**. Or it combines to *ó*, as in *itó* (for *itaḥ*) *shashṭhé*, V 13 **204**. Or, its omission may give rise to double sandhi, as in *tatóttamaḥ* (for *tata-uttamaḥ* from *tataḥ-uttamaḥ*), IV 10 **193**. Occasionally some consonant is inserted to avoid a hiatus, or a vocalic sandhi. Thus (*a*) *n* in *nai-n-ṛitikaiḥ* (for *nair-ṛitikaiḥ*), V 17 **205**, *maitrí-n-airavaṇéshu* (for *maitry-airavaṇéshu*, VI 1 **224**; (*b*) *m* in *pari-m-apanaya* (for *paryapanaya*), VI 4 **223**; *Vásukiná-m-api* (for *Vásukinápi*), VI 2 **224**; for other examples, see above, page lxix; (*c*) *r* in *jani-r-upadravaṁ* (for *jany=upadravaṁ*), IV

[108] In *padaṁs=tu* (for *padas=tu*), V 5 **204**, the anusvâra is a mere clerical error.

3 **192**; for another example, see above, p. lxix [109]; (*d*) *s* in *gamanê-s-tathâ*, V 21 **205**, *janê-s-tathâ*, V 50 **207**; but in these two cases the reading is uncertain.

Examples of prâkriticism in inflexion are the following: (1) With nouns: in the nominative singular masculine, a final *n* may be dropped at the end of a verse, as in *mahâ* (for *mahân*), V 36 **206**, or before a consonant, as in *bhagavâ* (for *bhagavân*) *chchhrâvastyâṁ*, VI 1 **222**. But the normal form also occurs, as in *bhôgavân śrâmaṇêrakaḥ*, VI 6 **224**; and before vowels it is used always, as in *mahân arthaḥ*, IV 10, 11 **193**, *bhagavân âyushmantaṁ*, VI 1 **222**. Similarly curtailed forms, however, occur also in the Vedas, see M. Ved. Gr., § 315, p. 193. In the case of *dhanavâ=ś=cha*, as indicated by the interpolated *ś*, the omission of the anusvâra is probably a scribal error, and the reading should be *dhanavâṁ*. In the accusative plural masculine, *âṁ* and *ûṁ* replace *ân* and *ûn*, respectively, before consonants, as in *kâmâṁ* (for *kâmân*) *prêpsyasê*, IV 33 **194**; *mittrâṁ* (for *mittrân*) *dvishasi*, IV 52 **195**; *pûjayasê vṛiddhâṁ* (for *vṛiddhân*) *dêvataṁ*, V 10 **204**; *vijêshyasi ṛipûṁ sarvvâṁ* (for *ṛipûn sarvân*) *pratyarthî*, IV 47 **195**. But the normal form occurs before palatals, as in *svajanâṁ=ś=cha . . . manyasi*, V 10 **204**, and before vowels, as in *bhôgavân avi*, IV 11 **193**. Other examples are: nominative singular masculine *dvitîyô* (for *dvitîyaḥ*) *kûṭaḥ*, IV 16 **193**, *kuladêvô* (for *kuladêvaḥ*) *cha*, V 6 **204**; singular neuter, *janmaṁ* (for *janma*), IV 33 **194**; instrumental plural, *dviśîrshâhi* (for *dviśîrshabhiḥ*), VI 12 **224**; and the vowel lengthenings in *ṛishîshu* (for *ṛishishu*), IV 4 **192**, and *vâdînâṁ* (for *vâdinâṁ*), IV 2 **192**.—(2) With pronouns: the nominative or accusative singular neuter *ta* or *taṁ* (for *tad*), etc., have been already referred to above, p. lxx. Of the stem *ima*, there occur the nominative singular feminine *imâ* (for *iyam*), V 4 **203**, and the genitive singular masculine *imasya* (for *asya*), IV 3 **192**. The latter occurs once in the Vedas; see M. Ved. Gr., p. 302, footnote 7; and the normal form *asya* also occurs in VII 6 **237**. Other examples are the instrumental plural masculine *têhi* (for *taiḥ*), VI 12 **224**, and once the genitive singular *tuva*, V 13 **204**, by the side of the usual normal *tava*, IV 6 **193** V 1, 2 **204**, *et passim* (see Index).—(3) With numerals: we have the locative singular masculine *êkasmi* (for *êkasmin*), VI 1 **222**, and the locative plural *chaturushu* (for *chaturshu*), VII 4 **237**.—(4) With verbs: the second person singular present, *ârambhasê* (for *ârabhasê*), IV 56 **196**, and *kurvasi* (for *karôshi*), IV 22 **194**; the second singular imperative *karôhi* (for *kuru*), VI 2 **222** 3 **223**; *pûjayâhi* (for *pûjaya*), V 33 **206**, *vichintêhi* (for *vichintaya*), V 3, 9 **204** 18 **205** 47 **207**, or *vichintiya*, V 18 **205**; the third singular aorist *jani* (for *ajani*), IV 3 **192**. In future forms, the element *y*, when it is the last in a treble conjunct, is frequently omitted; thus, *prâpsasi*, IV 2 **192** 11 **193**, or *prâpsasê*, IV 11 **193**; but the normal forms are more usual, *prâpsyasi*, IV 21 **193** 37 **194**, *prâpsyasê*, IV 5 **193** 28, 33, 37 **194** 41 **195** 54 **196**. Similarly we have also *yakshasê* (for *yakshyasê*), IV 58 **196**, *vipramôkshasi* (for *vipramôhshyasi*), IV 17 **193**. In the past participle passive of the causal we find *kârâvita* (for *kârita*), V 46 **206**. Examples of the exchange of "voices" are: (*a*) *parasmaipada*, for *âtmanêpada* in *êdhasi* (for *êdhasê*), V 41 **206**, *kliśyasi* (for *kliśyasê*), V 4 **204**, *pratipadyâmi* (for *pratîpadyê*), VI 1 **222**, *pratîksha* (for *pratîkshasva*), IV 13 **193**, passive *vihanyasi* (for *vihanyasê*), V 47 **207**; and (*b*) *âtm.* for *parasm*, in *pṛichchhasê*, IV 6 **193** (but normal *pṛichchhasi*, IV 39 **195**), and *pûjayasê* (for *pûjayasi*), V 10 **204**.

[109] In *svâti-r-bhikshuṁ*, VI 5 **222**, the reading is doubtful.

Examples of prâkriticism or rather semi-prâkriticism, in stem formation, are *mâtaṁpitaraṁ*, V 10 **204**, apparently meant as two separate accusatives singular for the normal dual *mâtâ-pitarau*; *bhrâti-samâgamaṁ* (for *bhrâtṛ-samâgamaṁ*), V 22 **205**; *yaśa-mitra* (for *yaśômitra*), VI 6 **225** VII 3 **237**; *pul-âṁbha* (for *pul-âṁbhas*), IV 51 **195**; *putratvatâ* (a pleonasm for *putratva* or *putratâ*), IV 13 **193**; *chaturthâ*, IV 22, 26 **194** (for the normal feminine *chaturthî*, IV 32 **194**).

From the Prâkrit speech we must distinguish the "popular Sanskrit," properly so called; that is to say, the Sanskrit of the Brahmanic schools as it was spoken and written by the literate, or semi-literate among the people outside those schools, especially in the non-Brahmanic portion of it. This popular Sanskrit permitted to itself occasional lapses from the strict rules of the scholastic correct Sanskrit, and occasional intrusions of the usages of the generally prevailing Prâkrit speech. It is the language in which the medical treatises, contained in Parts I—III of the Bower Manuscript, are written. Its peculiarities are assembled in the following classified list: --

I.—PHONOLOGY.

(1) *Substitution of vowels : ṛi* for *ri*, in *tṛivṛit*, I 61 **5**; *tṛivṛitâ*, II 88 **31** 144 **33** 252 **39**; and *tṛiphalâ*, II 605 **56**; but the normal forms *trivṛit*, *trivṛitâ*, and *triphalâ* occur quite as frequently (see Index). Similar examples in Part IV-VII are *ṭṛika*, V 29 **205** (but normal *ṭrika* in II 406 **46**), *niśṛitâ* (for *niśritâ*), VI 11 **224**; and even *ṭṛiṇî* (for *ṭrîṇî*), V 40 **206**. On the other hand, we find *ri* for *ṛi*, in *śrita* (always for normal *śṛita*), I 73 75 **6** II 612 **56**, etc. (see Index).

(2) *Substitution of consonants :* (*a*) *n* for *ṇ*, in *garbhêna*, II 535 **53**, *jaṭharâni*, II 940 **69**, *jvarânâm*, II 169 **35**, *pêshyâni*, II 45 **28**, *pranaśyatê*, III 64 **184**,[110] *prayôgêna*, II 256 **39** 275 **40**, *bṛiṁhana*, II 643 **58**, *mûshikânâṁ*, II 239 **38**. On the other hand, *ṇ* for *n*, in *kushṭhâṇi*, II 53 **29** 86 **31** 249 **39**, but normal *kushṭhâni*, in II 141 **33** and III 49 **183**.—(*b*) *n* for *ṁ*, in *arśânsi*, (for *arśâṁsi*), II 185 **36**; and similarly *ṅ* for *ṁ*, in *viṅśati*, II 232 **38**, *vṛiṅhaṇa*, II 176 **35** 752 **60**, *saṅharêt*, II 186 **36**.—(*c*) *b* for *v*, when second or third in a conjunct, as once in *pûrvba* for (*pûrvva*), II 200 **36**, and *yathôktâmbâ* (for *yathôktâṁ vâ*), II 583 **55**. Otherwise always regularly *rvv*; see the Index, *s. v.*, *pûrvva*, *mûrvva*, *sarvva*, etc.—(*d*) *s* for *ś*, in *samaṁ* (for *śamaṁ*), III 56 **184**, and *srôtô* (for *śrôtô*), II 1076 **74**, both examples being doubtful. On the other hand, we find *sh* for *s*, in *sadyashkaṁ* (for *sadyaskaṁ*), II 576, 579 **54**.

(3) *Prefixion of a vowel : a* in *alatâ* (for *latâ*), I 94 **7**, and *amṛiṇâla* (for *mṛiṇâla*), II 346 **43**. These are the only two cases of such prefixion : the two words, which are of frequent occurrence, are, at all other times, spelled normally *latâ* and *mṛiṇâla*.

(4) *Augmentation of a conjunct : b* is invariably inserted in the conjunct *ml*; thus we have *ambla* (for *amla*), I 121, 122 **9** II 14 **12** 726 **59**; *amblavêtasa*, II 64, 66 **29** 75, 80 **30** 219 **37**, *amblâtaka*, II 106 **31**, *âmbla*, I 26 **3** II 93 **31** 302 **41** 441 **48** 577 **64**, *âmblika*, II 79 **30**. Occasionally, *m* is turned into anusvâra, as in *aṁbla*, II 790 **62**, *aṁblavêtasa*, I 62 **5** II 14 **26** 29 **27**, *âṁbla*, I 15 **2**.

(5) *Reduction of a conjunct :* for the sake of the metre (*ślôka*) *nn* is reduced to *n* in *samâpanâḥ* (for *samâpannâḥ*), in II 498 **51**. This is the single example of such a change.

[110] In Sanskrit (Pâṇini VIII 4, 36) *n* occurs only when *ś* is changed to *sh*, as in *pranashṭuṁ*, *pranashṭa*.

(6) *Dissolution of a conjunct:* the only two examples *ambilavêtasa* (for *amblavêtasa*), and *hirivêra* (for *hrivêra*) have already been quoted as prâkriticisms; see *ante*, p. lxix.

(7) *Shortening of a syllable*, always for the sake of the metre: *apasmâriṇaṁ* (for *apasmâriṇâṁ*), II 378 **45**; *gôdhumaiḥ* (for *gôdhûmaiḥ*), II 405 **46**; *maṇḍûkaparṇi* (for *maṇḍûkaparṇî*), I 52 **5**; *mûlabhayâ* (for *mûlâbhayâ*), II 799 **62**; *mṛittika* (*mṛittikâ*), II 1063 **74**; *varshabhûḥ* (for *varshâbhûḥ*), II 345 **43**; *shaḍi* (for *shaḍî*), II 40 **28**; *samupakkramêt* (for *samupakkrâmêt*), II 1067 **74**; *hitasêvi* (*hitasêvî*), II 726 **58**. Also *ádhatti* and *nigṛihṇati*, see pp. lxxv and lxxvi under Verbal Inflection.

(8) *Lengthening of a syllable*, always for the sake of the metre: *asthîka* (for *asthika*), II 798 **62**; often in compounds, as *úrû* (for *úru*) with *daurbalya*, II 388 **45**, or with *skhaṁbha*, II 316 **42** 334 **43** 349, 357 **44**; *ṛitû* (for *ṛitu*) with *sthitam*, III 21 **182**; *śatâpushpâṁ* (for *śatapushpâṁ*), II 346 **43**; and in genitives plural like *pittînâṁ* (for *pittinâṁ*) etc., see under Nominal Inflection, p. lxxv.

(9) Rare letters or spellings: (*a*) the *upadhmanîya* occurs in *chaturaḥ pippalyaḥ*, II 188 **36**, and *ataḥ paraṁ*, III 41 **183**. On the other hand, the *jihvâmûlîya* is found only in the second portion of the Bower Manuscript, in *duḥkham*, V 3 **203** and *kaḥkhôrda*, VI 1 **223**.—(*b*) The long vowel *ṛî* occurs three times, in *nṛîṇâm*, II 108 **32** 636 **57**, and *kṛichchhrâṇi* (for *kṛichchhrâṇi*), II 644 **58**.—(*c*) The guttural nasal *ṅ*, occurs once, in *samyaṅ-namayêta*, II 916 **68**.—(*d*) Assimilated *śś* occurs in *manaśśilâ*, III 6 **181**; only once, otherwise always *manaḥśilâ*, I 97 **7** II 848, 850 **65** III 55 **184**, *et passim* (see Index). See M. Ved. Gr., §78*e*, p. 71.

II.—EUPHONIC COMBINATION (*Sandhi*).

(1) *Hiatus* occurs exceptionally, at a caesura or at the end of a *pâda;* thus, *gadgada úrû*, II 349 **44** (at the caesura in an *áryâ* verse); *yavágû udaśvi*, II 800 **62** (at the end of the first *pâda* of an *Indravajrâ*); *vâ áshâḍhê*, II 974 **71** and *náma Átrêya*, III 36 **183** (at the end of the third *pâda* of a *ślôka*); once otherwise, in *nihaṁti arśâṁsi*, III 7 **181** (between the sixth and seventh feet of an *áryâ*). This conforms to Vedic usage; see M. Ved. Gr., §§ 67, 71, pp. 61, 65.

(2) *Double sandhi* is found occasionally: (*a*) between words, in *guḍikâtha* (for *guḍikâ atha* from *guḍikâḥ atha*), II 78 **30**; *tatôddharêt* (for *tatanddharêt* from *tataḥ uddharêt*), II 369 **44**; *mahâtmanêti* (for *mahâtmana iti* from *mahâtmanê iti*), II 132 **33**; (*b*) within compounds, in *urôdghâtêshu* (for *ura-udghâtêshu* from *uras-udghâtêshu*), II 1099 **75**. An intervening final consonant may even be dropped; thus, *m* in *aśvibhyânumatô* (for *aśvibhyâ anumatô*, from *aśvibhyâm anumatô*), II 425 **47**; and *r* in *aśvinônumataṁ* (for *aśvinô anumataṁ* from *aśvinôr·anumataṁ*, normal for *aśvinôḥ anumataṁ*), II 253 **39**. Both are met with in Vedic usage, see M. Ved. Gr. § 3 *a*, *b*, p. 64.

(3) *Doubling of consonants: k*, in the ligature *kr*, is doubled when it begins a word, either in a sentence or in a compound, and is preceded by any vowel, either short or long. Thus we have (*a*) in a sentence, *cha kkrimi*, II 1107 **76**, *hanti kkri-*

mîn, II 791 **62**; *tu kkramât*, II 767 **60**; *mûlâ kkriyâḥ*, I 51 **5**; *jvarê kkriyâ*, II 617 **56**; or (*b*) in a compound, *âdi-kkriyâ*, I 118 **9**; *gala-kkrîḍi*, I 23 **3**; *pailya-kkrimi*, II 857 **65**; *yathâ-kkramaṁ*, II 735 **59**; *rasa-kkriyâ*, II 885 **67**; *śata-kkratôḥ*, II 35 **28**; *sa-kkrimîn*, II 203 **37**. There are, however, a few exceptions, *graha-krimi*, I 41 **4**; *yathâ-kramaṁ*, II 963 **71**; *rasa-kriyâ*, II 852 **65**. After a consonant the doubling does not take place, *chêt kramaḥ*, II 490 **51**; nor after the anusvâra, *agniṁ krimîn*, II 52 **29**; *kâmalâṁ krimiṁ*, II 142 **33**; *mûlaṁ krôñchâdana*, II 292 **41**; nor after the visarga, *tataḥ kraméṇa*, II 726 **58**, except once in *vividhâḥ kkriyâḥ*, II 1024 **72**. In the middle of a word *k* is doubled invariably, as in *chakkra*, *takkra*, *śakkra*, see the Index. See M. Ved. Gr., § 30, p. 21. W. Skr. Gr., § 229, p. 72.

(4) *Elision of â after ê or ô.* Thus in *jaláḍhakê 'tmaguptâyâḥ* (for *jaláḍhaka átmaguptâyâḥ*), II 825 **64**; and *kuḍavô 'malaká-rasât* (for *kuḍava ámalakárasât*), II 252 **39**; in both cases to suit the metre.

III.—Nominal Inflection.

(1) *Nominative singular feminine* in *îḥ* for *î*, only once in *tanmayîḥ* (for *tanmayî*), I 19 **2**; in all other cases normally *î* as in *nârî*, *harîtaki*, etc. (see Index); also in Vedic, see W. Skr. Gr., § 356, p. 115. On the other hand, in *û* for *ûḥ*, nearly always, in *yavâgû*, as in *yavâgv=iyaṁ* (for *yavâgû iyaṁ*), II 787 **62**; altogether eleven times (see Index), but twice *yavâgûḥ*, as in *yavâgûr=yamaka*, II 800 **62**, and *yavâgûr-llaghu*, II 1030 **72**; also normal in *varshâbhûḥ*, II 345 **43**.

(2) *Accusative singular masculine*, in *im* for *inam*, only twice, to suit the metre (*ślôka*), in *aróchakim* (for *aróchakinam*), II 26 **27**; and *pratyarthim* (for *pratyarthinam*), IV 32 **194**. Otherwise normal, e.g., *śûlinam*, II 26 **27**.—Again, singular feminine in *yam* for *im*, in *vartyam* (for *vartim*), II 887 **67**; the reading *vartyaṁbhasâ* is blundered for *vartyaṁ aṁbhasâ*.—Again, plural feminine, in *yas* for *îs*, as in *aṁśumatyaḥ* (for *aṁśumatîḥ*), II 301 **41**; *gurvyaḥ* (for *gurvîḥ*), II 232 **38**; *parṇyaḥ* (for *parṇîḥ*), II 188 **36**; *pippalyaḥ* (for *pippalîḥ*), II 134 **33** 188 **36** 314 **42** 386 **45** 505 **51** 745 **59** 930 **69** 1055 **73**, *harîtakyaḥ* (for *harîtakîḥ*), II 245 **39** 484 **50**; altogether thirteen times, but the normal ending *îs* occurs twice, *gajapippalîḥ*, II 314 **42** and *harîtakîḥ*, II 226 **38**. In the Vedas *îs* is nowhere met with, see W. Skr. Gr. §§ 359, 363, pp. 316, 318, and M. Ved. Gr. § 378, p. 273.—Also, accusative *âpas* (for *apas*), II 804 **63**; as often in Vedic, see W. Skr. Gr., § 393, p. 133.

(3) *Instrumental singular neuter*, once *dadhinâ* (for *dadhnâ*), II 428 **47**, to suit the metre (*ślôka*); otherwise always normal *dadhnâ*, II 149, 150 **34** 785, 801 **62** 853 **65** 1053 **73**. Also, feminine, *râsnâyâ* and *balâyâ* (for *râsnayâ* and *balayâ*), II 177 **35**, shown to be instrumentals by the accompanying undoubted instrumentals *mûlêna* and *madhukêna*; otherwise they might be taken to be genitive substitutes. They may, but need not, be due to the metre (*ślôka*); for we have an undoubted example in prose in *vidyârâjâyâ*, VI 2 **222** and (with the normal qualifying *anayâ*), VII 6 **237**; but normal *vidyârâjayâ*, VII 3 **237**. In all other cases, the instrumental is normal; e.g., *śarkkarayâ*, I 81 **6** 107 **8** II 504 **51** 1087 **75**, *vachayâ*, II 80 **30**, etc. (see Index).

(4) *Genitive singular feminine*, *aṁganayâ* (for *aṁganâyâ*), I 84 **7**; and *sûkshmailayâ* (for *sûkshmailâyâ*), II 115 **32**; or also, *guḍikâya* (for *guḍikâyâ*), II 1035 **72**,

and *madhurasáya* (for *madhurasáyâ*), II 67 **29.** In all other cases, normal, e.g., *súkshmêláyâḥ*, II 61 **29**; *guḍikáyâḥ*, II 1022 **72**; *chíḍḍáyâḥ*, II 856 **65** [111].—Again, plural masculine, *gṛidhrasînâm* (for *gṛidhrasinâm*), II 377 **45**; *pittînâm* (for *pittinâm*), II 164 **34** 418, 423 **49**; *pramêhînâm* (for *pramêhinâm*), II 230, 243 **38** 971 **71**, *rógiṇâm* (for *rógiṇâm*), II 254 **39.** In all other cases, normal, e.g., *apasmâriṇâm*, II 378 **45**, *udariṇâm*, II 971 **71**, *kâsinâm*, II 164 **34**, *kshîriṇâm*, I 89 **7** II 291 **41**, *dêhinâm*, III 33 **183**, *prâṇinâm*, I 46 **5**, *mêhinâm*, II 606 **56**, *śarîriṇâm*, II 244 **38**, *śóshiṇâm*, II 940 **69**, etc., the proportion of abnormal to normal cases being 8 : 14. Similarly, once, *parvâṇâm* (for *parvaṇâm*), II 335 **43.**—Also plur. masc., only once, *varadâm* (for *varadânâm*), II 774 **61**; elsewhere normal, as *narâṇâm*, I 92 **7** II 37 **28**, etc. All the preceding abnormalities occur in verse composition, and seem to be due to the exigencies of the metre; but there is one example in prose, *sarvavádînâm* (for °*vádinâm*), IV 3 **192.**

(5) *Locative singular neuter :* once the syncopated form *nâmni*, II 918 **69**, and optionally *ahni*, I 20 **2** II 908 **68**, by the side of *ahani*, I 63 **5** II 723 **58** 784 **61**; but elsewhere the full form, as *mûrdhani*, I 11 **2** II 79 **35**, *karmaṇi*, II 962 **71**, etc.

IV.—Verbal Inflection.

In the main the abnormalities in verbal inflection refer to changes with respect to "class" and "voice." Most of them have the support of Vedic and Epic usage.

(1) *Change of "class":* Thus I. class for II., *ródaté* (for *ródîti*), II 1041 **73**, but normal II. class, *rudyát*, I 99 **8**; both classes also in Vedic and Epic [112].—Again, VI. class for IInd, parasm., *lihêt* (for *lihyât*), II 475 **50** 590, 594, 596 **55** 608 **56** 1081, 1088 **75**, or âtm., *lihêta* (for *lihîta*), III 21 **182**; but almost equally frequent (7 : 8) is the normal *lihyât*, I 128 **9** II 21 **27** 433, 439, 446 **48** 450 **49** 779 **61**, and the VI. class is also epic. Similarly VI. class for IInd, *dvishasi* (for *dvêshṭi*), IV 52 **195**; also epic.—Again, VI. class for VIIth, *pîshêt* (for *pimshyât*), II 850 **65** 896 **67**; in this case, as well as in the compound *prapîsh*, there is the abnormal lengthening of the root vowel, which, however, is restricted to the tenses; for the participles are *pishṭvâ*, II 41 **28**, etc., or *pishya*, II 887 **67** and *prapishya*, II 82 **30**, *pishṭa*, I 35 **4** II 430 **48**, etc. (see Index). The same lengthening occurs when the root is inflected normally in the Xth class or causal, *pîshayêt*, II 404 **46** 550 **53** 871 **66** 889 **67**, and *prapîshayêt*, II 97 **31** 211 **37** 577 **54.** The lengthened root vowel occurs once also in the Atharvavêda, *apîshan* (see M. Ved. Gr., § 436, footnote 2, p. 330).—Again, VI. class for IXth, *práśêt*, II 828 **64**; only once, to suit the metre (*ślóka*), but usually (3 : 1) normal, *práśnîyât*, II 778 **61** 824 **64** III 59 **184.** So also, *nigṛihṇati* (for *nigṛihṇâti*), II 342 **43** 1083 **75**, in both instances to suit the metre (*ślóka*); for analogous cases in the Vedas, see M. Ved. Gr., § 475*a*, p. 349.—Again, VI. class for VIIth, participle present, *prayuṁjamâna*, I 54 **5**, an anomalous form for *prayujamâna*, which would not have suited the metre (*áryâ*); only once; elsewhere normal, *prayuṁjâna*, II 95 **31** 312 **42** 783 **61** (for another anomaly, *prayuṁjît*, see below 2*a*).

[111] It would seem that the abnormal forms occur only when the normal visarga drops off by reason of sandhi.

[112] In the Rigveda the II. class does not occur; see M. Ved. Gr., § 450 *a*, footnote 8, p. 335.

(2) *Change of "voice;"* (*a*) *parasmaipada* for *átmanépada*; *ádhatti*, II 147 **34**, an anomalous confusion of the two forms *ádhatté* (âtm.) and *ádadhâti* (par.), to suit the metre (*áryâ*) which requires a short syllable. Again, *bhâshati* (for *bhâshaté*), II 1099 **75**, required by the metre (*ślóka*); but normal *abhâshata*, II 969 **71**; the parasm. is epic.—Again, *labhati* (for *labhaté*), II 727 **59**, and *labhêt* (for *labhéta*), II 363 **44**, in both instances due to the metre (*ślóka*), elsewhere normal (8 : 2), *labhaté*, II 513 **52**, and *labhéta*, II, 200 **36**, etc. (see Index); in Parts IV and V, occasionally irrespective of metre, *lapsyasi*, IV 9 **193**, and *labhishyasi*, V 12 **204**; examples also in epic. Again, *vardhati*, I 60 **5**, once, irrespective of metre; elsewhere normal *varddhaté*, I 46 **5** II 757 **60**, and *varddhanté*, II 618 **56**; but parasm. also vedic and epic.—Again, *prayuṁjît* (for *prayuṁjîta*), II 865 **66**; a quite anomalous form, apparently suggested by the normal âtmanêpada form *prayuṁjîta*, which occurs in I 36 **4** 52 **5** II 198 **36** 761 **60**; the normal parasmaipada form *prayuṁjyât* occurs in II 269 **40**.—Again, passive, *lakshyanti* (for *lakshyanté*), II 1042 **73**, to suit the metre (*ślóka*).

(*b*) *Átmanépada* for *parasmaipada*; *gachchhêta* (for *gachchhêt*), II 830 **64** 840, 841 **65**; only in the optative, and to suit the metre (*ślóka*); elsewhere normal, *gachchhanti*, II 827, 828, 833 **64**; âtmanêpada also epic.—Again, *chikitsaté* (for *chikitsati*), II 949 **70**; only once, to suit the metre (*upéndravajrâ*); elsewhere normal, II 273 **40** 309 **42** 928 **69**; but âtmanêpada also epic.—Again, *jîvêta*, II 51 **28**; only once; elsewhere normal, *jîvêt*, I 42 **4** 50 **5** II 744 **59** 932 **69**; âtmanêpada also epic.—Again, *pivaté* (for *pibati*), II 248, 253 **39**, and *pivêta* (for *pibêt*), II 82 **30** 327 **42** 593 **55** 846 **65** 1116 **76**, to suit the metre, but as a rule (55 : 5) normal; e.g., *pivêt*, I 25, 26, 27, **3** II 24 **27** III 17 **182**, etc. (see Index), *prapivêt*, I 20 **2** 21, 23 **3**; âtmanêpada also vedic and epic.—Again, *śamayaté* (for *śamayati*), II 274 **40**, due to the metre (*ślóka*).

(*c*) *Conjunctive participles: gṛihya*, II 401 **46** 525 **52** 646 **58** IV 12 **193**; always, for the normal *gṛihîtvâ*, which never occurs; also vedic, but apparently only in composition with nouns, as *karṇa-gṛihya*, see M. Ved. Gr., § 591*a*, p. 413.—Again, *pishya*, II 887 **67**; only once; elsewhere normal, *pishṭvâ*, II 41 **28**, etc. (see Index); also epic.—Again, *srávya* (for *śrávitvâ*), II 371 **44**.—Again, *samânayitvâ*, II 1114 **76**; but normal, *samâníya*, II 214 **37**; similarly once in vedic, *pratyarpayitvâ*, M. Ved. Gr., § 590*b*, p. 412.

V.—STEM FORMATION.

(1) Stems ending in *as*, or *is*, or *us* may have alternative endings in *a*, or *i*, or *u*, as a rule with change of gender from neuter to masculine. Thus (*a*) with *as* neuter and *a* masculine; *aráas*, accusative plural, *aráâṁsi*, II 52 **29** III 7 **181**, etc., twelve times (see Index); and *aráa*, accusative plural, *aráân*, II 107 **31**, only once; similarly in composition, *aráas* (*aráó*), II 136 **33**, etc., eleven times (see Index), and *aráa*, II 644 **58**, only once.—Again, *tamas*, accusative singular, *tamas* (*tamó*), II 84 **30** 941 **69**; and *tama*, only in compounds, *tama-śvâsa*, II 479 **50**, *tamópasṛishṭa*, II 424 **47**.—Again, *payas*, accusative plural, *payâṁsi*, II 599 **55**, etc. (numerously, see Index), or in composition, *payas* (*payó*), I 59 **5** II 814 **63** III 68 **184**, anomalously *payas-*

ódana, II 374 **45** 722 **58**; and *paya*, only in the compound *payódana*, II 724 **58.**—Again, *manas*, genitive plural, *manasám*, I 65 **6**; in composition, *manas* (*manó*), I 97 **7** II 3 **25** (numerously, see Index); and *mana*, only in the compound *mana-dushṭa-karí*, V 15 **205.**—Again, *yaśas*, in composition, *yaśórthin*, II 412 **47**, and *yaśa*, in the compound *yaśamitra*, VI 6 **225** VII 3 **237.**—Again, *rajas* (*rajó*), I 114 **8**, nominative plural *rajáṁsi*, II 343 **43**; and *raja*, nominative singular masculine *rajas-támrajaḥ*, II 887 **67**, or in the compound, *raja-nigraha*, II 424 **47.**—Again, *vakshas*, no examples; and *vaksha*, in the compound, *vaksha-stana*, I 18 **2.**—Again, *śírshas*, only in the compound, *śírshó-bhitápita*, II 272 **40**; and *śírsha*, often in composition, *śírsha-róga*, II 179 **35**, etc. (see Index).—Again, *sadyas* (*sadyó*), I 100, 103 **8** II 54 **29**; and *sadya*, only in composition, *sady-ótthita*, II 877 **66**, *sady-ótpatita*, II 858 **66.**—Again, *srótas* (*srótó*), only in the compound *srótó-ñjana*, II 883 **67**; and *sróta*, only in the compound *sróta-ja*, II 472 **50.**

(*b*) With *is* neuter, and *i* masculine: *śuchis* (*suchir*, for Sanskrit *śóchis*), only in composition, I 20 **2** II 105 **31** 753 **60**; and *śuchi* (only adjectival), II 269 **40**, etc. (see Index).

(*c*) With *us* neuter and *u* masculine: *chakshus* (*chakshur*), nominative singular, *chakshur*, II 309 **42**; and *chakshu*, though anomalously neuter, nominative singular, V 1 **203.**

(2) Miscellaneous new stems: *hantára* (for *hantṛi*), nominative singular neuter, *hantáram*, II 365 **44**; if the form be taken as a normal, it would be the accusative singular masculine of *hantṛi* with an anomalous change of case as well as of gender.—Again, feminine *ghná* (for *ghní*), in *mukha-róga-ghná*, II 42 **28**; only once; elsewhere normal *ghní*, as in *kshuta-ghní*, II 801 **63.** Similarly, *chaturthá*, IV 22, 26 **194**; but normal *chaturthí*, IV 32 **194.**—Again, *gupta*, VI 2 **222**, but normal *gupti*, VII 6 **237.**—Again, cardinals in the place of ordinals, as *chatur*, *ashṭa*, *daśa*, for *chaturtha*, *ashṭama*, *daśama*, regularly in composition with *bhága*, as in *chatur-bhága*, fourth part, I 105 **8**, *ashṭa-bhága*, eighth part, II 153 **34**, and with *bhágávaśishṭa*, etc., I 126 **9** II 178 **35**, etc. (see Index).

VI.—GENDER.

(1) *Exchange of masculine and neuter.* (*a*) Neuter for normal masculine: nominative singular, *adhyáyam*, II 4 **26**; only once; elsewhere normal, *adhyáyaḥ*, II 107 **32** 260 **39**, and plural, *adhyáyáḥ*, II 9 **26.**—Again, accusative dual, *karañjé*, II 345 **43**, but normal *karañjau*, II 1100 **75.**—Again, nom. sing., *kalpam*, II 321 **42**; only once; elsewhere normal, acc. plur., *kalpán*, I 30 **3**, nom. dual, *kalpau*, I 29 **3** (see Index).—Again, nom. plur. neuter *gṛihání* (for masc. *gṛiháḥ*), II 1117 **76.**—Again, acc. dual neuter, *grahé* (for masculine *grahau*), II 332 **43.**—Again, nom. sing., *prayógam*, II 762 **60**; only once; elsewhere normal, nom. sing., *prayógaḥ*, II 86 **31** 750, 751 **60**, etc. (see Index).—Again, nom. plur., *pravádáni*, II 1106 **76**; only once; elsewhere normal, nom. plur., *praváláḥ*, II 1106 **76**, acc. plur., *pravádán*, II 23 **27** 1086 **75.**—Again, acc. sing., *prastam* (*étad*), II 916 **68**; only once; elsewhere normal; nom. sing., *prasthaḥ*, II 109 **32**, nom. plur., *prasthán*, II 390 **45**, nom. dual, *prasthau*, II 777 **61**, etc. (see Index).—Again, acc. plur., *bhagandaráni* (for *bhagandarán*), III 9 **181**; once also

feminine, see below.—Again, nom. plur., *rasâni*, II 814 **63**; only once; elsewhere normal, *rasâḥ*, II 173 **35** 601 **56**, etc. (see Index).—Again, nom. sing., *viḍâlakam*, II 861 **66**; only once; but twice normal, *viḍâlakaḥ*, I 109, 111 **8**. Also in Part V, nom. sing., *gandham* (for *gandhaḥ*), V 2 **203**, and *chakshu* (for *chakshuḥ*), V 1 **203**.

(*b*) Masculine for normal neuter: acc. plur., *âmalakân*, II 226 **38** 291 **41**; only twice; elsewhere normal, nom. sing., *âmalakam*, II 223 **37**, nom. plur., *âmalakâni*, II 129 **33**, etc. (see Index).—Again, nom. sing., *âśchyôtanaḥ*, I 83 **6**; only once; elsewhere normal, *âśchyôtanam*, I 70, 73 **6** II 867, 870 **66**, etc. (see Index).—Again, acc. plur., *aushadhân*, II 192 **36**; only once; elsewhere normal, *aushadhâni*, II 369 **44** 621 **57**.—Again, acc. plur., *kushṭhân*, II 238 **38** 493 **51** 942 **70**; but usually normal, *kushṭhâni*, II 53 **29** III 61 **184**, etc. (see Index).—Again, nom. plur., *chûrṇṇâḥ*, II 57 **29**; only once; elsewhere normal, nom. sing., *chûrṇṇam*, II 22 **27**, nom. plur., *chûrṇṇâni*, II 471 **50**, etc. (see Index).—Again, acc. plur., *nâgarân*, III 66 **184**; only once; elsewhere normal, nom. sing., *nâgaram*, II 63 **29**, etc. (see Index).—Again, nom. sing., *nâgarakaḥ*, II 104 **31**; but normal, *nâgarakam*, II 1119 **76**.—Again, nom. plur., *palâḥ*, II 193 **36** 588 **55**, acc. plur., *palân*, II 901 **68**; but usually normal, nom. sing., *palam*, II 75 **30**, nom. plur., *paláni*, II 60 **29** III 57 **184**, etc. (see Index).—Again, nom. plur., *mûláḥ*, III 63 **184**; only once; elsewhere normal, nom. sing., *mûlam*, I 89 **7** II 266 **40**, nom. plur., *mûláni*, I 72 **6** II 628 **57** III 37 **183**, etc. (see Index).—Again, nom. plur., *śukráḥ* (for *śukrâṇi*), II 350 **44**; no examples for the normal neuter.—In the second portion of the Bower Manuscript there occur: nom. sing., *padaḥ*, V 1 **204**; only once; elsewhere normal, nom. sing., *padam*, V 5 **204** 55 **207**, nom. dual., *padé*, V 58 **207**, and acc. plur., *mitrâṁ* (for *mitrân*), IV 52 **195** V 10 **204**; elsewhere, apparently normal, nom. sing., *mitram*, V 33 **206**.—For other examples where the change of gender is due to change in the stem (e.g., acc. plur., *arśân* for *arśâṁsi*), see *ante*, section V, p. lxxvi.

(2) *Exchange of masculine and feminine*: (*a*) feminine for normal masculine acc. sing., *bhagandalâm*, II 53 **29**; only once; elsewhere, apparently masculine, loc. sing., *bhagandaré*, II 221 **37** III 64 **184**, etc. (see Index); but once also neuter, see *ante*, 1*a*, p. lxxvii.

(*b*) Masculine for normal feminine, acc. plur., *devatân* (for *dévataḥ*), II 721 **58**. In the second portion of the Bower Manuscript, *dêvata* is always masculine, acc. sing., *dêvatam*, IV 5 **192**; nom. plur., *dêvatâḥ*, IV 21 **194** 48 **195**; [113] instr. plur., *dêvataiḥ*, IV 30 **194**, abl. plur., *dêvatêbhyaḥ*, IV 22 **194**.—Again, nom. dual, *mêdau*, II 297 **41**; only once; elsewhere normal, acc. sing., *mêdâm*, II 128 **33**, acc. dual, *mêdé*, II 112 **32**, etc. (see Index).—Again, loc. sing., *vicharchikê*, II 1034 **72**; only once; elsewhere normal, nom. sing., *vicharchikâ*, III 49 **183**, acc. sing., *vicharchikâm*, II 342 **43** III 8 **181**.—Again, loc. sing., *spṛihê*, IV 14 **193**; but normal, nom. sing., *spṛihâ*, IV 30 **194**.

(3) *Exchange of feminine and neuter*: nom. sing., *marichâ*, II 851 **65**; only once; elsewhere normal, nom. sing., *maricham*, II 11 **26** III 66 **184**, nom. plur., *marichâni*, II 863 **66** III 54 **184**.

[113] Here the reading *sumukhas-tava dêvatâ* should be *sumukhâs-tava dêvatâḥ*; thus making the gender of *dêvata* masculine throughout.

VII.—SYNTAX.

(1) *Exchange or mixture of "cases":* (*a*) nominative for accusative in the object of a sentence; as in II 237 **38** *vṛiddhayaḥ* (for *vṛiddhíḥ*) *jayét;* II 253 **39** *vindavaḥ* (for *vindún*) *pibaté;* II 293 **41** *priyaṁgavaḥ* (for *priyáṁgúḥ* or *priyaṁgún*) *gráhayét.* As a rule, such nominatives are found joined with accusatives, as in II 248 **39** *yávantaḥ* (for *yávataḥ*) *pibaté vindún;* and II 782 **61** *tilán bhakshayíta saṁmiśráḥ* (for *saṁmiśrán*). Or they are mixed with accusatives, as in II 102 **31** *shaḍí* (nom.) . . . *guḍaṁ* (acc.) *bharjitvá;* II 121 **32** *viḍaṁgá* (nom.) . . . . *dantíṁ* (acc.) *pachét;* II 128 **33** *vírá* (nom.) . . . . *medán=cha* (acc.) *saṁharét;* II 134-5 **33** *pippalyas=trayamáṇáñ=cha* (acc.) *mustá* (nom.) *kalkíkṛitvá;* II 201-2 **36** *harítakíṁ* (acc.) *vacháṁ* (acc.) . . . . *yavaksháró* (nom.) *viḍaṁgá* (nom.) *vipáchayét;* II 236 **38** *pippalí* (nom.) . . . . *chavyañ=cha* (acc.) *ávapét;* II 252 **39** *palaṁ ch=aikaṁ* (acc.) *kuḍavó* (nom.) *pachét;* II 320 **42** *rásná* (nom.) *balášvagandháṁ* (acc.) *dadyát;* II 326 **42** *rásnáṁ* (acc.) *páṭhá* (nom.) *cha guḍañ=cha* (acc.) *pishṭvá;* II 802 **63** *siddháṁ* (acc.) *pivét pittahará yavágú* (nom.); II 816-7 **64** *ámalakarasa-prasthaḥ* (nom.) . . . . *ghṛita-prasthañ=cha* (acc.) *sádhayét.* The following are some examples from the second portion of the Bower Manuscript: IV 9 **193** *ayaṁ sapuṇyó labhasé;* IV 11 **193** *prápsasé nayam uttamam;* IV 28 **194** *prápsasé só'rthaḥ;* IV 44 **195** *rája-lambhas=tu lapsyasé;* V 12 **204** *vimókshaś=cha 'bhúti-kámó labhishyasi;* VI 5-6 **222** *Svátir* (nom. for *Svátim*) *bhikshum* (acc.)...*dṛishṭvá.*

(*b*) Accusative for nominative, not uncommon in the subject of a sentence; thus a series of several accusatives in II 78 **30** *syád rasaṁ sa-suktaṁ ambilavétasaṁ viḍaṁ yavaníṁ;* II 80 **30** *syách=chitrakaṁ yutáṁ aśvayandháṁ;* II 169 **35** *ikshumuláni kándékshún ikshu-válikám,* etc.; II 204 **37** *chitrakaṁ triphaláṁ vṛihatíṁ kaṇṭakárikám,* etc. Sometimes, however, the word *syát* is a mere pleonastic adverb of permission ("may be"), and the series of accusatives depend on *dadyát,* or a similar transitive verb, as in II 182-3 **35** *syát tryúshaṇaṁ...syád atha dévadáru...syád átmaguptáṁ atha...médáñ=cha dadyád=dhi śatávaríñ=cha.* Sometimes nominatives and accusatives are mixed, as in II 35 **28** *kaṭutrikaṁ* (nom.) *tiktakaróhiṇíṁ* (acc.) *yavaṁ* (acc.) *chirátatiktó* (nom.) *'tha śatakkratór=yaváḥ* (nom.) *samáḥ syur=étć;* II 40 **28** *rásnáṁ* (acc.) *bhadramustáṁ* (acc.) *agáradhúmaṁ* (acc.) *kaṭukatrikaṁ* (nom.) *ksháró* (nom.) *shaḍi* (nom.) *chét samáṁsá* (nom.) *bhágáḥ* (nom.) *samáś=chúrṇṇa-kṛitáḥ* (nom.); II 291 **41** *ámalakán* (acc.) *kaśérukáḥ* (nom.) *syuḥ.*

(*c*) Accusative for dative: once in II 207 **37** *viriktaṁ* (acc., for *viriktáya*) *tu yavágum...bhójanaṁ dápayét;* probably an instance of double accusative.

(*d*) Ablative for instrumental, regularly with *prayógát* (for *prayógéna*), in II 198, 200 **36** 308, 310 **42** 462 **49** 830 **64.**

(*e*) Genitive for nominative: only once in II 1116 **76** *pivéta bálasya* (for *bálaḥ*); but the construction of the whole verse is abnormal, and probably corrupt.

(*f*) Genitive for accusative: in II 295 **41** *kasháya-madhuránáṁ* (for *madhuráṇi*) *śítány=api cha...vipáchayét;* II 300 **41** *muktá-vidruma-śaṁkhánáṁ* (for *saṁkháḥ*) *chand*

rakâṁt-éndranílayóḥ (for *éndranílau*)...*imán pachét*; II 928 **69** *daridrâṇâṁ* (for *daridrán*) *chikitsati*, and II 949 **70** *naráṇáṁ* (for *narán*) *chikitsaté*.

(*g*) Genitive for instrumental, in II 253 **39** *Áśvinó 'numataṁ* (for *Áśvibhyám*); so also *matam=Áśvinoḥ* in II 575 and 579 **54**.—Again, in II 1022 **72** *guḍikáyáḥ* (for *guḍikayá*) *pralépayét*; II 1077 **74** *gandha-tailasya* (for *gandha-tailéna*) *púrayét*.

(*h*) Genitive for dative; in II 222 **37** *ékáṁga-róginâṁ dadyát*; II 315 **42** *hitaṁ nṛiṇáṁ*; II 324 **42** *stríṇáṁ cha déyaṁ*; II 800 **62** *vyápanna-tailasya hitá*; II 1013 **72** *bálasya dápayét*; II 1015, 1017, 1020, 1026, *bálánáṁ dápayét*; II 1029 **72** *bádhyamánasya dápayét*. But the normal dative occurs in II 1011 **71** *kumáráya pradápayét*, and II 1045 **73** *báláya dápayét*.

(*i*) Genitive for locative, in I 102 **8** *vidrutas=cha* (for *vidruté*) *jantór...vadana-pralépé*, possibly by false assimilation to the adjacent genitive *jantóḥ*.—Again, in II 63 **29** *aŕsassu hṛidróginâṁ hikkáśvásishu* (for *hṛidrógishu*) *hitaṁ*; II 94 **31** *vishúchikáyá* (for *vishúchikáyám*) *aŕsassu...prayuñjánaḥ*, though here possibly a clerical error of *á* for *ma*.—Again, in II 357-8 **44** *múkánám* (for *múkéshu*)...*arditeshu...avabhagnéshu...sandhishu*; II 1081 **75** *lihéch=chhardyá iti* (for *chhardyám=iti*).

(*k*) Locative for instrumental, in II 1038 **73** *guḍikáyáṁ* (for *guḍikayá*) *pralépayét*.

(*l*) Mixture of accusative, genitive, and locative, in II 221 **37** *vátaśléshmáni* [114] (acc.) *páṇḍúnám* (gen.) *aŕsassu* (loc)...*dadyát*. Similarly in II 377-8 **45** *kampanañ=cha* (acc.) *gṛiddhrasínâṁ* (gen.) *tathaiva cha bhagandaré* (loc.).

(2) *Exchange of "Numbers"*: (*a*) singular for dual; not uncommon; as in II 29 **27** *tintiḍík-ámblavétasaṁ*, but normal *tintiḍík-ámblavétasé* in II 64 **29**. Similarly *unmáda-visarpaṁ*, II 341 **43**; *gaṇḍamálá-bhagandaré* (for °*bhagaṁdarayóḥ*), II 249 **39**; *dhanvayaváshaka-chandanaṁ*, II 138 **33**; *niṁva-kadaṁbaṁ*, II 233 **38**; *padmak-águruṁ*, (for °*águrúṇi*), II 266 **40**; *pushkar-águruṁ*, II 189 **36**; *must-óśíraṁ*, II 137 **33**; *vachá-hiṁguṁ*, II 399 **46**; *vilv-ágnimanthaṁ*, II 188 **36**; *vépáth-únmadáṁ*, II 333 **43**; *śvásakásaṁ*, II 341 **43**; *hikká-śvásé* (for °*śvasayóḥ*), II 33 **27**. In the preceding instances, the gender is the normal neuter; but in *bal-áśvagandháṁ*, II 320 **42**, and *yashṭímadhuka-maṁjishṭháṁ*, II 301 **41** we have the feminine. Similarly, we find the masculine singular *nand-ópanandó* (for *nandópanandau*) combined with the plural *yé nágáḥ*. But the normal dual occurs equally frequently, e.g., *chandrakánt-éndranílayóḥ*, II 300 **41**; *jívak-arshabhakau*, II 189 **36** 297 **41**; *pippalí-śṛiṁgavérábhyáṁ*, II 212 **37**; *bal-átibalayóḥ*, II 266 **40**; *lámajjaka-dhanañjayau*, II 294 **41**; *vyósha-vatsakau*, II 56 **29**. In most of the preceding examples, moreover, the minor grammatical rule that a briefer and vowel-initial member should stand first, and that one ending in *a* should be placed last (see W. Skr. Gr., § 1254*c*, p. 429) is not observed.

(*b*) Singular for plural; in *sapta-saptáhaṁ* (for *saptáháḥ*), II 956 **70**, and in the copulative compounds *kámalá-jvara-páṇḍutvaṁ*, II 342 **43**; *madhuka-máṁjishṭhátagaraṁ*, II 266 **40**, with the normal neuter gender; but an instance with an abnormal feminine occurs in *phalgu-karjúra-mṛidvíkám*, II 187 **36**.

[114] Conjectural for the original reading *vâta-ślêshmâti* which is erroneous. It may be intended for *śléshmâni* or *śléshmani*, in either case for *śléshmâṇi* or *śléshmaṇi*; or it may be *śléshm-árti*.

(*c*) Dual for plural, only once, in *paṭôla-pichumanda-parpaṭakau* (for °*parpaṭakâḥ* plur. masc., or °*parpaṭakam*, sing. neut.), II 137 **33**; but the normal plural is usual, as in *muktâ-vidruma-śaṁkhânâṁ*, II 300 **41**; see also II 57 **29**, *et passim.*

(*d*) Plural for dual; *vṛishaṇâḥ* (for *vṛishaṇau*), III 47 **183**; also *dadhyambla-kâṁchikânâṁ* (for °*kâṁchikayoḥ*), II 313 **42.**

(3) *Absence of concord :* (*a*) with respect to "number": thus, singular verb with plural noun, in II 767 **60**, *saṁyuktâḥ...sêvyamânâ...samupanâmayet ;* in this case the plural *saṁyuktâḥ* and *sêvyamânâ* are erroneous, for the subject of the whole formula is the singular *ésha prayógaḥ.* Again, in II 1066 **74**, *yasya visphôṭakâ gâtrê paridâhaś-cha lakshyatê* (for *lakshyantê*); but here the singular verb is due to the influence of the preceding singular noun *paridâhaḥ.*—On the other hand, plural verb with singular noun, in II 469 **49**, *kâśasya mûlaṁ madhu-saṁprayuktaṁ...śamayaṁti* (for *śamayati*); III 65 **184**, *viduḥ vadanti* (for *vadati*). So also, in IV 56 **196**, *idaṁ sthânaṁ dṛiśyantê* (for *dṛiśyatê*).—Again, singular verb with plurality of nouns; often with *syât ;* e.g., in II 78 **30**, *syân=mâtuluṁṅgasya rasaṁ...trîṇy=ûshaṇâny=ambilavêtasañ=cha ;* II 80 **30**, *syâch=chitrakaṁ trikaṭukaṁ...kustuṁburûṇi ..* ; II 472 **50**, *lâjâḥ supishṭâ vadarâ-sthimajjâ syâd=aṁjanam.* In these examples the singular *syât* may be due to the attraction of the adjacent singular noun; for when the adjacent term happens to be plural, the plural *syuḥ* is used, as in II 467 **49**, *tryûshaṇaṁ triphalâ...râsnâ cha sarvvê tulyâḥ syuḥ.* But more probably the term *syât* is used adverbially; and it is obviously so used, e.g., in II 182-3 **35** and II 241 **38**, where it occurs with a series of nouns in the accusative case governed by the transitive verb *dadyât.*

(*b*) With respect to gender: masculine with feminine, once, in II 275 **40**, *bandhyâ labhatê garbhaṁ samâcharan*, for *samâcharantî* which would not suit the metre (*ślôka*). So also once, in IV 45 **195**, *paribhrashṭâ* (or *paribhrashṭaḥ*) *samagraḥ.*—Again, masculine with neuter; several times; in II 98 **31**, *rôga-jâtâni tân* (for *tâni*) *śriṇu ;* II 185 **36**, *arśâṁsi kshubdhân* (for *kshubdhâni*) *nihanti ;* II 471 **50**, *chûrṇṇâni madhu-dvitîyâ vinihaṁti* (though in this case there is probably a clerical error for °*dvitîyâni nihaṁti*); II 637 **57**, *annam=iva kâla-bhôjyaḥ* (for °*bhôjyam*); II 725 **58**, *rasaḥ bhôjyaṁ* (for *bhôjyaḥ*); II 735 **59**, *niyamaś=cha yathâ-dṛishṭaṁ* (for *yathâ-dṛishṭaḥ*); II 1111 **76**, *śarkkarâ-madhu-sa yuktas=*(for *saṁyuktaṁ*) *tṛishṇâ-śamanam=uttamam.* So also in V 61 **207**, *kâlas=tê samupasthitam* (for *samupasthitaḥ*).

(4) *Peculiar Constructions :* (*a*) Cases absolute; the nominative; e.g., in II 148-9 **34**, *viḍaṁgâ chitrakô daṁtî.....ghṛita-prasthaṁ pachêd=êbhiḥ*, lit. "baberang, plumbago-root, dantî.....with these boil a prastha of ghee;" or II 603 **56**, *surâhvadâru triphalâ sa-mustâ kashâyam=utkvâthya pivêt ;* i.e., lit. "deodar, three myrobalans with musta: having decocted them, drink (it)."[115]—Similarly we have the accusative absolute, e.g., in II 314–5 **42**, *râsnâṁ balâṁ...prativishâṁ garbhêṇ-ânêna pâchayêt, i.e.*, lit. "râsnâ, balâ...prativishâ: with a paste of these let (it) be boiled."—And again, a combination of both, the nominative and accusative absolute occurs, e.g., in II 169-72 **35**, *śaramûl-êkshu-mûlâni kâṇḍêkshûn ikshuvâlikâm* (three acc.)...*êshâṁ tripalikâ bhâgâḥ* (nom.)... *jaladrôṇê vipaktavyam=âḍhakam avaśêshayêt*, e.g., lit. "roots of śara and of sugarcane,

[115] In Charaka Saṁhitâ VI, 6, verse 24, whence this formula is quoted (see *ante* Chapter VI, No. 21, p. lix), the nominatives are turned into accusatives, in the existing text.

(pieces of) kaṇḍekshu, (and) ikshuvâlikâ: of these (drugs) quantities of three pala each let (the whole) be boiled in a drôṇa of water till it is reduced to one âḍhaka."

(*b*) Interpolation of pleonastic particles within a compound word: thus, *atha* in II 112 **32**, *śrávaṇy=ath=átmaguptâṁ* (for *śrávaṇy-átmaguptaṁ*); and II 720 **58**, *punarvasv=atha=pushyéṇa* (for *punarvvasu-pushyéṇa*). Similarly *éva*, in II 323 **42**, *étadvidh=aiv=óktam*, (for *étadvidh-óktam*, i.e., *étadvidham éva uktam*); and II 310 **42**, *śrîm=év-ábhivivarddhanam* (for *śrîm-abhivivarddhanam*, see below *d*). So also *tathaiva* in II 807 **63**, *dadhi-ghṛita-taila=tathaiva=taṇḍulánâm* (for *dadhi-ghṛita-taila-taṇḍulánâṁ*). And again, *cha* and *chaiva*, in II 1019 **72**, *śarkkará=ch=áśmarî=chaiva=mûtragrahé* (for *śarkkar-áśmarî-mûtragrahé*; or *syât* in II 802 **63**, *śarkkará=syât=siddhâm* (for *śarkkará-siddhâm*).

(*c*) Interpolation of pleonastic particles within a sentence; thus, *chêt* in II 40 **28** 490 **51** 794 **62** 807 **63**; and *syât* (used adverbially), in II 78, 80 **30** 182-3 **35** 207 **37** 229, 241 **38** 1075 **74**.

(*d*) Abnormal compounds: thus, *puráṇaṁ kshaudra-saṁyutam* (for *puráṇa-kshaudra-saṁyutaṁ*), II 464 **49**, and *bilva-kalkaṁ vipakvam* (for *bilva-kalka-vipakvam*), II 1075 **74**; though in these two cases the anuswâra may be a clerical error; also, *sa-śálmalêḥ pushpaṁ* (for *sa-śálmali-pushpaṁ*); but see similar cases in W. Skr. Gr., § 1316, p. 456, also § 1250, p. 427, and § 1267*c*, 1269*b*, p. 434.—Again, *vánta-viriktaván* (for *vántaván viriktaván*), II 719 **58**; *śrîm=év-ábhivivarddhanam* (*śrîm=abhivivarddhanam* with interpolated *éva*, see *above* under *b*), an accusative compound like the similar Sanskrit compounds *vanaṁ-karaṇa*, etc. (see W. Skr. Gr., § 1271*b*, p. 435); *kshîr-árka-kuḍavam* (for *arka-kshîra-kuḍavam*), III 2 **181**, where the transposition appears to be due to the necessities of the metre (*áryá*)[116].—Again, II 902 **68**, *bhramara-sa-varṇáni* (for *bhramara-varṇáni*, or *sa-bhramara-varṇáni*); and II 1115 **76**, *sa-śáriv-óśîra-sa-nágapúshpam* (for *sa-śáriv-óśîraṁ sa-nágapushpaṁ*, or *sa-śáriv-óśîra-nâgapushpaṁ*, neither of which however would have suited the metre *upajáti*). In other cases *sa* takes the place of the copula *cha*, as in II 203 **37**, *kâsaṁ sa-hikkâṁ sa-kkrimîn=api*; so also in II 182 **35** 354 **44**, *et passim*.

(*e*) Abnormal Constructions: thus in II 349-50 **44**, where there is a series of nominatives,...*arditâḥ*...*viyuktâḥ*...*avabhagnâḥ*...*sandhayaḥ*...*skhalanâḥ*... *kshatâḥ*... *śaṇḍhâḥ*... *gṛihîtâḥ*, without any verb, but where the verb *upayuñjyuḥ*, or *prayuñjyuḥ*, is to be understood as suggested by the preceding *upayôjyam*. Again, in II 1065 **74**, where the transitive verb *vináśayét* is to be supplied to the accusatives absolute *dâhaṁ tṛishṇâṁ=cha chharddiṁ=cha*, from the following *sarva-róga-vináśanam*. Other examples, the construction of which is explained in the accompanying footnotes, are II 320 **42**, note 167, p. 109; II 366-7 **44**, note 185, p. 113; II 480 **50**, note 240, p. 125; II 813 **63**, note 382, p. 155; and II 1116 **76**, note 494, p. 180*b*.

* * * *

The character of the composition in the treatises of the Bower Manuscript is, in the main, metrical. In fact, in the three medical treatises which constitute Parts I-III, the composition is practically entirely metrical. With the exception of the brief introductory

[116] For curious cases of transposition in Vedic compounds, see W. Skr. Gr., §1309, p. 452.

remarks (before verse 50 in Part I, and before verses 404, 917, 947, 950, 968 in Part II) which are in prose, and three formulæ (*viz.*, 393-5, 715, and 784 in Part II) which probably are in prose, the three treatises are entirely written in a variety of metres. These metres, arranged in the order of frequency, are the following:—

(1) *Anushṭubh* or *ślóka*, Part I, vv. 10, 11, 28-30, 40, 44-51, 55-67, 88, 105, 112-132; total 50 verses; Part II, vv. 1-34, 38, 39, 43-59, 64, 65, 71-77, 87-103, 119-132, 144-146, 148-181, 186-198, 201-318, 329-343, 345, 351-379, 383-389, 399-428, 431-453, 460-468, 474-479, 481-490, 494-499, 502-509, 514-602, 604-626, 638-648, 716-742, 744-781, 803, 804, 810-813, 816-850, 852-857, 859-878, 880-882, 885, 886, 888-898, 905-909, 917-946, 950-964, 968-976, 1011-1078, 1080-1105, 1110-1113; total 834 verses. Part III, vv. 10-18, 25-52, 54, 57-60, 66-72; total 49 verses. Or a grandtotal of 933 verses.

(2) *Trishṭubh* (*Indravajrá*, etc.), Part I, vv. 12, 14, 23, 39, 68-86, 89-104, 106-109; total 43 verses. Part II, vv. 37, 40, 78, 79-83, 182-185, 199, 200, 324, 429, 430, 469-473, 480, 491-493, 501, 510-513, 603, 627-632, 742, 743, 785, 787-802, 808, 809, 947-949, 965-967, 1079, 1106-1109, 1114-1118; total 72 verses. Part III, vv. 20-24, 61; total 6 verses. Or a grand total of 121 verses.

(3) *Áryá*, Part I, vv. 52-54, 87, 110, 111; total 6 verses. Part II, vv. 60-62, 66-70, 104-118, 133-143, 147, 319-323, 325-328, 344, 346-350, 380-382, 390-392, 396-398, 454-459, 633-637, 814, 815, 851, 858, 883, 884, 899-904, 910-916, 1119; total 90 verses. Part III, vv. 1-9, 55, 56, 63, 64; total 13 verses. Or a grandtotal of 109 verses.

(4) *Vasanta-Tilaká*, Part I, vv. 1-8; Part II, vv. 80-82, 85, 86, 805, 806; total 7 verses; Part III, none. Or a grandtotal of 15 verses.

(5) *Vaṁśa-sthavila* (a kind of *Jagatí*), Part I, v. 22; Part II, vv. 35, 36, 41, 42, 500, 786; total 6 verses. Part III, none. Or a grandtotal of 7 verses.

(6) *Śárdúla-vikríḍita*, Part I, vv. 19, 41, 42; total 3 verses; Part II, vv. 63, 879; total 2 verses. Part III, none. Or a grandtotal of 5 verses.

(7) *Aupachhandasika*, Part I, vv. 17, 20, 21, 27; Parts II and III, none. Or a total of 4 verses.

(8) *Suvadaná*, Part I, v. 15; Part II, v. 782; Part III, none. Or a total of 2 verses.

(9) *Pṛithví*, Part I, v. 34; Part II, none; Part III, v. 65. Or a total of 2 verses.

(10) *Mandákránta*, Part I, vv. 9, 35; *Málini*, Part I, vv. 13, 43; *Śálini*, Part I, vv. 24, 32; *Kusumita-latá-vellitá*, Part I, vv. 31, 35; *Mattamayúra*, Part I, vv. 37, 38. Five metres which, two times each, occur only in Part I.

(11) *Tóṭaká*, *Sragdhará*, *Sudhá*, *Pramáṇiká*, *Pramitákshará*, and one unidentified; six metres, occurring only in Part I, and only once, *viz.* vv. 16, 18, 25, 26, 33, 36 respectively. Also, *Ruchirá*, *Pushpitágrá*, *Saṁskṛitá*; three metres, occurring only in Part II, and only once, *viz.* vv. 84, 807, 887 respectively.

The preceding list shows that practically the three medical treatises are written in three metres, the *ślóka*, *trishṭubh*, and *áryá*. In a total of 1,323 verses, comprised in the three treatises, those three metres occur 933, 121, and 109 times respectively; and among them, again, the *ślóka* is by far the predominating metre, taking up about 70 per cent. of the whole.

The total number of different metres is twenty-three. Of these, Part I, in proportion to its extent, contains an extraordinarily large number, not less than 19, distributed over 132 verses. In Part II there are 9 metres to 1,119 verses; and in Part III, 4 metres to 72 verses. It is evident from this familiarity with metrical writing that the author of the three medical treatises was well-versed in Sanskrit composition. Of course, the substance of Part II is not actually his own original composition, for as he informs us himself in the opening verse of that treatise, it is a compilation of extracts from the standard medical works and the floating medical tradition of his time (see details in Chapter VI). Still there are in it certain portions which have every appearance of being his own contribution. These comprise, above all, the ten introductory verses (*ślóka*), describing the contents of the treatise, which are clearly the author's own composition. But there occur also scattered instances of verses in the body of the work which are clearly additions made by the author to formulae which he quotes from other sources. To this class belongs, for example, verse 119*a* (p. 32) which is a *ślóka* appended to a formula consisting of eleven *áryá* verses, and in which that formula is ascribed to Âtrêya. If this ascription had formed a part of the original formula, it would no doubt have been in the same *áryá* measure. The fact that it is in the different *ślóka* measure, seems to indicate that it was added by the author of the *Návanítaka* for the purpose of explaining the source of his information, namely, the floating medical tradition of his time. There is a similar instance in verse 147 (p. 34) which is an *áryá*, appended to a formula consisting of three *ślóka* verses. We have another in the two *trishṭubh* verses 199 and 200 (p. 36), appended to a formula consisting of eleven *ślóka* verses (188-198). And again another instance is the *trishṭubh* verse 324 (p. 42), which is added to a formula of five *ślóka* verses, to explain its ascription to Vâḍvali as well as some more of its benefits. A slightly different instance is the *ślóka* verse 345 (p. 43) which is inserted within a formula, otherwise consisting of four and a half *áryá* verses (344 and 346-50). There are some other examples, equally suggestive of authorship, in which, however, no change occurs in the metre. Thus we find a half *ślóka* (v. 312*a*, p. 42) appended to a long formula consisting of twenty-five other *ślókas* (vv. 287-311), which adds a futile amplification to a formula fully ending with verse 311. An exactly similar case is the half *ślóka* verse 781*a* (p. 61), which is appended to formula consisting of other seven and a half *ślókas* (vv. 773*b*-780*b*). It is not only added to a formula which obviously ends with the *ślóka* 780*b*, but it corrects the ascription of the formula which was given in the first *ślóka* (v. 773*b*-774*a*) of the original formula. In that *ślóka* it was ascribed to the Aśvins, while in the added half-*ślóka*, it is attributed to Viśvâmitra. Another striking case of this kind is the prefixion of one *ślóka* and a half (vv. 418 and 419*a*, p. 47) to a formula consisting of other six *ślókas* and a half (vv. 419*b*-425). The prefixed *ślókas* not only repeat the ascription of the formula to the Aśvins, though that ascription was already stated in the original concluding *ślóka* (v. 425), but they are found omitted in other medical works which quote the formula.[117] Another instance, probably of the same kind, is the half-*ślóka* verse 366*a* (p. 44), which is added to a long formula of fifteen *ślókas* (vv. 351-365). An instance of again a different kind, though no less suggestive of authorship, is the *ślóka* verse

[117] See for details in my paper in the Journal, Royal Asiatic Society, 1909, pp. 862-4.

783 (p. 61), which follows a verse in the complicated *suvadanâ* measure (v. 782). It indicates a useful modification of the formula given in the preceding verse, and suggests itself as due to the author of the *Nâvanîtaka* himself. Probably there is another example of this kind in the *ślôka* verse 850 (p. 65), which adds a pharmacopoeic direction to the preceding formula, consisting of the two *ślôka* verses 848 and 849.

In contrast with the treatise in Part II, the two treatises contained in Parts I and III are very different productions. They do not profess to be compilations from pre-existing sources, but rather suggest themselves to be original compositions. For, with a few exceptions, such as verses 105, 129, 131 in Part I, and verses 25-36, 37-53, 55, 56, in Part III, they contain nothing that either professes to be, or can be shown to be, a quotation from some earlier work. They may, in fact, very well be original compositions of the same author as he who compiled the *Nâvanîtaka*.

The case is rather different with the treatises on divination and incantation which are contained in Parts IV-VII of the Bower Manuscript. There is nothing in the character of the composition which is distinctly in popular Sanskrit, that would point to an author more intimately conversant with scholastic Sanskrit. A considerable portion of the treatises is written in prose; and whatever is in metrical form, is written entirely in the easy *ślôka* measure. Part VII, or at least the surviving fragment of it, is written entirely in prose; and the only portion that is metrical in Part VI is the charm made of seventeen verses (pp. 224, 225). On the other hand, Part V is written entirely in verse; and so is also Part IV, with the exception of its five introductory lines (p. 192) which are in prose.

CHAPTER VIII.—SUBJECT AND CONTENTS OF THE TREATISES IN THE BOWER MANUSCRIPT.

(1) In the existing fragmentary state of Part I, it is difficult to determine the particular class of medical literature to which the treatise contained in it should be assigned. It commences with a *kalpa*, or small pharmacographic tract, on garlic (*Allium sativum*, Linn.) This tract consists of the initial forty-three verses, including between them eighteen or nineteen different, mostly more or less unusual, metres. Their list, given at the end of Chapter VII, shows that the most frequent among them is the *vasanta-tilaka* with eight verses, while the well-known *ślóka* comes only second with six verses. The tract is preserved in almost perfect order; the end of every verse (except two, vv. 29 and 35) is marked with a double stroke. The concluding verse 43 alone is seriously mutilated, but fortunately its statement as to garlic (*laśuna*) being the subject of the tract (*kalpa*) is preserved. That subject is represented in verse 9 as having been communicated by the sage (*muni*) King of Kâśi (*Káśi-rája*) to Suśruta. By the sage, in all probability, Divôdâsa is intended, also known as the divine surgeon Dhanvantari; and Suśruta undoubtedly refers to the celebrated author of what is now known as the *Suśruta Saṁhitá*. But it may be noted that in the concluding verse 43, the author, whoever he was, refers to himself in the first person (*ukto mayá*).

The tract, or *kalpa*, on garlic is followed by another tract which might be described as a short *tantra*, or text book, comprising a number of very miscellaneous sections, arranged in a rather unmethodical fashion. It commences with remarks on the importance of regulating digestion (vv. 44-51), and with some pharmaceutic directions (vv. 55-59), such as are usually found in the so-called *sútra-sthána*, or section on the principles of medicine, of a *saṁhitá*. Interspersed are some alterative and aphrodisiac formulæ (vv. 52-54, 60, 61-67), such as are usually given in the *Saṁhitá* sections on *rasáyana* and *vájikaraṇa*. Next comes a section with formulæ for various eye-lotions (*áśchyótana*, vv. 68-86). This is followed by another on face plasters (*mukha-lépa*, *vadana-pralépa*, vv. 87-105) and collyria (*añjana*, *viḍálaka*) and remedies for the hair, etc. (vv. 106-120); and finally there is a section on cough-mixtures (vv. 121-124). This second tract differs from the preceding in two respects. First, it employs only three metres, the *ślóka* (44 verses), *triṣṭubh* (30 verses) and *áryá* (6 verses); and secondly, it uses the double stroke to mark, not the end of a verse, but the end of a formula (consisting of one or more verses) or of a section. In both respects it resembles the treatise of Part II.

(2) Part II contains a practical formulary, or handbook of prescriptions, covering the whole field of internal medicine. It is called the *Náṿanîtaka* or "Cream," and pro-

fesses to give, for the use of the practitioner, a selection of the best prescriptions found in the standard medical works of the time; and though these standard works are not actually named, it is possible in many cases to identify them. But in addition to these, it gives some formulæ which seem to be taken from the floating medical tradition, as well as a very few which appear to have been added by the author himself. The details may be seen in Chapters VI and VII; as well as in the subjoined Table of Parallels.

The formulary was originally divided into sixteen chapters. This, at least, was the intention of its author, as may be seen from his introduction (vv. 8 and 9), which enumerates the headings of the sixteen chapters. There is no good reason to doubt that the intention was accomplished; but whether or not the formulary was ever actually completed, it is now impossible to say, seeing that the solitary existing copy of it in the Bower Manuscript is incomplete, as the fifteenth and sixteenth chapters, as well as apparently the conclusion of fourteenth are missing.

The division of the chapters, and the distribution of the formulæ over them, are not made on any unitary principle. Some formulæ are put together on the principle of the form which is given to the medicament; others, on the principle of the purpose which the medicament is to subserve; others, again, on the principle of the kind of patients to whom the medicine is to be administered; and finally, some chapters are added describing some important "simples," vegetable or mineral. Thus, under the first principle we have the initial three chapters, which enumerate formulæ for preparing compound powders (*chûrṇa*), medicated *ghees* or clarified butters (*ghṛita*), and medicated oils (*taila*) respectively. The second principle is applied from two different aspects, according as the purpose of a medicament is, either to relieve or cure an abnormal condition of the system, or to stimulate or improve its normal functions (see note 327 on page 144). Under the former aspect a large number of formulæ are collected in the fourth chapter, referring to some twenty-two or twenty-four, not always clearly distinguished, diseases, the details of which may be seen in the Table of Contents, prefixed to this edition. The principle, however, is not quite strictly observed in the chapter; for right into the middle of it, two formulæ are pitchforked, which belong to the preceding principle (the form of a medicament), *viz.*, one (vv. 484-490) referring to the preparation of a linctus (*lêha*), the other (vv. 491-493), to the preparation of a kind of medicated mead (*madhvâsava*). The reason why they are inserted here apparently is that their purpose is purgative and alterative respectively; but even in that case, their proper place would be under the second aspect of the therapeutic principle. In this connection it may also be noted that none of the formulæ in Chapter IV may be understood as a "specific." In most cases the formula is stated to cure a number of, sometimes, very different diseases; but one of these was thought to be its principal object, and this particular disease was, as a rule, indicated by being named at the head of the number. Under the second aspect of the therapeutic principle, formulæ are distributed over the six Chapters V-X, treating of enemas (*vasti-karma*, see note 142 on page 105), alteratives (*rasâyana*), gruels (*yavâgû*), aphrodisiacs (*vṛishya*), collyria (*nêtrañjana*), and hair dyes (*kêśa-rañjana*) respectively. Under the third principle, referring to the kind of patient, we have the three concluding chapters of the treatise, of which, however, only the fourteenth chapter on the diseases of children survives, while chapters XV and XVI, dealing with barren and child-bearing women, respectively, are missing. Intermediately there come in the three chapters

XI-XIII, containing small monographs on chebulic myrobalan, plumbago-root, and bitumen respectively.

(3) Part III is another specimen of an ancient formulary, or manual of prescriptions. It is probably, however, a mere fragment of what was, or was intended to be, a larger work. The existing fragment corresponds to the initial portion, that is, to Chapters I-III, of the formulary in Part II; for it contains formulæ put together on the principle of the form of the medicament. But though put together on that principle, the formulæ are not arranged in any consistent order: powders, *ghees*, oils, pills, tinctures and liniments are mixed up, as shown in the subjoined list:—

(1) Oils, formulæ Nos. I, II, III, VII.
(2) Powder, „ No. IV.
(3) Liniments „ Nos. V, VIII, IX, XIII.
(4) *Ghee*, formula No. VI.
(5) Pills, „ Nos. X, XII, XIV.
(6) Linctus „ No. XI.

(4) TABLE OF PARALLELS IN PARTS II AND III.

Column I gives references to verses and pages of the edition; columns II and III—to identical or similar formulæ in other works; column IV indicates formulæ to which no parallels are known, and column V, formulæ or parts of formulæ which were probably written by the author himself. The initials are explained in the List of Abbreviations prefixed to this edition. For further details on parallels, see the notes on the translations.

I Ref. to verses and pages.	II identical.	III similar.	IV no par.	V author.
vv. 1-10, pp. 77-8	...	...	...	a
vv. 11-17, p. 78	Ch.	...	...	...
vv. 18-20, p. 79	...	...	no	...
v. 20, p. 79	...	D. Ch.	...	...
v. 22, p. 79	V.	...	...	...
v. 23, p. 79	...	D. Ch.	...	...
v. 24*a*, p. 80	Ch.	...	...	...
v. 24*b*, p. 80	...	...	...	a
vv. 25-26, p. 80	Ch.	...	...	...
vv. 27-28, p. 80	...	D. Ch.	...	...
vv. 29-34, p. 81	Ch.	...	...	...
vv. 35-37, p. 82	...	...	no	...
vv. 38-42, pp. 82-3	...	D. Ch.	...	...
vv. 43-55, p. 83	Bh.	...	...	...
vv. 56-59, pp. 84-5	V.	...	...	...
vv. 60-62, p. 85	...	...	no	...
v. 63, p. 85	BV.	...	...	...
v. 64-70, pp. 85-6	...	...	no	...

I Ref. to verses and pages.	II identical.	III similar.	IV no par.	V author.
vv. 71-75*a*, p. 86	BV.	SV.	...	...
vv. 78-107, pp. 87-9	...	...	no	...
vv. 108-118, p. 90	...	D. Ch.	...	...
v. 119*a*, p. 90	...	...	...	a
v. 119*b*-127*a*, p. 91	...	D. Ch.	...	...
vv. 127*b*-132, p. 91	...	...	no	...
vv. 133-143, pp. 92-3	Ch.	...	...	...
vv. 144-146, p. 93	...	...	no	...
v. 147, p. 94	...	...	...	a
v. 148-149, p. 94	...	...	no	...
vv. 150-157, pp. 94-5	Ch.	...	...	...
vv. 158-159, p. 95	...	...	no	...
vv. 160-161, p. 95	...	SV.	...	...
vv. 162-165*a*, p. 96	...	D. Ch.	...	...
vv. 165*b*-169*a*, p. 96	Bh.	...	...	...
vv. 169*b*-176, p. 96	Ch.	...	...	...
vv. 177-185*a*, p. 97	...	D. Ch.	...	...
vv. 188-193, p. 98	Ch.	...	...	...

I Ref. to verses and pages.	II identical.	III similar.	IV no par.	V author.
vv. 199-200, p. 98	...	...	...	a
vv. 201-203, p. 99	Bh.	...	...	...
vv. 204-209, p. 99	...	V.	...	...
vv. 210-215, p. 100	...	...	no	...
vv. 216-222, p. 100	...	V.	...	...
vv. 223-231, p. 101	...	...	no	...
vv. 232-240, p. 101	...	SY.	...	...
vv. 241-244, p. 102	...	...	no	...
vv. 245-250, p. 103	...	Chd.	...	...
vv. 251-257, p. 103	R.	V.	...	...
vv. 258-260, p. 104	...	V.	...	...
vv. 261-276, p. 104	...	D. Ch.	...	...
vv. 277-279, p. 105	HS.	...	...	...
vv. 280-286, p. 106	Bh.	...	...	...
vv. 287-311, p. 108	...	...	no	...
v. 312*a*, p. 108	...	...	...	a
v. 312*b*-318, p. 108	...	V.	...	...
vv. 319-323, p. 109	...	D. Ch.	...	...
v. 324, p. 109	...	...	...	a
vv. 325-328, p. 109	...	D. Ch.	...	...
vv. 329-343, p. 110	Bh.	...	...	...
v. 344, p. 111	...	...	no	...
v. 345, p. 111	...	...	...	a
vv. 346-366*a*, p. 111	...	...	no	...
vv. 366*b*-382, p. 113	...	D. Ch.	...	...
vv. 383-389, p. 114	Ch.	...	...	...
vv. 390-398, pp. 114-5	...	...	no	...
pp. 399-401*a*, p. 115	Bh.	...	...	...
vv. 401*b*-403, p. 115	...	...	no	...
vv. 404-405, p. 116	...	D. Ch.	...	...
v. 406, p. 116	KS.	...	...	...
vv. 407-412, pp. 116-7	Bh.	...	...	...
vv. 413-417, p. 117	...	...	no	...
vv. 418-428, p. 118	...	V.	...	...
vv. 429-431, pp. 118-9	...	...	no	...
vv. 432-433, p. 119	...	SY.	...	...
v. 434, p. 119	...	...	no	...
v. 435, p. 119	SY.	...	...	...
vv. 436-440, p. 119	...	D. Ch.	...	...
vv. 441-444*a*, p. 120	...	...	no	...
vv. 444*b*-446*a*, p. 120	...	vv. 27-28	...	...
vv. 446*b*-447*a*, p. 120	...	D. Ch.	...	...
vv. 447*b*-449, p. 121	...	...	no	...
vv. 450-451, p. 121	SY.	...	...	...
v. 452, p. 121	...	Chd.	...	...
v. 453, p. 121	V.	...	...	...
vv. 454-459, p. 121	...	...	no	...
vv. 460-462, p. 122	Ch.	...	...	...
vv. 463-464, p. 122	...	V.	...	...
v. 465, p. 122	...	...	no	...
v. 466, p. 122	V.	...	...	...
vv. 467-468*a*, p. 123	...	v. 476-7	...	...
vv. 469-472, p. 123	...	V.	...	...
v. 473, p. 124	...	...	no	...
v. 474, p. 124	Bh.	...	...	...
v. 475, p. 124	...	Bh.	...	...
vv. 476-479, p. 124	Bh.	...	...	...
vv. 480-481, p. 125	...	...	no	...
vv. 482-483, p. 125	...	D. Ch.	...	...
vv. 484-495*a*, pp. 125-6	Ch.	...	...	...
vv. 495*b*-496*a*, p. 126	...	V.	...	...
vv. 496*b*-499, p. 127	Ch.	...	...	...
vv. 500-509*a*, pp. 127-8	...	...	no	...
vv. 510-511*a*, p. 128	KS.	Chd.	...	...
vv. 511*b*-513*a*, p. 129	...	...	no	...
v. 514, p. 129	KS.	...	...	...
vv. 515-521, p. 129	...	...	no	...
vv. 522-523*a*, p. 130	KS.	...	...	...
vv. 523*b*-524, p. 130	...	D. Ch.	...	...
v. 525, p. 130	KS.	...	...	...
v. 526*a*, p. 130	...	...	no	...
vv. 526*b*-533*a*, pp. 130-1	KS.	...	...	...
vv. 533*b*-534*a*, p. 131	SY.	...	...	...
vv. 534*b*-537*a*, p. 131	Bh.	...	...	...

I Ref. to verses and pages.	II identical.	III similar.	IV no par.	V author.
vv. 537*b*-538*a*, p. 132	KS.	...	...	...
vv. 538*b*-544, p. 132	...	...	no	...
vv. 545-546, p. 132	KS.	...	...	..
vv. 547-548, pp. 132-3	...	...	no	...
vv. 549-562*a*, p. 133		Fragments.		
vv. 562*b*-565*a*, p. 133	KS.	...	...	...
vv. 565*b*-568, p. 133		Fragments.		
vv. 569-574, pp. 133-4	...	...	no	...
v. 575, p. 134	V.	...	...	...
v. 576, p. 134	...	...	no	...
v. 577, p. 134	...	V.	...	...
v. 578, p. 134	...	S.	...	...
v. 579, p. 135	...	SY	...	...
vv. 580-584, p. 135	...	...	no	...
vv. 585-587, p. 135	...	D. Ch.	...	...
vv. 588-592, p. 136	...	...	no	...
v. 593, p. 136	...	Chd.	...	..
v. 594, p. 136	...	D. Ch.	...	...
vv. 595-602, pp. 136-8	...	...	no	...
v. 603, p. 138	Ch.	...	...	...
vv. 604-641, pp. 138-43	...	...	no	...
vv. 642-644, p. 143	Bh.	...	...	...
vv. 645-649, p. 143	Ch.	...	...	...
vv. 716-741, pp. 144-6	...	...	no	...
vv. 742-743, p. 146	Ch.	...	...	...
v. 744, p. 146	...	...	no	...
vv. 745-752, pp. 146-8	Ch.	...	..	...
vv. 753-758, p. 148	...	A.	...	...
vv. 759-782, pp. 148-50	...	..	no	...
v. 783, p. 151		...	...	...
v. 784, p. 151	..	...	no	..
vv. 785-801, pp. 151-4	Bh.	Ch.	...	...
vv. 802-804, p. 154	Bh.	...	...	...
vv. 805-818, pp. 155-6	...	...	no	...
v. 819, p. 156	Ch.	...	...	...
vv. 820-828, p. 157	..	...	no	...
vv. 829-830*a*, p. 157	S.	...	...	...

I Ref. to verses and pages.	II identical.	III similar.	IV no par.	V author.
vv. 830*b*-833*a*, p. 157	...	...	no	...
v. 833*b*-834*a*, p. 157	S.	...	..	...
v. 834*b*-835*a*, p. 158	...	S.	...	...
vv. 835*b*-838*a*, p. 158	...	...	no	...
vv. 838*b*-840*a*, p. 158	...	S.	...	...
vv. 840*b*-844*a*, pp. 158-9	...	...	no	..
vv. 844*b*-846*a*, p. 159	Ch.	...	...	...
vv. 846*b*-849, p. 159	...	...	no	...
v. 850, p. 159	...	...	...	a
vv. 851-855, p. 160	...	...	no	..
vv. 856-857, p. 160	...	D. Ch.	...	...
vv. 858, p. 161	...	...	no	...
vv. 859-860*a*, p. 161	...	D. Ch.	...	...
vv. 860*b*-868, pp. 161-2	...	...	no	...
vv. 869-870, p. 162	...	D. Ch.	...	...
vv. 871-879, p. 162	...	..	no	...
vv. 880-882, p. 163	...	A. H.	..	...
vv. 883-886, p. 163	...	...	no	...
v. 887, p. 163	...	D. Ch.	...	...
vv. 888-898, p. 164	..	...	no	...
vv. 899-900, p. 165	...	D. Ch.	...	...
vv. 901-916, p. 165	...	...	no	...
vv. 917-949, pp. 166-9	...	A.	...	...
vv. 950-967, pp. 170-1	Ch.	...	...	...
vv. 968-976, pp. 171-2	...	...	no	...
vv. 1011-1040, pp. 172-4	...	...	no	...
v. 1041, p. 175	...	V.	...	...
vv. 1042-1059*a*, pp. 175-6	...	...	no	...
vv. 1059*b*-1060*a*, p. 176	Bh.	...	...	...
vv. 1060*b*-1078, pp. 176-8	...	...	no	...
vv. 1079-81, 4, 5, 8, p. 178	...	V.	...	...
vv. 1080, 2, 3, 6, 7, pp. 178-9	...	...	no	...
vv. 1089-1109, pp. 179-80*a*	...	...	no	...
vv. 1110-11, 13, 19, pp. 180*a*-*b*	...	V.	...	..
vv. 1112-14, 18, pp. 180*a*-*b*	..	...	no	...

I Ref. to verses and pages.	II identical.	III similar.	IV no par.	V author.	I Ref. to verses and pages.	II identical.	III similar.	IV no par.	V author.
Part III.					vv. 55-56, p. 189 . .	A. H.	...	...	...
vv. 1-36, pp. 185-7 .	...	...	no	...	vv. 57-60, p. 189 . .	...	...	no	...
vv. 37-53, p. 188 . .	...	SY.	...	...	vv. 61-62, p. 190	...	SY.	...	..
v. 54, p. 189 . .	...	...	no	..	vv. 63-72, pp. 190-1 .	...	...	no	...

(5) Parts IV and V contain two short manuals of *Pâśaka-kêvalî*, or cubomancy, that is, the art of foretelling a person's fortune by means of the cast of dies (*pâśaka*, or as spelled in Pt. IV, l. 2, p. 192, *prâsaka*). The mode of exercising this art can be best seen from the manual in Part IV, which is practically complete, while the manual in Part V is apparently very fragmentary. The former manual shows that the die which was used was marked with the four numbers 1, 2, 3, 4; and that each cast, or rather (as we shall see) set of casts, consisted of three of these numbers. Accordingly there could be no more than sixty-four possible casts. These are shown in the subjoined table.

Number of Groups.	Names of Groups.	Figures of Groups.	Number of Variations.	
First Class of Four Groups with the same figure thrice.	Chaṇṭayânṭa (?) . .	444	1	4
	Navikkî . . .	333	1	
	Paṭṭabandha . .	222	1	
	Kâlaviddhi . .	111	1	
Second Class of Twelve Groups with the same figure twice.	Śâpata . . .	**443, 434, 344**	3	36
	Vṛisha . .	**442, 424, 244**	3	
	Kûṭa	**441, 414, 144**	3	
	Mâlî	**334, 343, 433**	3	
	Viṭî	332, 323, 233	3	
	Kâṇa . . .	331, 313, 133	3	
	Prêshyâ . . .	**224, 242, 422**	3	
	Sajâ	223, 232, 322	3	
	Pâñchî . . .	221, 212, 122	3	
	Karṇa . . .	**114, 141, 411**	3	
	Chuñchuna . .	113, 131, 311	3	
	Kharî . . .	112, (121), (211) . . .	3	
Third Class of Four Groups with the same figure once.	Bahula . . .	432, 324, **243,** (234), 423, 342 .	6	24
	Bhadrâ . . .	421, 214, 142, (124), **412,** 241 .	6	
	Śaktî . . .	341, 413, 134, 143, 314, 431 .	6	
	Dundhubhî . .	321, 213, 132, 123, 312, 231 .	6	
		Total of variations of casts .		64

All but four of these sixty-four variations occur in Part IV. The four which are missing (121, 211, 234, 124, put in brackets) have clearly been omitted through some inadvertence on the part of the scribe; *viz.*, 234 on the reverse of the second folio, 124 on the obverse of the third folio, and 121 and 211 at the very end of the manuscript, on the reverse of the fifth folio. In Part V less than one-third (20 out of 64, shown in antique type), occur. No fewer than forty-four variations are missing; *viz.*, the whole of the first class of groups (444, 333, 222, 111); one-half of the second class, namely, the whole groups *viṭî*, *kâṇa*, *sajâ*, *pâñchî*, *chuñchuna*, and *kharî*; and nearly the whole of the third class, only two variations (243 and 412) being preserved. What the cause of this mutilation, whether intentional or other, may have been is not apparent.

At the end of the *Pâśaka-kêvalî* manuscript, No. 70 of the Deccan College (*viz.* A in the list on page 214, in the Appendix to Part V), there is an appendix written in the modern Gujarâtî vernacular language, which explains the *modus operandi* in this kind of cubomancy. It runs as follows:—

Tathae sakanávalî-nô páso nákh'vá-ní viddhi lakhîi chhaï || páso sakan jôîé, tíhá-raïṁ 3 vár náṁkhîï | pehelô paḍé têh'núṁ saík'ḍaṁ gaṇîi || têkiṁ pagaḍaṁ paḍé, tô 100 gaṇîi || bé pagaḍáṁ paḍé dhuri, tô 200 gaṇîi || traṇi pagaḍáṁ paḍé pehelúṁ, tô 300 kahîi || chyâr pagaḍáṁ paḍé, to 400 gaṇîi || phani páso bîjîvár náṁkhîi tíháraï pagaḍaṁ paḍé, tô êk áṁk ek'ḍô gaṇîi || im bé pagaḍuṁ paḍe, tô 2 || traṇi paḍe, tô 3 || chyâr paḍaï, tô 4 || im trîjî-vâr paṇi jánavuṁ || pachhé pehelunṁ saíkaḍuṁ || anaï bîjî trîjî-bár-ná áṁk ékaṭṭhá kîjaï || jetalâ áwé, tetalâ upari áṁk jôínaï sakan jôié || etalé || pehaluṁ êk paḍé | pachhi bé paḍé | pachhi trîjî-bár traṇi paḍé || to 123, êk sô naï trîvís-nô áṁk thâï || im pehelunṁ bé paḍé | pachhé êk paḍé pachhé traṇi paḍé | to 213, bé saïṁ naï tér-nô áṁk áwaï || éṇî rîtaïṁ jóvuṁ sahî ||

This may be thus translated: "The mode of throwing the divination die (*páso*, singular) is as follows. When the die is wanted for an oracle (Skr. *śakuna*), it must be thrown three times; and the first cast must be counted as hundred. Thus, if one pip (*pagaḍam*, sing.) falls, it counts 100; if two pips (*pagaḍáṁ*, plur.) fall, they count 200; if three pips fall in the first cast, they represent 300; if four pips fall, they count 400. Next, the die (*páso*, sing.) is thrown for the second time. Then, of the pips that fall, one counts as the figure (*áṁk*) 1; similarly if two pips fall, they are 2; if three fall, 3; if four fall, 4. In the same way, the cast of the third time must be understood. Finally, the hundred of the first throw, and the figures (*áṁk*) of the second and third, must be placed together. Whatever (combined) figure results, upon that the oracle must be pronounced. Thus, if first one falls, next two fall, next, at the third throw, three fall, then it is the (combined) figure 123, one hundred and twenty-three. Similarly, if at the first (cast) two fall, next one falls, next three fall, the result is the figure 213, two hundred and thirteen. This is the correct manner of proceeding."

It is clear from this explanation that in the ancient Indian art of cubomancy only a single die was used; and that the die indicated only the four numbers, respectively represented by 1, 2, 3, 4 pips on four different facets. A die in the form of a tetrahedron would satisfy these conditions; but the existence of a tetrahedral die at any time is, I believe, an unheard-of thing. It seems probable, therefore, that the die was one of that elongated kind, with four long sides and two rounded ends, which is known as *talus* or *astragalus*, or knucklebone, and on which the four long sides were marked with pips. If the die had the ordinary cubical form, two of its six equal sides would

have borne no pips; and then there would have been the not infrequent chance of one of the two unmarked facets turning up in any of the three consecutive casts. In such a case, of course, the throws would have had to be repeated, till some tip-marked facet turned up; but the explanation above-quoted does not seem to contemplate the occurrence of such an eventuality, which is not even alluded to. At the same time there occurs in the Introduction to the manual in Part IV (l. 3, on page 192) an obscure phrase which may point to the die having had the form of a six-sided cube. There the dice are described as *kumbhakâri-mâtaṅga-yuktâ*, lit., "joined with a *kumbhakâri* and a *mâtaṅga*." This may mean marked with the figures of a *kumbhakâri*, or potter woman (or the girl *kumbhakârî*), and *mâtaṅga*, or elephant (or Chaṇḍâla man). These two figures might have stood on the two sides not marked with pips. Another explanation of the phrase, however, is possible which is given in note 1 on page 197. There is also another difficulty in the circumstance that the introduction (ll. 2, 3 on page 192) speaks of dice in the plural number, *prâsakâ[ḥ] patantu*, " may the dice fall." But the reference may very well be, not to the number of several dice, but the number of casts of a single die. If more than one die should really have been used, the number of the dice, of course, would have been three; and each act of divination would have required but a single cast, the three dice being thrown at one time. They would probably have been loose; though at the present day the dice of the Indian cubomancer, which moreover are four in number, are strung on a short thin iron rod. A description of this kind of modern cubomancy is given on pp. 44-46 of Peterson's Third Report on the Search of Sanskrit MSS. in the Journal of the Bombay Branch of the Royal Asiatic Society, Extra No. for 1887, in connection with a work called *Ramalâmṛita*, or "the fine art of Ramal." The Arabic term *ramal* signifies geomancy, or any kind of divination, specially cubomancy. The performer always, or often, is a Muhammedan. In the above-mentioned case, reported from Bombay, the four dice seem to have been immovably fixed on the rod; but in a case examined by me in Calcutta, they were loosely strung on the rod round which they could rotate freely, though they were secured from falling off the rod by two rod-heads. This mode of cubomancy, however, seems to be a comparatively modern importation into India, and is, therefore, hardly relevant to the understanding of the mode of cubomancy which forms the subject of the two manuals.

These two manuals are quite independent works. Their oracles, though of course touching on similar subjects, are totally different compositions, of much greater length in Part V than in Part IV. In early Indian times several cubomantic manuals appear to have been current. The manuals, which survive at the present day and are ascribed to the authorship of the Sage Garga, possess a few striking points of agreement with the manual in Part V. The subject of these agreements is fully discussed in the appendix to Part V, pp. 214 ff. The evidence points to the existence of three rather widely different recensions of what may possibly have been originally a single manual. The latter might possibly be represented by the recension preserved in the Bower Manuscript. This recension is of considerable antiquity. As shown in Chapter VI, it may have existed as early as the second century A.D. (*ante*, p. lxi), and of course it may go back to a much earlier time. The other existing recensions cannot be older than the end of the fourth century, because in the fifth verse of their introduction they speak of cubomancers as possessing *hórâ-jñâna*, or the knowledge of the doctrine of *hórâ*

(Greek ὥρ), or lunar mansions (latin *domus*). The first mention of that doctrine has been traced by Professor Jacobi (in his dissertation *de astrologiae indicae hōrā appellatae originibus*, Bonn 1872) to Firmicus Maternus, who lived about 335-350 A.D. in the West, whence it came to the knowledge of the Indians. For some further information on the subject of Indian cubomancy the student may be referred to A. Weber's paper in the Monatsberichte der Kgl. Preussischen Akademie der Wissenschaften, Berlin, 1859, pp. 158 ff., and in the Indische Streifen, vol. I, pp. 274 ff.; also to Dr. J. E. Schröter's Inaugural Dissertation on *Pâśaka-kêvalî*, ein indisches Würfelorakel (Borna, 1900). The latter contains a critical edition of the recension of the manual on cubomancy, ascribed to Garga.

(6) Parts VI and VII contain two different portions of the same text, which is a *Sûtra* or *Dhâraṇî* referring to a charm protective against snakebite and other evils. The name of the Sûtra is *Mahâmâyûrî Vidyârâjñî* (scl. *Dhâraṇî*), lit., the 'great peacock' queen of charms. It apparently takes its name from the fact that the peafowl (*mayûra*) is the great traditional enemy of the snake. It is a charm of great repute among the Buddhists, and is included in the highly valued collection of *Dhâraṇîs*, called *Pañcha-rakshâ*, or the Five Protective Charms. In this collection it usually takes the third place (see Catalogue of Buddhist Sanskrit MSS. in Cambridge, No. 1325, p. 48, etc.; Catalogue of Sanskrit MSS., Part II, in Oxford, No. 1447, p. 257, and Catalogue of Buddhist Sanskrit Literature in Calcutta, No. B4, pp. 164-8 and p. 173); but sometimes the second (see the Oxford Catalogue, No. 1448, p. 259, and apparently the Cambridge Catalogue, No. 1632, p. 162), or the fourth (see Catalogue of Buddhist Sanskrit MSS. of the Royal Asiatic Society, No. 53, p. 42). The *Pañcha-rakshâ* itself is sometimes found included in certain larger *Dhâraṇi-mantra-saṁgraha*, or Collections of Dhâraṇî charms (see the Oxford Catalogue, No. 1449, p. 260, and the Calcutta Catalogue, No. B5, pp. 80, 292).

In the *Pañcha-rakshâ* collection, however, the *Mahâmâyûrî* charm exists in a greatly expanded form. This expanded recension, as may be seen from the Chinese translations of the charm, appears to have developed in the course of the fifth or sixth centuries A.D. There are six such translations enumerated in Nanjio's Catalogue of the Chinese Tripiṭaka, Nos. 306-311. Three of them are based on the expanded recension of the Sûtra, while the three others exhibibit the Sûtra in a more primitive and much less developed form. To the former belong two translations of the eight century A.D. (Nos. 306 and 307), done by It-sing in 705 A.D., and Amôghavajra in 743-771 A.D. respectively; and a somewhat shorter translation of the sixth century (No. 308), made by Saṅghapâla in 516 A.D. The three more primitive recensions (Nos. 309, 310, 318) belong all to the fourth century A.D., *viz.* two by Poh Śrîmitra under the Eastern Tsin dynasty, 317-420 A.D., and one by Kumârajîva under the later Tshin dynasty, 384-417 A.D. At the time these six translations were made, the *Mahâmâyûrî* Sûtra seems to have still existed as a separate work, and not yet to have formed a component part of the *Pañcha-rakshâ* collection. That collection would seem to have originated in Bengal under the Buddhistic Pâla dynasty, not earlier than the tenth or eleventh centuries A.D. For another of the later component parts of the *Pañcha-raksha*, namely, the *Mahâ-sahasra-pramardinî* Sûtra, was translated into Chinese (Nanjio's No. 784), when it was still a separate work, by Sh'hu (Dânapâla?) about 980-1000 A.D., while the *Pañchâ-rakshâ* collection itself, being a late production, does not seem to have been translated into Chinese at all.

The relative extent of the two recensions of the *Mahâmâyûrî* Sûtra, in the *Pañcha-rakshâ* collection and the Bower Manuscript, may be seen from the Appendix to Parts VI and VII (pp. 240*a* ff.) Those two Parts include only an extremely small portion (about one-seventh) of the modern expanded version of the Sûtra, *viz.* its second and third section. The former relates the story of the monk Svâti and his recovery from the fatal bite of a snake through the application of the Mahâmâyûrî charm; the latter, the story of the obtainment of that charm by Buddha in one of his former births (*jâtaka*) as the king of the peacocks (*mayûra-râja*). These two stories would seem to have made up the whole extent of the original Sûtra before its subsequent enormous accretions. From the Bower Manuscript it appears that the copy of the Sûtra included in it was written for the benefit of a person (probably a monk or abbot), called Yaśômitra, whose name, as usual in such cases, was inserted at the end of the copy. This copy, being written on birch-bark of an inferior quality (see Chapter II), after a time became seriously damaged : the obverse of the folio, on which the second story commenced, flaked off entirely, and that portion of the manuscript which contained the first story appears to have been destroyed altogether. The latter was now replaced by a fresh copy, written on a new supply of birch-bark of a superior quality. This fresh copy is the existing Part VI of the Bower Manuscript.

THE BOWER MANUSCRIPT.

Part V.—Leaf 5.

Plate XLVII.

Obverse.

1. □□□□न्तितकार्य्यंतत्तसर्व्वंभविष्यति एतचतेअभिज्ञानं गुदमूलेतिलकास्तव ⊙ ५ २ २ चतुष्कप्रथमं□□□□□□
2. □□निकं, चिराप्र भृतिक्लेशोदारिद्र्येण $\frac{+}{न}$ नन्दसि, परद्रव्येषु हरणं नियत परिमृश्यसि, सत्यवा□□□□□
3. □□नित्यंगुणाधिकः ततोविपुलीअथ भवि थति न संशयः
4. अद्यतेतृणिवर्षाणिल्क्ष्यतीकारितचते. सपत्नेनतेवासोततीनसुखमेधसि ⊙ २ ५ २
5. पुर्व्वंद्विकश्चतुष्कश्चद्विकश्चैवावसानिकाआगमिष्यतितेभद्रंतेरिपुनाशीकयशश्च—
6. □□ंचिन्तितंकार्य्यंतंनचिप्रंभविष्यति—

Reverse.

1. □□□□□□□□□□तकतिमहाशुभां एतंचतेअभिज्ञानं गुह्येतेतिलक□□□□□□□
2. □सर्व्वंमनसायंविचिन्तितंमिति ⊙ ५ ५ २ द्वेचतुष्केद्विकश्चैवद्वषो यंपतितोतव समत्र□□□□□□□□□□□□□□
3. □रुकंभारिकचैवमनसातेविचिन्तितंक्षतंकारावितंचैवतेनतेनास्तिनिह्नति,रिक्तकेघ टकेस्रासिसु□□□□□□□□□□
4. यंविहन्यसिसर्व्वमेतनिरार्थकं, अन्य मर्थंविचिन्तेहि नायंसौभाग्यवर्धनं, ⊙ ५ २ ५ चतुष्क□□□□□□□□□□□□
5. अनित्यचैवगुह्यंहिअत्रवुद्विनकारये साहसानिविचिन्तेसि मनसातेपरिधावति, ईश्वरंशरणगच्छय□□□□□□□
6. □□□स्त्रिपुरुषेप्रीति नैकातेरु चिता स्त्रिया दुशीलश्चा परार्थषुस्वजनस्वजनेतथा इदंतुगुरुकंकाययन्तेमन□□□□
7. □□□□□□तिषुवत्ततेबन्धुकारण, एतंचतेअभिज्ञानंस्वप्नेवध्यसिवध्यावावदसि स्वरिताश्चैव□ा□□□ो□ला□□

The Bower Manuscript.

Part V. Leaf 4. Plate XLVI.

Obverse.

Reverse.

ORIGINAL SIZE.

Photo-etching Survey of India Offices, Calcutta, August, 1894.

THE BOWER MANUSCRIPT.

Part V.—Leaf 6.

Plate XLVIII.

Obverse.

1. □□□द्विकपूर्व्वचतुष्के वृषीयंपतितस्तव: भद्राचतेभद्रकृतानास्तितेपापकारकम्भविष्यतिचतेसर्व्वय
2. □□पुदरिश्चितम् एतंच ते अ भिज्ञानंपाश्वेतिलकालक: ⊙८८५ पदंपदंचतुष्क श्चयच
3. □□□दृश्यते—कुलवृद्धिक रोनन्दभद्रन्तेसमुमस्थितम् भूमिलाभोर्थलाभश्चसं बन्धिकारणानि
4. □मन□ि□ि□□□ं पु खेनोगमिष्यति, सर्व्वं न्तेअचिरेणैवोपवद्यते, ए तच तेअभिज्ञानं
5. वामोरुसव्रणस्तव दक्षिणे चोरुदेशेंहितिलविन्दुर्नसंशय: ⊙५८८ चतुष्कश्चपदेहेतुयस्ता
6. पतनिताध्रुवम्भद्राणि तेभ विष्यतिधनंवाधिगमिष्यसिउपस्थितंतेकल्याणंधनवृद्धिश्चवैबुद्ध

Reverse.

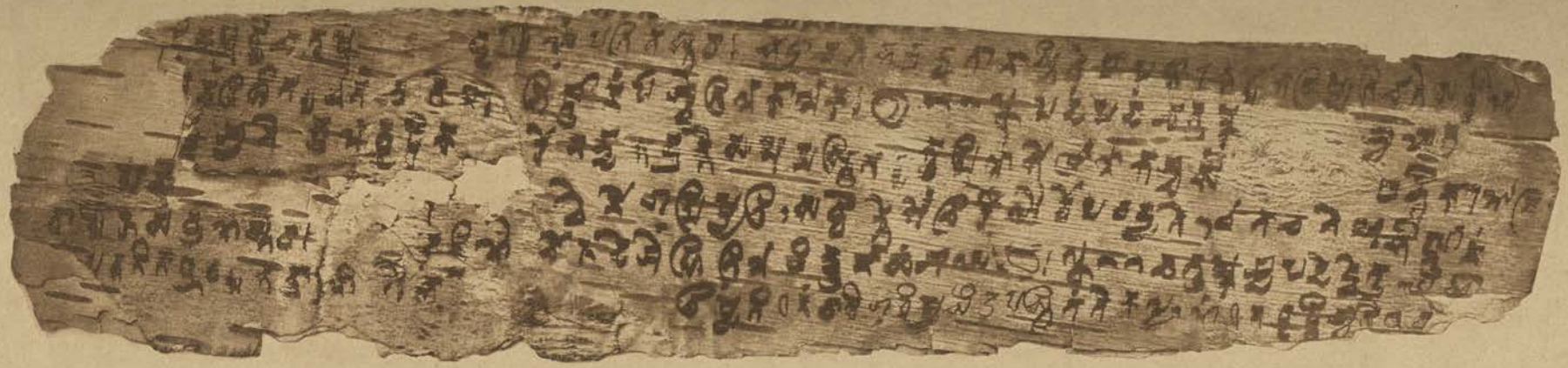
1. यंचप्रार्थयसेकार्यं ततेप्रंभवि ष्यति,इतसङ्घ□कवरिषे विनष्टाबन्धवास्तव□□□□□
2. भिज्ञानंग्रीवायांतिलक स्तव: नशोचितव्यंकालस्तेनन्दितुसमुपस्थितम्⊙५८२ चतुष्कपदमध्यंतु
3. अवसानेहेतुपतिता तव: अभियोगस्तवयाप्राप्त आमतीसुमहन्तिकी,ततोसुक्षीमाशोच धनंते
4. समुपस्थितम् इदं त तुगुरु कं कार्यं यत्ते मनसि व र्त्त ते, वि ना य क प रि क्लेशं
5. वर्तंतीआमती चते, विपूतपा प सिद्ध र्थं स र्व्वंप्रतिलभिष्यसि. इतीसप्तमे दिवसे
6. ि□र्ास्ते भविष्यति,

The Bower Manuscript.

Part V Leaf 5.

Plate XLVII

Obverse.



Reverse.

ORIGINAL SIZE

Photo-etching

Survey of India Offices, Calcutta, August 1894

THE BOWER MANUSCRIPT.

Part VI.—Leaf I.

Plate XLIX.

Obverse.

1. ० एवमया श्रुतमेकस्मिसमये भगवाच्छावस्त्यांविहरतिजेतवनेअनाथपिण्डदस्यारामकक
2. समयेनश्रावस्त्याजेतवनेअनाथपिण्डदस्यारामे-खातिर्नामभिक्षुप्रतिवसतिस्म-नवोदहरःस्थवि
3. रः अचिरप्रव्रजितः अजिरागतःइमंधर्म्मविनयंसंघस्यार्थेजेन्ताकदारूंणिपाटयमानोन्य
4. तरात्पूतिदारुसुपक निष्क्रम्यमहताक्रूणसर्पेण दक्षिणेपादांगुष्टेदष्टःस क्लान्तकायःभूसीप
5. तितः फेणंस्रावंत्य क्षीणिचपरिवर्त्तयमानःआव्राक्षीदायुष्मानानन्दखातिर्भिक्षुमनधिकंबाढा
6. ग्लानंफेनंवाहयमन्तमक्षीणिचपरिवर्त्तयमाणंस्वपंतदृष्ट्वाचपनसरिसकककक

Reverse.

1. तस्याहंभगवंकथंप्रतिपद्यामि-एवमुक्तेभगवानायुष्मन्तमानन्दमेतदवाच-गच्छत्वमानन्दतथगक
2. वचनेन-अनयामहामायूर्यांविद्याराजायास्खातिभिक्षोरक्षाकरोहिगुप्तंपरिक्षंपरिग्रहंपरिपालनंशान्ति
3. स्वस्त्ययनंदण्डपरिहारं विषदुषणंविषनाशनंसीमाबन्धंधरणीबन्धंचकरोहि-देवग्रहातो-नागग्र
4. हातो-असुरग्रक- मरुतग्रहातो-गरुडग्रहातो-गन्धर्वग्रहातो-किन्नरग्रहातो-महोरगग्रहातो
5. यक्षग्रहातो-राक्षसग्रहातो-प्रेतग्रहातो-पिशाचग्रहातो-भूतग्रहातो-कुंभाण्डग्रहातो-पूतनग्रहातो
6. कटपूतनग्रहातो-स्कन्दग्रहातो-उन्मादग्रहातो-च्छायाग्रहातो-अपस्मारग्रहातो-ओस्तारकग्रहातो

The Bower Manuscript.

Part VI. Leaf 1. Plate XLIX.

Obverse.

Reverse.

ORIGINAL SIZE.

Photo-etching

Survey of India Offices, Calcutta, November 1894

THE BOWER MANUSCRIPT.

Part VI.—Leaf 2.

Plate L.

Obverse.

1. क्षत्यकर्म्मणकव्खोर्दोकिरण-वेताडचिच्चप्रेषकदुर्भुक्तादुच्छर्दंत-दुच्छाय-ओप्र□□□□□□□□□□
2. षधूतातोज्वरादेकाह्निकद्वेतीयकत्रैतीयकाच्चातुर्थकासप्ताहिकादर्धमासिकामासिकादैवसक्रन्म□ूत्त
3. ८ नित्यज्वराद्विषमज्वराद्ध तज्वरान्मानुषज्वरादमानुषज्वरा-वातिकपैत्तिकश्लेष्मिकसन्निपातिकात्सर्व्वज्वरा
4. शिरिषोत्तिंपरिमपनय अर्धावभेदकं-अरोचकं-मक्षिरोगंनासारोगंमुखरोगंकण्ठरोगंहृदयरोगं
5. कर्ण्णशूलं- दंतशुलं-हृ दयशुलं-पार्श्वशुलं-पृष्ठशूलंउदरशूलं-गण्डशुलंवस्तिशूलंऊरूशूलं
6. जंघाशूलं-हस्तशूलं-पादशूलं-अंगप्रत्यंगशूलचापनय-रात्रौस्वस्तिदिवास्वस्तिस्वस्तिमध्यदिने

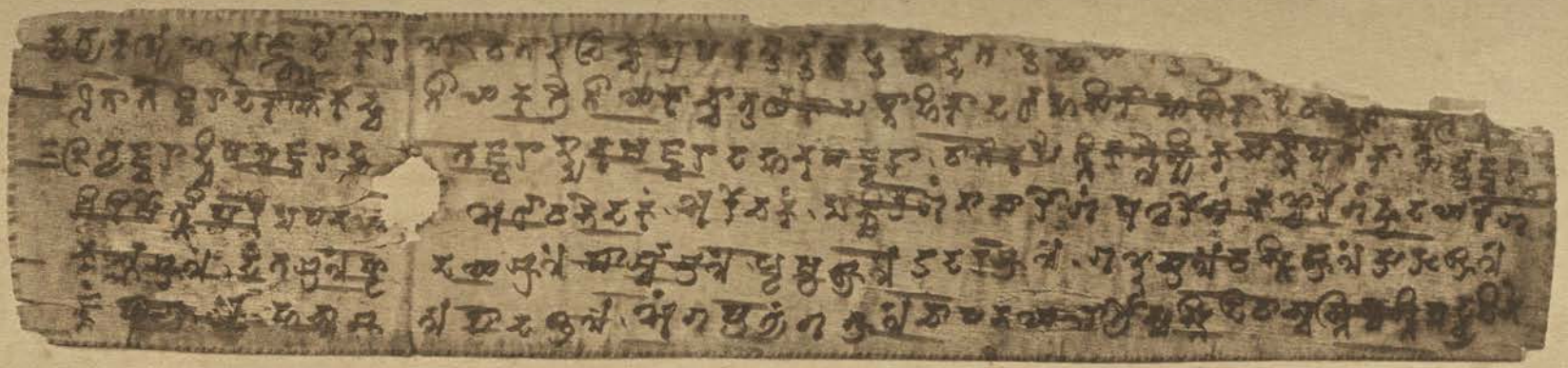
Reverse.

1. स्थिते-स्वस्तिसर्व्वमहोरात्रंसर्व्वबुद्धाकुर्व्वंतु-मम ॥ इडि-विडि-हिविडि-निडे-अडे-याडे-
2. दृगडे-हरिवेगुडि-पांसुपिशाचिनि-आरोहनि-ओरोहाणे-एले-मेले-तिले-किले-तिले-मेले-मिले
3. तिमि-दुमिपे-इट्टि- मिट्टि-विष्टम्बे-विमले-हुहु-हुहु-अश्वमुखि-काट्टि-महाकाडि-प्रकीर्ण्ण
4. केशी-कुलु-कुलु-वस्फ लु-कोलु-कोलु-धोसादुम्बा-दोदुम्बा-दुम-दुम्ब-गोलाय-शेलाय-हिशु-
5. हिलि-हि-मिलि-मिलि-तिलि-तिलि-चुलु-चुलु-सुलु-सुलु-सुलु-सुलु-सुलु-सुलु-सुलु-हुहु-हुह-हह-ह□
6. हुहु-बबा-बबा-बबा-बबा-बबा-जल-जल-जल-जल-जल-दम□□□ी□□□□□□□□□

The Bower Manuscript.

Part VI. Leaf 2. Plate L.

Obverse.



Reverse.

ORIGINAL SIZE.

Photo-etching. Survey of India Offices, Calcutta, December 1894.

THE BOWER MANUSCRIPT.

Part VI.—Leaf 3.

Plate LI.

Obverse.

1. दुन्दुभी-गर्जनी-वर्षणी-स्फोटनी-पतनी-पाचनी-हारिणी-कंपन-मदन-मद्दु□-□□□□□
2. क्त मे-गोलायाःपरिवेलायवर्षंतुदेवोसमंतेन-इलिकिसिस्वहा ॥ मैत्रीमेध्रितराष्ट्रेषुमैत्रीनैरा
3. ऽि वणेषुच-विरूपा क्षेषुमेमैत्रीकृष्णगौतमकेषुच-मणिनागराज्ञामेमैत्रीवासुकीना
4. मपि-दण्डपादेषु□ गेषुपूर्णभद्रेषुचसदा-नन्दोपनन्दोयेनागावर्ण्यवन्तोयशस्विनःदेवा
5. सुरंपिसंग्रामंमनुभंवंतिमहर्धिका-अनवतप्तेनवरुणेनमैत्रीसंहारकेनच-तक्षकेनअनंतेन
6. तथावासुसुखेनच-अपराजितेनमेमैत्रीमैत्रीच्छिल्वसुतेनच-महामनस्विनानित्यंतथैवच

Reverse.

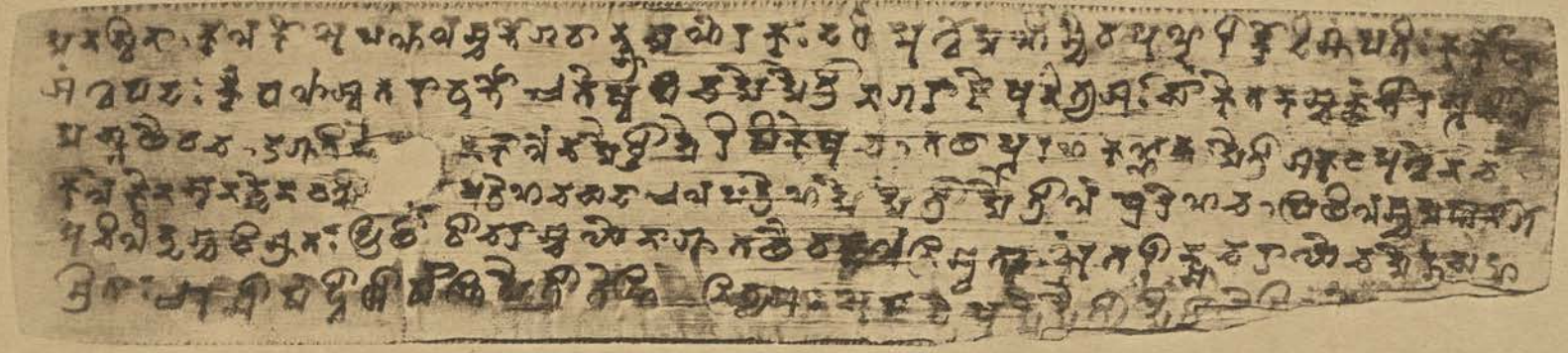
1. मनस्विना-कालकोअपलालश्चभोगवान्श्रामणेरकःदधिमुखोमणिश्चैवपुण्डरीकोदिशांपतिःकर्कोटक
2. शंखपादःकंबलाश्वतरावुभौ-एतेष्वपिचमेमैत्रीनागराजेषुनित्यशः-साकेतकश्चकुंभीरसूचीलो
3. मस्तथैवच-उगातिमे नकालिनमैत्रीमेरिषिकेषुच-तथापूरणकर्ण्णकमैत्रीशकटमुखेनच
4. कोलकेनसुनन्देनवल्गी पुत्रेणचसदा-एलपत्रेणमेमैत्रीमैत्रीलंबुरेणच-पिथिलश्चमहानागो
5. सुचिलिन्दश्चविश्रुतःप्रिथीवीचराश्चयेनागातथैवजलनिश्रुता-अंतरीक्षचरायेचमेरुसमा
6. श्रिताःएकशीर्षद्वीशीर्षाश्चिमैत्रीतेश्चिमेनित्यशःअपादेषुमेमैत्रीमैत्री□श्चि□□□□□□□

The Bower Manuscript.

Part VI. Leaf 3. Plate LI.

Obverse.

Reverse.



ORIGINAL SIZE.

Photo-etching. Survey of India Offices, Calcutta, January 1895.

THE BOWER MANUSCRIPT.

Part VI.—Leaf 4.

Plate LII.

Obverse.

1. देषुमेमैत्रीमैत्रीबहुपदेषुच-मामेत्रपादकोहिसिमाम□□□□□□□□□□□□□□□□
2. त्रमेबहुपादकःसर्व्वनागेषुमेमैत्रीयेनागाजलनिश्रिताःसर्व्वभतेषुमेमैत्रयस□□□□□□
3. सर्व्वसत्वेषुमेमैत्रीये सत्वात्रासस्थावराःजंगमासर्व्वेसत्वासुखीभोन्तुसर्व्वेभोन्तुअनामया-सव्व
4. भद्राणिपश्यंतुमाक श्चपापमाचरे-मैत्रचित्तंसमादायकरोमिविषदुषणं-रत्नांपरिग्रहंचै
5. वतथैवपरिपालनं॥ नमोबुद्धायः नमोस्तुबोधयेनमोविमुक्ताय-नमोविमुक्तये-नमोस्तुशान्ताय-न
6. मोस्तुशान्तये-नमोस्तुमुक्ताय : नमोक्तये-येब्रह्मणावाहितपापाधर्मास्तेषांनमस्तेचयश्चमित्रस्य

Reverse.

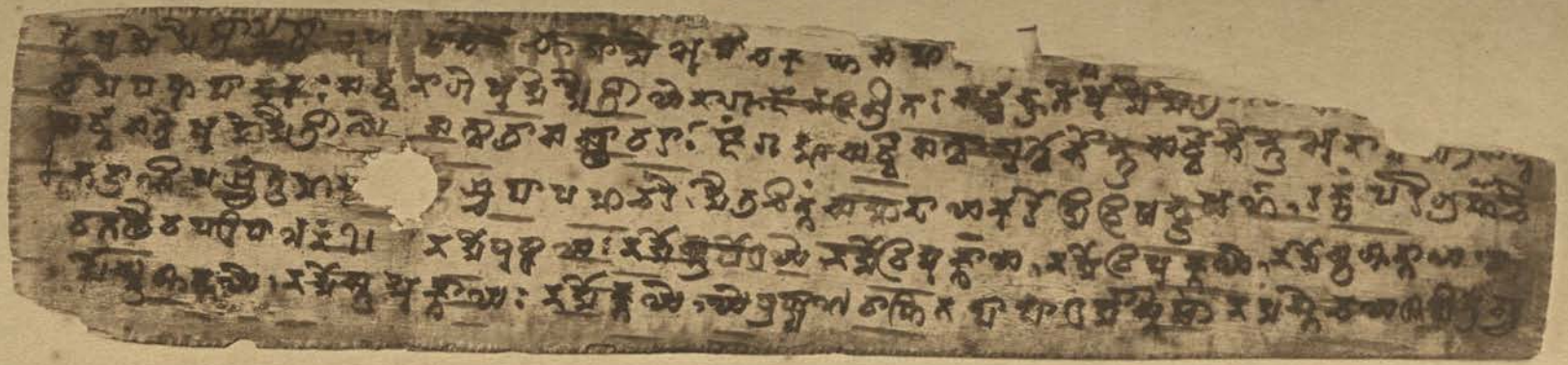
1. परपालयंतुस्वाहा-सर्व्वभयेभ्यःसर्व्वोपद्रवेभ्यःसर्व्वोपसर्गोपायाभ्यःसर्व्वज्वरेभ्यः
2. सर्व्वव्याधिभ्यःसर्व्वग्रहेभ्यःसर्व्वविषेभ्यःरत्नंतु : ॥

The Bower Manuscript.

Part VI. Leaf 4.

Plate LII.

Obverse.



Reverse.

ORIGINAL SIZE.

Photo-etching.

Survey of India Offices, Calcutta, December 1894.

THE BOWER MANUSCRIPT.

Part VII.—Leaf I.

Plate LIII.

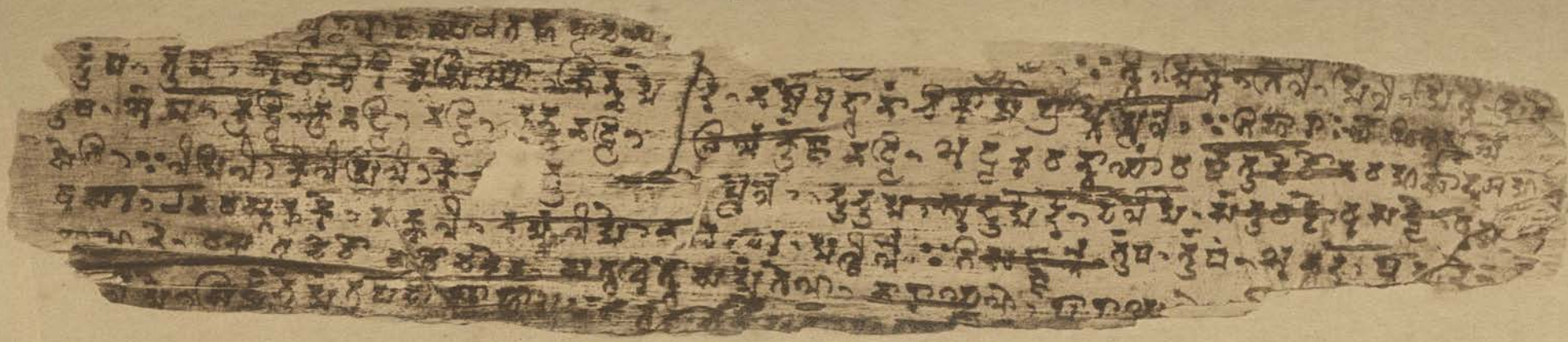
Reverse.

1. □□□□□□□घुट्टाराजयोएतहिं हृदय□□□□□□□□□□□, इत्ति, मित्ति, तिलि, मिलि, मित्ति, मित्ति
2. □दुंब, तुब, सुवचिरि कसिया, भिन्नमे डे, नमोबुद्धानां चिकीर्षाप्राप्तमूले, इतिहाराःलोहितमूले
3. □ब, अंब, कुट्ठि, कुनट्ठि, नट्ठि, कुन्ननट्ठि विलकुंजनट्ठि, अट्टकवन्तायांवर्षंतु देवीनवमासादशमा
4. ~सेति,इलिमिलि,किलिमिलि,के तु मूले,, दुदुम, सुदुमेडे, दलिमे, संतुवट्टे, वुसट्टे, वुसट्टे
5. षुसर, एनवस्तरुके, नक्कलि, नर्म्मलिमे, न रखर, मखिले, इतिसज्जले, तुंब, तुंबं, अनडे, प्रमाडे, अ
6. णणडे, वस तुदेवी नवो दकेन, सत्तखुत्तोसमंतेण, नारायणे, पारायटे □□□□□□□□
7. □लिमे, सिद्धंतुमंत्रपदाखाहा ॥ इदंतदातनम□ामायु□ी□□□□□□□□□□□□□□

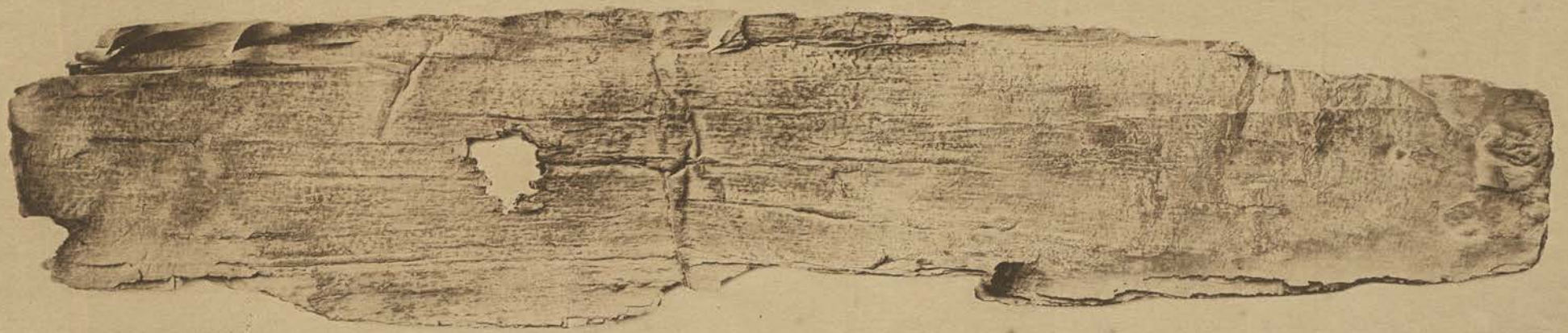
The Bower Manuscript.

Part VII. Leaf 1. Plate LIII.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching.

Survey of India Offices, Calcutta, January 1895.

THE BOWER MANUSCRIPT.

Part VII.—Leaf 2.

Plate LIV.

Obverse.

1. □□□□

The Bower Manuscript.

Part VII Leaf 2

Plate LIV.

Obverse.

Reverse.

ORIGINAL SIZE

Photo-etching.

Survey of India Offices, Calcutta, January 1895.

THE BOWER MANUSCRIPT.

Plate XXXV.

Part III.—Leaf I.

Obverse.

1. □□□□□□□□□त्रकदन्तीकरवीरगुंजलांगलकी वृहतीसुवर्षपुष्पीपीलुर्व्विखाह्वयनह्निका कास□□□□□□□□□□□□□□□□□
2. □□□□र्षाशिकैःसुपिष्टैर्द्दद्यात्क्षीराक्कंकुडवञ्च एतैर्द्रव्यैर्म्मिश्रंतैलप्रस्थंचतुर्गुणेतोये मू□□□□□□□□□□□□□□□□
3. □□सुदद्रुकिटिभेकुष्ठेष्वथक त्रिमालासु नाडीव्रणदुष्टव्रणविषदूषितगण्डमालासु⊙□□□□□□□□□□□□□□□□□
4. म्बश्च एरण्डकुष्ठपाठाविदङ्गसु□□□ निर्गुण्डी श्वेवेष्ठककंपिल्यकसुरदारुमनश्शिलाविशाल□□□□□□□□□□□□
5. म्महाद्रुमाञ्चैव अर्धाञ्चभागमात्रैःसिद्धं तैलंनिहंतिअर्शांसिअग्निर्व्वाशस्त्रंवाक्षारंवाशीषयेत्तैल□□□□□□□□□□□□
6. व्रणाःसंति दद्रुंश्वित्रंपामांविचर्च्चिकांमण्डलानिसिध्मानि योनीभगन्दराणि चविनाशयेद्दु□□तैलम् ॥ ⊙ ॥ □□□□□
7. क्वाथ्यभल्लातकशतत्रयम् पादशेषे जलेतस्मिन्नु□□□□□□□

Reverse.

1. विषामतिविषाञ्चैवपेष्याणिपलशःक्षपत् □□□□
2. पिवेत्तैलंमात्रयाशक्त्युपेतया तस्मि ष्क्षीर्णेतुआहारमुपपत्त्यासमाचरेत् अदृ□□□□
3. क्षीरीवृक्षःक्लेशगणा निव माणिभद्रेणदत्तोयंयोगएषमुमूर्षवेकारुण्यादार्द्रचित्तेनभिक्षवेकुष्ठ□□□□□□□□□□□
4. विशीर्षांगुलिनासिकाः एतेनसुप्त□र्जा तोग्रहमुक्तइवीडुराट् ⊙ त्रायमाणांविशालांचक□□□□□□□□□□□□□□□
5. □गिलञ्चसमांशिकाः नह्निकाक□सि युक्तान्सूक्ष्मचूर्णानिकारयेत् खदिरासनसाराणांकुड□□□□□□□□□□□□□□□
6. □□□□□यैत् पिवेत्कर्षेणसंसृज्यचूर्णस्याद्याञ्चभोजनम् जीर्णेसर्पिर्व्विमिश्रेणमुद्गसूपेनषष्टि□□□□□□□□□□□
7. □□□□□□न्द्रियस्ययोगा अयोगेनतुवाह्यमानाग्नीषाभितप्तास्तुरगायथैवेति ⊙ अयःपलार्धेत्रिफ□□□□□□□□□□□□□□□

The Bower Manuscript.

Part III. Leaf 1.

Plate XXXV.

Obverse.

Reverse.

ORIGINAL SIZE.

Photo-etching.

Survey of India Offices, Calcutta, April 1894.

THE BOWER MANUSCRIPT.

Part III.—Leaf 2.

Plate XXXVI.

Obverse.

1. विडङ्गसरखदिरस्यचार्धात्समावडगेनच□□□□□□□□□□□□□□□
2. ऋतुस्थितंद्वेकलशेविशोष्यसर्प्पिर्म्मधुभ्यांस्थविरोलिहत□□□□वत्प्रव □□□□□□□□□□□□
3. हमानःश्वासाभिभूतश्चपलाग्रहस्तःप्रशीर्ण्णदंतोविकलेन्द्रियोपि जी □□□□□□□□□□□□□
4. युक्तोभिरतश्चधम्मेसर्पिःपयोभ्यांहित मन्नमश्नंस्तारुण्यसौरूप्य □□□□□□□□□□□□□□
5. हनोरसाशनोमुद्गरसाश□□□□□ गात्रावयवोपिकुष्ठीकुष्ठं □□□□□□□□□□□□□□□
6. ठानांतेजोवत्यास्त थैवचपिप्पलीनाञ्च मूलस्यभागान्कुर्याच्चतुष्पलान् □□□□□□□□□□□□□□□□
7. □तायाः प्रवाडानांमालतीकरवीरयोः त्वक्चसप्तपलाशस्यतथाशाकोट क□□□□□□□□□□□□□□
8. □□वयेत् अग्नीना चैवयुक्तेन सम्यक्कुर्व्वीतसाधनम् चतुर्भागा वशिष्टंतुअथैनमव तारय□□□□□□□□□□□□□□□

Reverse.

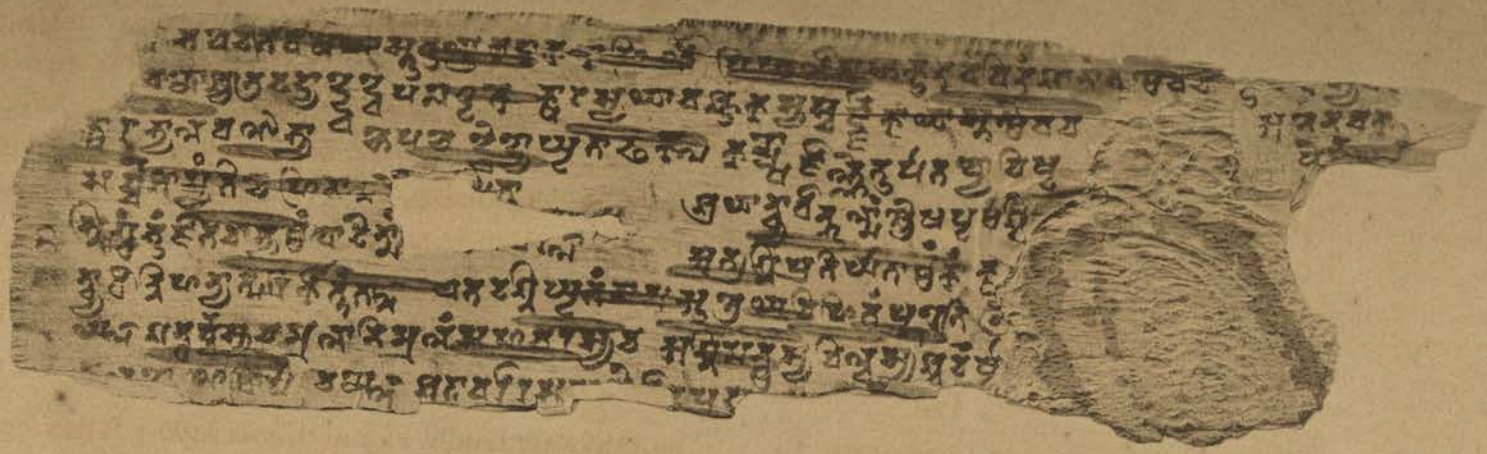
1. □□म् भवेदतिविषायास्तुतुल्याकटुकरोहिणी पिप्पलीनाञ्चकुडवंविडंगानांतथैवचकुटजस्यच□□□□□□□□□□□□□
2. □□वयोश्चात्रदद्याद्द्वेद्वेपलेधृते क्षारस्ययावशूकस्यस्वर्ज्जिकायास्तथैवच अनेनचक□□□□□□□□□□□
3. क्षाराभ्यांलवणाभ्या ञ्चपचेद्वैद्योघृताढकम्कर्ष्षोजीर्ण्णेतुपातव्योविष्ट बे□□□□□□□□□□□□□
4. सर्व्वेशाम्यंतेदेहिनाम् □□पित्ता श्रयान्व्याधीन्गुल्मांश्चैषपृथग्वि □□□□□□□□□□□□□□□□□
5. स्निग्धंभुंजीतचात्यर्थंखादेन्मां□□□वरम् अत्यग्निप्रतिघातार्थंकांक्ष □□□□□□□□□□□□
6. न्व्याधीन्निहन्यात्परिकीर्त्तितान् एतदग्निघृतंनामआत्रेयविहितंपुरेति ⊙ □□□□□□□□□□□□□□□
7. यम् गन्धर्व्वस्यचमूलानिमूलंसमाचरस्यच अग्नि मन्थस्यविल्वस्यश्वदंष्ट्रा □□□□□□□□□□□□□
8. जलद्रोणेविपा चयेत् शतावरीरसप्रस्थे□ीरप्रस्थ□□□□□□ □□□□□□□□□□□□□

The Bower Manuscript.

Part III. Leaf 2.

Plate XXXVI

Obverse.



Reverse.

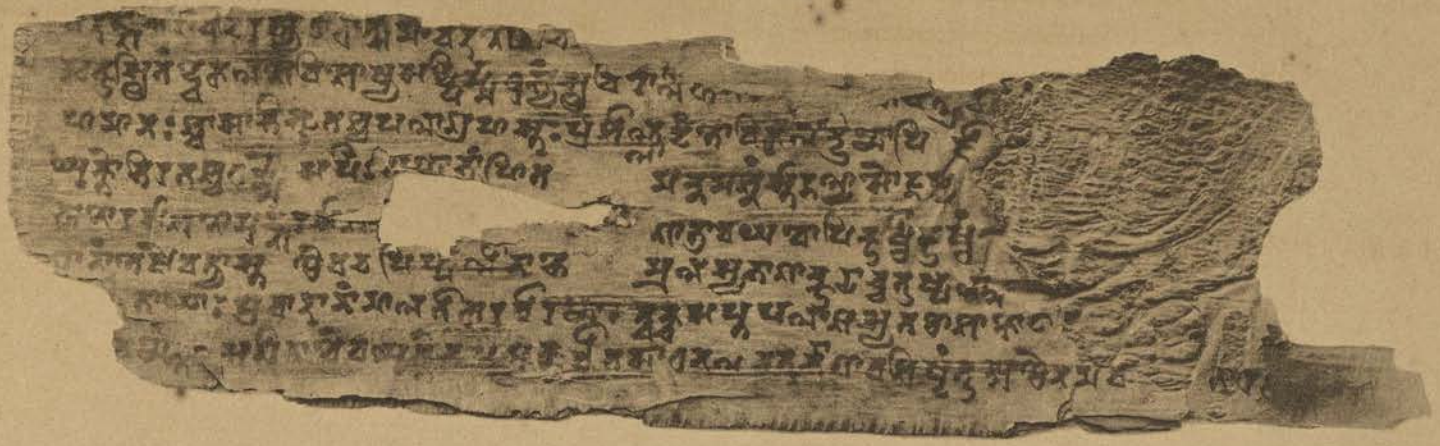


Photo-etching.

ORIGINAL SIZE.

Survey of India Offices, Calcutta, April 1894.

THE BOWER MANUSCRIPT.

Part III.—Leaf 3.

Plate XXXVII.

Obverse.

1. □□□□□□□□□□संशैलेयकं वचाम् चन्दनंतगरंकुष्ठमेलामंशुमतीमपि एतेषांकर्षिकान्भागांस्तस्मिंस्तैलेवपचयत्
2. □□□□□□□स्यशृणुवीर्यमतर्परम् पङ्गूनांवडवानाञ्चकु ञ्जानांवामनैःसह समासेनचभग्नानांभग्नास्थीनांतथैवचवातगु
3. □□□□□पर्श्वशूलैश्चदारुणैः कासैः श्वा सैःप्लिहैर्गु ल्मै र्जलोदरभगन्द रैः कामलापाण्डुरोगैश्चक्षयक्षीणहतप्रभैः
4. □□□क्षीयतेयस्यगतिर्यस्यचदुर्ब्बला क्षीणेन्द्रियाश्चयेकेचिज्जराजर्जरिताश्चये उच्चैःशृण्वं न्ति ये केचिद्येचलल्लाभव
5. न्त्यपि मन्दमेधाश्चयेलोकेश्रुतंये षांचनश्यति सविनायकानरायेचनारीणामप्रि याश्चयेवातिकावृषणायेषा
6. मन्त्रवृद्धिश्चदारुणा नारीणांचैवयाबन्ध्याकाकबन्ध्याचयाभवेत् स्थितार्त्तवाचयानारीतथानष्टार्त्तवाचया गर्ब्भंनलभतेयाचभग्नगर्ब्भाचया
7. भवेत् योनीशूलेनयाबन्ध्यातथैवचप रिस्रवा दद्रूकिटिभकुष्ठानिमण्डलानिविचर्च्चिका यावन्तःश्लेष्मिकारोगा वातिकाःपैत्तिकाश्चये
8. प्लुतिकंच मुखं यस्य मुखे दुष्टव्रणाश्चये सर्व्वेषामेव रोगाणामेतदाहुः प्रसाधनम् नस्यं पानमथाभ्यंगस्त्वनुवासनमेववा ले□□□

Reverse.

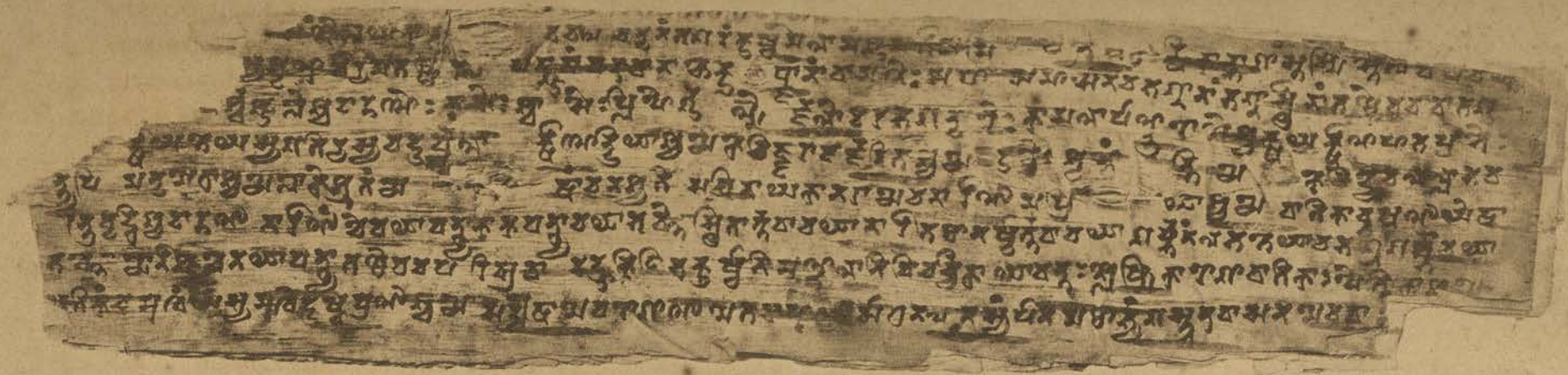
1. प्रयोक्तव्यमायुर्वृद्धिकरंनृणाम् सद्वार्थनामनाम्नातुना□□णविनर्मतम् ॥ वरुणकशाकंछागलमथितेनसिद्धगोधूमाद्यभुंजीत ⊙ ॥ □□□□
2. मूलानिमरिचानिसितानिच गवांमूत्रेणपिष्टानिश्वित्रस्योद्वर्त्तनंपरम् ⊙ गुग्गुलुमरिचविडंगैःसर्ष्षपकासीस मुस्तसर्जरसैःश्रीवेष्टकाल□□□□
3. शिलातुत्थकंपिल्यैः उभयहरिद्रासहितैस्तैलविमिश्रैःस्थितैर्द्दिनकराग्नौएभिर्ल्लिप्तंकुष्ठंव्रणाश्चदुष्टाःसमंयांति ⊙ दंतीत्रिवृद्विडंगानांप्रत्येकपल
4. पञ्चकम् मुस्तापलानित्रीणिस्युर्हरीतक्याःपलंभवेत् काकोदुम्बरिकामूलपलद्वितयमेवच स्नुहाक्षीरेणबध्नीयादष्टौदशचमोदकान् दशमेदश
5. मेदिवसेप्राश्नीयादेकमोदकम् जीर्ण्णे चापिपिवेन्म ण्डंद्वितीयेचविलेपिकाम् पञ्चरात्रे णका माप्तंसर्व्वकुष्ठविनाथनाः ⊙ ॥
6. □□प्रसिद्धामोदकाः ⊙ ॥ धात्र्यक्षपथ्यास विडंगवह्निरारुष्करावल्गुजभृंगलोहैः क्रमप्र वृ द्धैस्तिल तैलमग्नैःसर्व्वा
7. □□□□□□तिलेहात् ॥ अकाकोलीनेपि उद्वर्त्तयेत् ॥ करवीरकेन्द्रवारुणि लांगलमूलाः समाः सगुग्गुलुकाःगृहधूमार्धांशयुतायुक्तावस्ता
8. □□□□□□□प्रमाणगुडिकाःकृत्वाशुष्काभगन्दरेविवृतेप्रतिदिन मनुतद्दिश तःप्रनश्यतिभगन्दरंनचिरात् ॥ ⊙ ॥ पुनर्न्नवगुडूचिनागरम अथेष्टका
9. □□□□□□वटपत्रनाडपिडको द्भवेदेहिनाम् भगन्दरविनाशनंविमलतोयपिष्टं विदुःवदन्तिभिषजोत्तमैःसततमेवनिर्धारितम् ⊙

The Bower Manuscript.

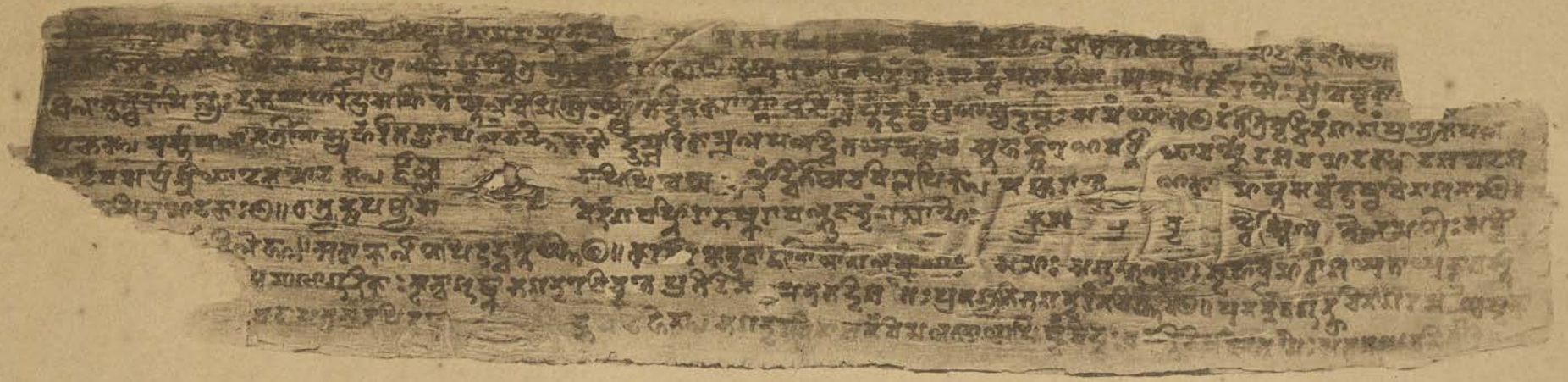
Part III. Leaf 3.

Plate XXXVII.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo etching.

Survey of India Offices, Calcutta, April 1894.

THE BOWER MANUSCRIPT.

Plate XXXVIII.

Part III.—Leaf 4.

Obverse.

1. ~~~~तालोसंमरिचंचव्यंपलार्धीनानिनाग रान् अध्यर्द्धंपिप्पली
2. मूलात्पिप्पल्याश्चपलंपलम् कर्षःस्यान्नाग पुष्पस्यतुटिकर्ष्यार्धमेवच
3. □□□□□□□□□र्णत्रिगुणितोगुडः अतोक्षमात्रागुडिकामद्ययूषपयोरसैः पी तांभसाभक्षितावासर्व्वान्हन्या द्गुदो
4. □□□पपनात्ययच्छर्द्दिप्रमेहविषमज्वरान् गुल्मपार्श्वरुजाशोथहृत्पाण्डुग्रह णीगदान् कासहिक्का रुचिश्वास
5. □म्यतीसारकामलान्मन्दाग्नितांमूत्रकृ च्छ्रंहन्याच्छोथञ्चसाभृशम्एत देवभ वेच्चर्णसिताचूर्णचतुर्गुणम्सपित्तेषुविकारेषुवि
6. शेषेणामृतोपमम् सैववागुडिकाप थ्यापलत्रयविशेषिता शोथार्शोग्रह णीपाण्डुरोगशूलापहाधिकम्⊙
7. ◎ तद्यथाश्वेतेश्वेतस्याधिपत्येशतस्याधिकरणेस्वाहा

Part IV.—Leaf I.

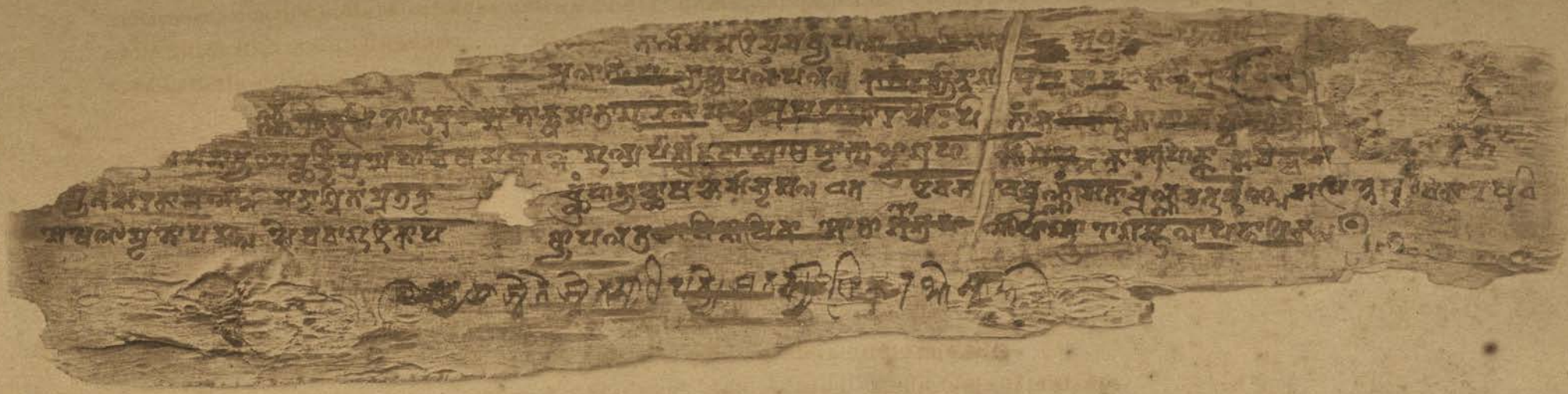
Reverse.

1. ◎ नमोनन्दिरुद्रेश्वराय-नमोआचार्येभ्यः नमोईश्वराय-नमोमाणिभद्राय [नमस्सर्व्वयक्षे]□
2. नमःसर्व्वदेवेभ्यः शिवायनमः षष्ठीयेनमः प्रजापतयेनमः रुद्रायनमः नमोवैश्रवणाय नमोमरुतानां नमः प्रास
3. कापतन्तुइमस्याथस्यकारणाहिलिङ्कुम्भकारि मातङ्गयुक्तापतन्तुयत्सत्यंसर्व्वसिद्धानांयत्सत्यं सर्व्ववादीनांतेनसत्येनसत्यसमयेन नष्टं विनष्टं
4. □□ाक्रेमंलाभालाभंजयाजयंशिवानुदर्शयस्वा सत्यनारायणेचैवदेवतेऋषीषुचैवसत्यंमन्त्रंवृतिस्स त्यंसमक्षापतन्तुस्वाहासत्यंचैवतुद्रष्टव्यंनि
5. □□□□□□□□□□मन्त्रौषधीनांचनिमित्तवलममन्तरम् मृषतायांदेवतंविष्णुनविकायांचण्टयाण्ट॥ ७॥ ५५५नमःपुरुषसिङ्घस्यप्रसन्नस्तेजनार्द्दनः
6. निहताशत्रवस्सर्व्वेयदिप्सुसेकंम्नवि क्की ≋≋≋ नतेशोकोनवायासोनीचोच्चं नचतेभयः

The Bower Manuscript.

Part IV Leaf 1.

Obverse.



Reverse.

ORIGINAL SIZE.

Survey of India Offices, Calcutta, November 1893.

Photo-etching.

THE BOWER MANUSCRIPT. *Plate XXXIX.*

Part IV.—Leaf 2.

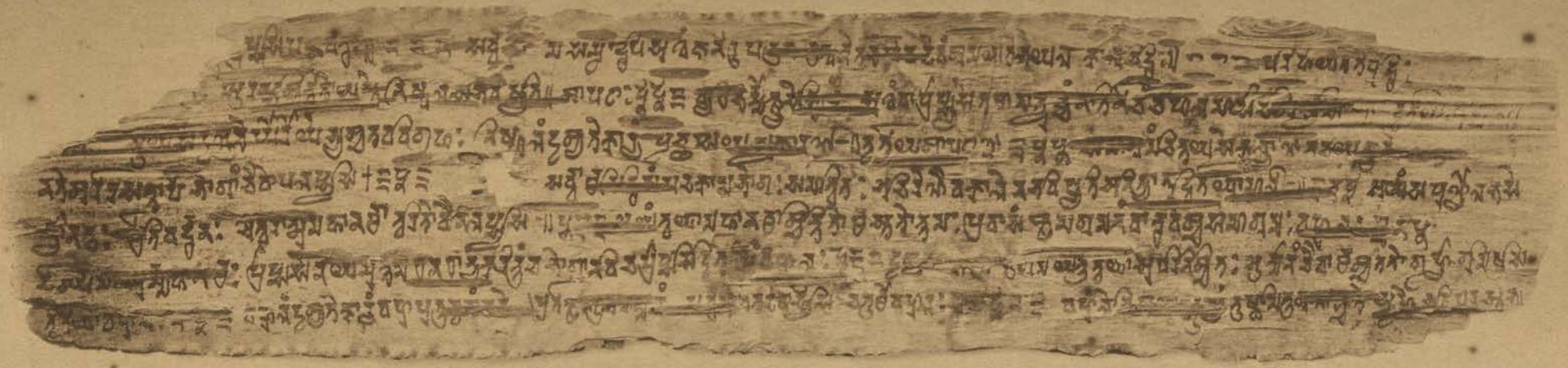
Obverse.

1. □□□□

The Bower Manuscript.

Part IV. Leaf 2. Plate XXXIX.

Obverse.



Reverse.

ORIGINAL SIZE.

Photo-etching. Survey of India Offices, Calcutta, November 1893.

THE BOWER MANUSCRIPT.

Part IV.—Leaf 3.

Plate XL.

Obverse.

1. □त्त्रचनुनयिष्यसिप्रीतिसौभाग्यसंयुक्तंधनंदास्यन्तिदेवता: चतुर्था भद्रा⌒ꣳ⌒वृत्तिश्चनाक्षयस्सर्व्वो देवतेभ्योनतेभयम् यथाकुर्व्वसिकुर्व्वाणो
2. □□□□□वाप्स्यसि-ꣳ⌒⌒॥शक्तीꣳꣳ⌒परिग्रहंचिन्तयसेतच्चशीघ्रमवाप्स्यसि-अर्थकामप्रदातारंवान्धवंप्रीतिदर्शनंद्वितीया शक्ती-॥ ⌒ꣳꣳ
3. □□गमचिन्तयसेतच्चशीघ्रंसमेष्यति-अश्मीनै□कृतालेखानेष्यानभविष्यतितृतीयाशक्तीꣳ⌒ꣳउपस्थितंविशिष्टस्ते तथालाभश्च
4. दृश्यतेकुटुंवेचातुलवृद्धिर्भविष्यति या न संश चतुर्थाशक्ती ꣳ⌒ꣳ एकच्छत्त्रांमहींकृत्स्नांराजानिहतकण्टक: आक्रम्यभोक्ष्यसे शत्त्रुं गणैस्समुदितप्सदा ≠
5. पञ्चमीशक्ति- ⌒ꣳꣳनचेच्छसिसुमि त्त्रत्वं सुमित्त्रेराम्यसेसदा-कृताकृताश्चतेमित्त्रा शत्त्रुत्वं यान्त्यकारणं≠
6. षष्ठीशक्तिꣳꣳ⌒समागमंचिन्तयसेसर्व्वथाससमेष्यसि कालेप्राप्स्यसेसोर्थ: अनिर्व्वेदं तथैवच दुन्दुभी ꣳꣳ⌒ यत्तेनष्टंविनष्टंवा चोरैरपहृतंचयत्
7. परहस्तगतंवापि नचिरात्तदवाप्स्यसि-द्वितीयादुन्दुभी ꣳ⌒ꣳ विमुक्तस्त्वंसहायेस्तु सुमित्त्रैसहवर्त्तसेलब्धव्वाश्चप्रियाह्यर्थाविरुद्धंदेवतै स्पृहा ॥

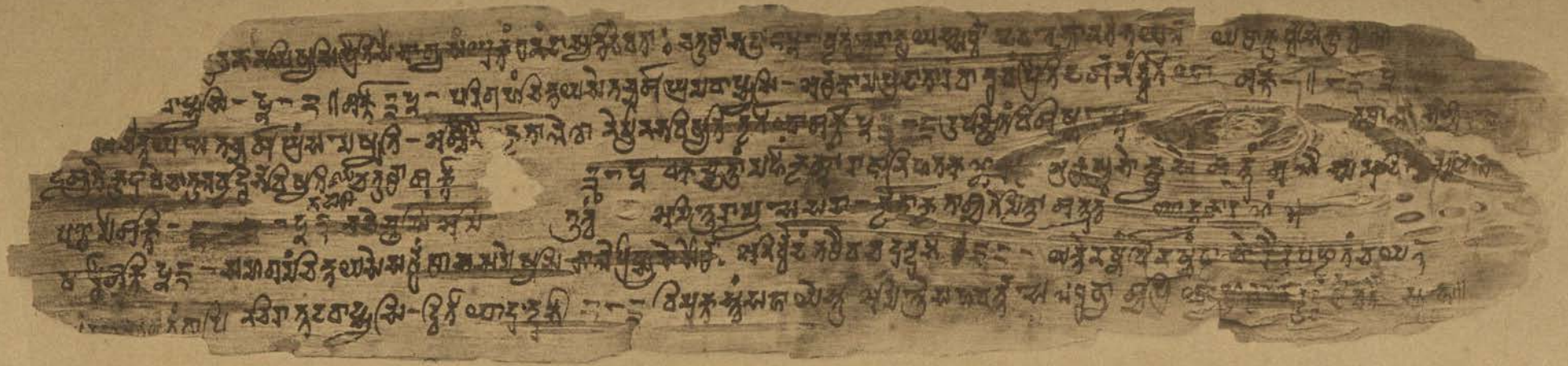
Reverse.

1. □□यदुन्दुभी⌒ꣳꣳपरितोष:शरीरस्यदृश्यतेतवसाम्प्रतम्देवतानांचपूजाया:निवृत्तिरुपलभ्यते-चतुर्थीदुन्दुभी-ꣳꣳ⌒अस्तिकलहंघोरं
2. शत्त्रुभिस्सहदृश्यतेनतत्त्रलप्स्यसेक्लेशंप्रत्यर्थिंचविजेष्यसि-पंचमीदुन्दुभी-॥ ꣳ⌒ꣳ उत्तमोदृश्यतेलम्भ: पुत्त्रजन्मंतयैवच-ईप्सितांश्चैवकामां
3. प्राप्स्यसेनात्त्रसंशय: षष्ठीदुन्दुभी ⌒ꣳꣳ परिभ्रमतिबुद्धिस्ते स्थानंचैवचलाचलं मासमात्त्रमुदीक्षस्वतत: सुखमवाप्स्यसि
4. प्रथमोवृष:ꣳꣳꣳयत्तवास्तिगृहेकिञ्चिगावोधा न्यंधनंतथाविसृज्यस्त्वंद्विजातिभ्य:वृद्धिस्तेसमुपस्थिता—
5. □□□□ष: ꣳꣳꣳ समागमंचिन्तयसेदूरस्थचैवतेप्रिय:समृद्धंसर्व्वकामेषुनचिरेणसमेष्यति तृतीयो वृष:
6. □□□□न्धनंप्रप्स्यसेघोरंपुनस्थानंचप्राप्स्यसि भविष्यतिफलंचैवनिर्वृतिश्चभविष्यति-प्रथमाप्रेष्या-

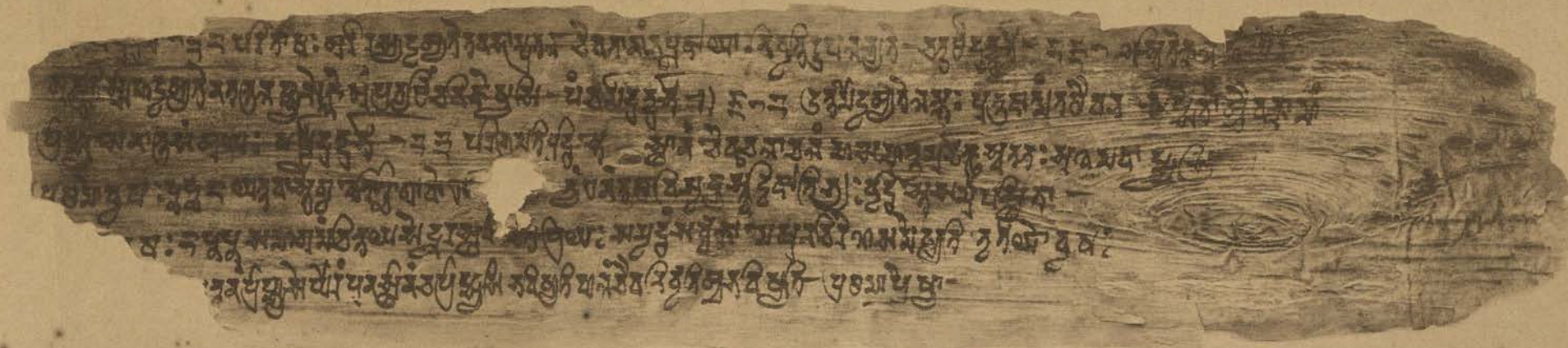
The Bower Manuscript.

Part IV. Leaf 3. Plate XI.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching. Survey of India Offices, Calcutta. November 1893.

THE BOWER MANUSCRIPT.

Plate XLI.

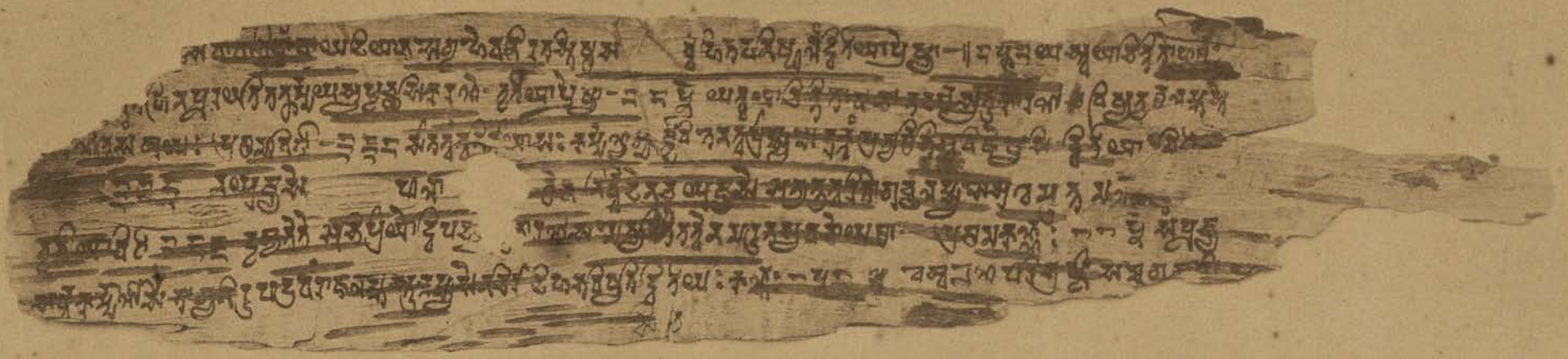
Part IV.—Leaf 4.

Obverse.

1. □□□□□□□□□सवावाविद्यांवायदियाचसेगटहैवनिरतस्तिष्ठ स व्वैंहितवनिष्फलंद्वितीयाप्रेष्या-॥ ८५८ यस्त्वयाचिन्तितोह्यर्थः
2. □□□□□□□तद्दिनपूरयतितत्कर्म्मंयस्यपृच्छसिकरणे-तृतीयाप्रेष्या-८५८ यत्वयाचिन्तितावाचातदर्थंस्यतुकारणा[च]विष्यत्यर्थंलभस्ते
3. □□णात्तसंशयः प्रथमा विटी-८८८ सातत्वंत्वनिरायासः कर्म्मण्यश्चापिजीवितेनत्वंप्राप्यसेदुक्खंप्रत्यर्थिभिश्चविजेष्यसि-द्वितीया विटी-
4. ८८८ नयुज्यसे फला र्थेन निर्व्वेदेनचयुज्यसे अन्यत्तत्वरितोगच्छलप्स्यसेसुखमुत्त मम्-
5. तृतीयाविटो ८८८ दृश्यतेते अभिप्रायोद्विपदद्व□कारणासमेथतितेतत्वेन मरुतस्यवचोयथा - प्रथमकर्ण्ण०-५ संपूज्य
6. सर्व्वंकर्म्माणिसौभाग्यनिरुपद्रवंराजलभस्तुलप्स्यसेनचिरादिहभविष्यतिद्वितीयःकर्ण्णः ०५० वेश्यर्येणपरिभ्रष्टा समग्रश्चापि□
7. सि च

The Bower Manuscript.

Obverse.



Reverse.

ORIGINAL SIZE.

Photo-etching

Survey of India Offices, Calcutta, November 1893.

THE BOWER MANUSCRIPT.

Plate XLII.

Part IV.—Leaf 5.

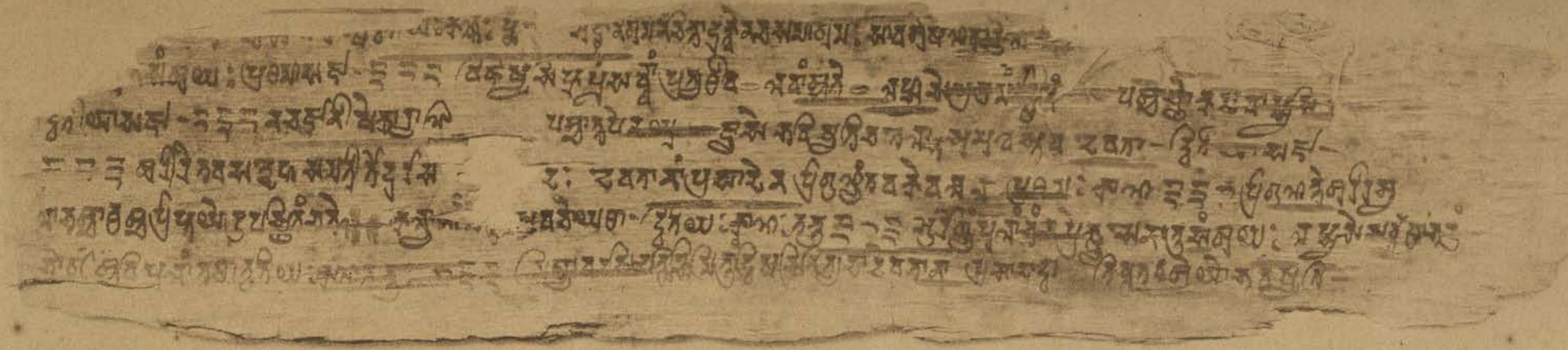
Obverse.

1. □□□□

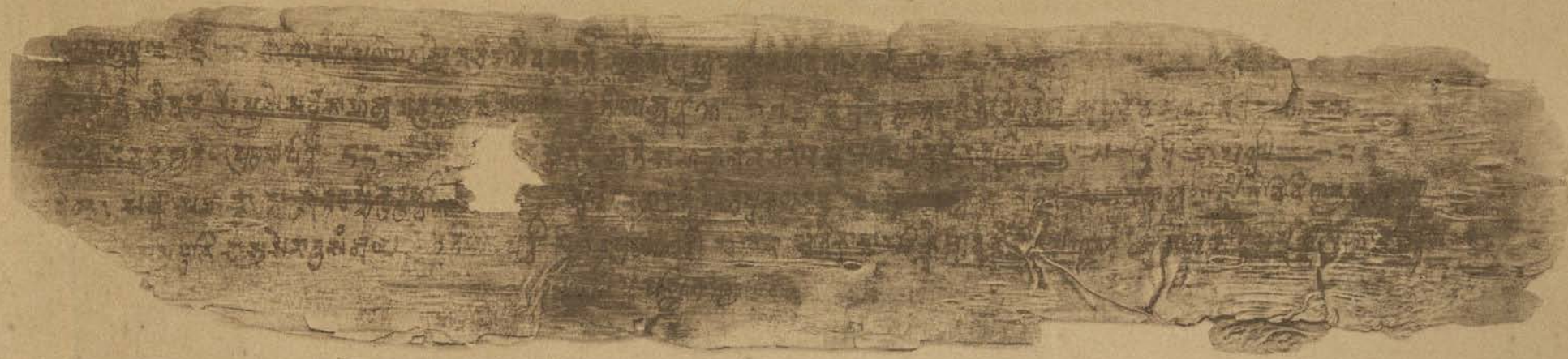
The Bower Manuscript.

Part IV Leaf 5. Plate XLII.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching.

Survey of India Offices. Calcutta. November 1893.

THE BOWER MANUSCRIPT.

Part V.—Leaf I.

Plate XLIII.

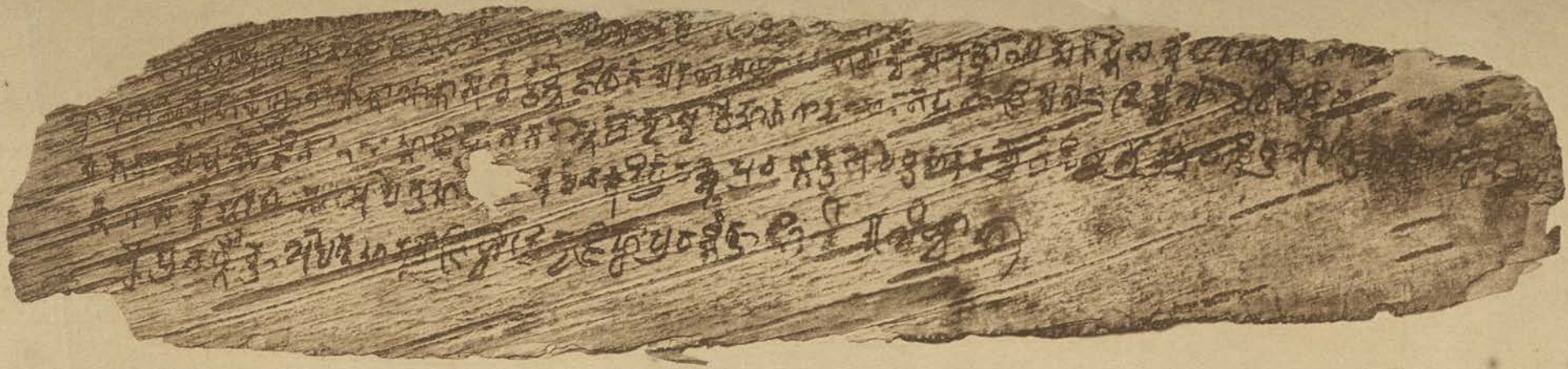
Obverse.

1. □□□□नमस्यामिलोकनाथंजनादंनं-येनसत्यमदृष्टंयदिव्य□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□
2. प्राहुतत्सङ्गिहृष्टंख्यातालाभालाकासुखं दुखं जीवितंमरणंतथाहृहसर्व्वं मनुष्याणांमरुद्गिससमुदीरितम् रुषभनि□□□□
3. मे रुवासंप्रयोजिता— इमाविद्यातत:स्तेषांहृष्टावैमारुतादय: तद्यथाविमले ८ निर्म्मलोदेविदेवि व□□यत्सत्यंयत्सु□
4. तं तत्सर्व्वंदरिश्य अपेतुमा नुषंचक्षुदिव्यंचक्षुप्रवर्त्तंतु अपेतुमांनुषश्रोत्रंदिव्यश्रोत्रंप्रवर्त्तंतु अपेतुमानुषंगन्धंदिव्यंग
5. न्धप्रवर्त्तंतु, अपेतुमानुषाजिह्वादिव्याजिह्वाप्रवर्त्तंतु—मालि मालिस्वाहा

The Bower Manuscript.

Part V. Leaf 6. Plate XLVIII.

Obverse.



Reverse.

ORIGINAL SIZE.

Photo-etching.

Survey of India Offices, Calcutta, November 1894.

THE BOWER MANUSCRIPT.

Part V.—Leaf 2.

Plate XLIV.

Obverse.

1. □□□ह□तुष्कपदश्चैव यस्यापतनितःध्रुवम् बन्धुनाशश्चक्लेशश्चपीडाचमहतीतव, विरोधश्चमहा
2. तीव्रोनक्षत्रवोद्यतेतव, नते पैतृकंस्वकर्म्मचैतिष्ठति, यचतेमनाध्यातंहृदयेनो पलक्षितम्
3. अन्यमर्थंविंचिन्तेहि तस्योत्पत्ति र्नविद्यते,पञ्चमात्राणिवर्षाणि क्लिश्यसीनचविन्दसिएतंचतेअभिज्ञा
4. नंपृष्टेतिलकस्तवः ~४४ पदंस्तुपथमंयत्रहेचष्क्षुसंभवः संन्ततिसर्व्वकार्याणांधनंचाधिगमिष्यसि
5. कुलदेवोचतेभद्रा म हा देवोमहेश्वरः तस्यस्तवनंपूजांचजागरंचापिकारयं . तव□□
6. महालाभोभविष्यतिनसंशयः एतंचतेअभिज्ञानसत्रस्थे□कीतव.स्वप्नेचतेमहावा□ो□□ो□□□□□□

Reverse.

1. ४~४ चतुष्कपदमध्यं तु अवसानचतुष्कयःय□□□□तत्पथ□□□□□□□□
2. यंचअर्थंविंचेहि सोपितेहृद्विकरशुभः मातं पितरंमित्रास्वजनाश्चैवनमन्यस—
3. नचपूजय सेहृ ह्यां देवतं महेश्वरं—तेनतेचिन्तितंद्रव्यं सर्व्वनैवोपपद्यते—प्रसान्ना
4. स्तेकरिष्यतिशान्ति हृदयनिहृवि◎ ६६४ व्यवहारकृता प्रीतिमित्रबन्धु
5. समागमम् सर्व्वदुक्खविमोक्षश्च भूतिकामोलभिष्यसि—नसन्देहृतोषष्ठेतुव मासेमहाधनः
6. यत्वयामनसाध्यातंतत्सलाभोन संशयःअविघ्नेनतुतत्सर्व्वंसुखेनोपगमिष्यति.एतंचअभिज्ञानंसत्रस्तेशिरोगौलम्

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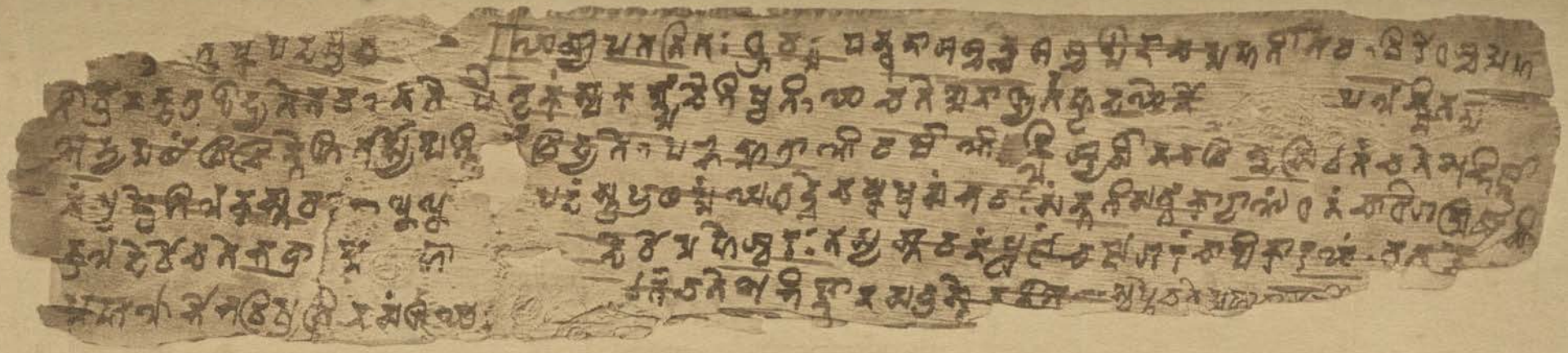
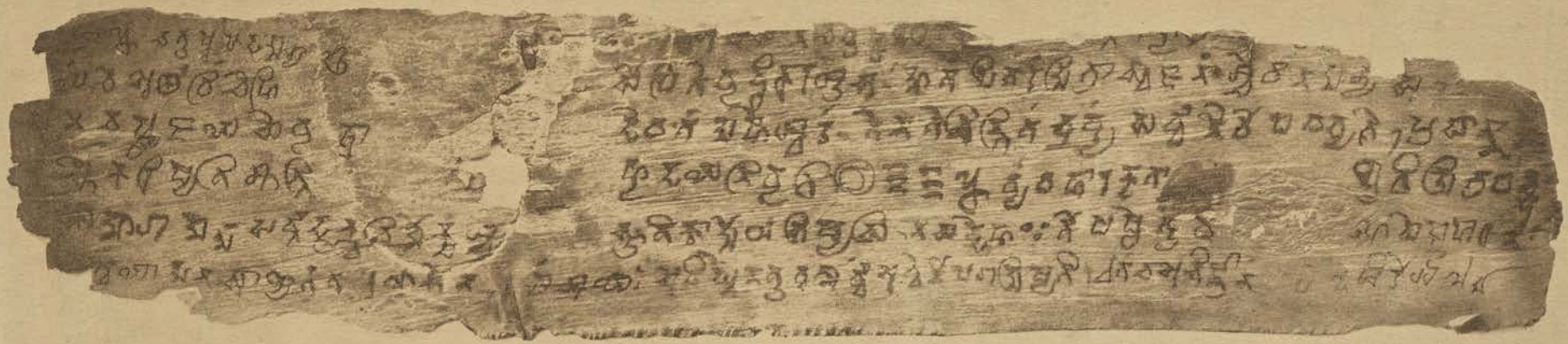
Part V Leaf 1. Plate XLIII.

Obverse.



Reverse.



ORIGINAL SIZE

Photo-etching. Survey of India Offices Calcutta, August. 1894

THE BOWER MANUSCRIPT.

Part V.—Leaf 3.

Plate XLV.

Obverse.

1. ५९९ स□□□□□□सर्व्वपापक्षयस्तव।
2. भविष्यतिचतिचिन्तामनदुष्टकरीध्रुवा,इदंच तेकृताचिन्तापुरुषप्रतिसर्व्वेषामनेन शीघ्रमेवभविष्यति—
3. इतोव्वाशमेवर्षेधनंअधिगमिष्यसि—◎९५९ डवटैप्रतिबन्धानि चोरै नैनृतिकै सह—अशुभानिविचिन्तेहितेनते
4. नास्तिसंपदातस्यतेनास्तिलाभो अन्यमर्थंविचिन्तिय, अद्यतेसुबहु कालोक्त श्य मानस्य न संशयःसश्चाभ
5. द्रचतेक्षिप्रंसुखेनोपगमिष्यसि◎९५५ धनधान्यश्चतेपूर्णा अस्तिसर्व्वस्यसंपदा, यचतेमनसाध्यातंतत्तसर्व्वभविष्यति
6. क्षीणानितवदुक्खानिकल्याणंतेउपस्तितम्भविष्यति चतेप्रीतिविदेशगमनेस्तथा,ततोअर्थमवाप्तोसि
7. पुनरेवागमिष्यसि,

Reverse.

1. ५५९ शोभनन्तेइदंकार्यंपुत्रभ्रातिसमागमः भविष्यविनसन्देहोधनंचाधिगमिष्यसि सर्व्वव्याधौप्रशमनंप्रीतरामदका
2. रिका,अचिरेणैवकालेनसर्व्वंतेसंभविष्यति. यचतेमनसाध्यातंतंते सर्व्वभविष्यतितंलभिष्यसिमाशोचसर्व्वंतेसफलंस्थितं,
3. एतचते अभिज्ञानं पृष्टांतेतिलकस्तवः भविष्यति सर्व्वं यथाशास्त्रेनिदर्शित—५९५ धनंधान्यंचपुष्टिंचकल्याणंचा
4. धिगमिष्यसि,दातुंभोक्तुंचतेकालो भद्रन्तेसमु पस्थितं यचतेमनसाकिञ्चिअर्थहेतोसमाहितं तल भिष्यसिमाशोच
5. दश्यतेसफलंतव एतंचतेअभिज्ञानंमैथुनं सेवितंत्वया—ससापत्नाचते भग्ना लक्षितेसमुस्थिता

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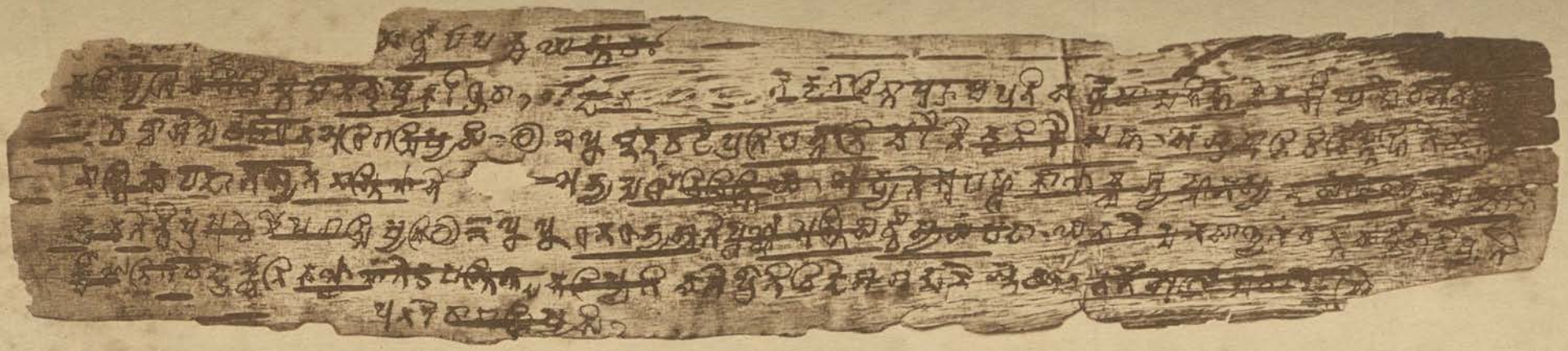
Part V Leaf 2. Plate XLIV.

Obverse.



Reverse.

ORIGINAL SIZE.

Photo-etching.

Survey of India Offices, Calcutta, August 1894

The Bower Manuscript.

Part V.—Leaf 4.

Plate LXVI.

Reverse.

1. □□ऽतृकचतुष्कश्चतृकश्चैवाससानिकः अचयःक□□□□□□□□□□□□
2. अर्थनगमनं लाभो वस्त्रलाभोधनागमं'रमिथ्यसिसदाहृष्टो ज्ञातिसंघंपुरस्कृतः एतंचतेअभज्ञान□□□□□
3. सेखिया ◎∽५∽पदचतुष्कश्चपद श्चैवावसानिकःलाभोतेविपुलोदृष्टोलच्मोतेसमुपस्थिता
4. नित्यमाल्योपहारेपुजयाह्रिजनार्दनं मित्रंचसर्व्वभूतानांसदासंभावदृश्यसि,
5. चिंरजीवोभविष्यसिधनवाश्चनद्रिवदा ◎२२५ द्विकस्तुप्रथमंयच
6. □□□□वसानिकःपुत्रदारकलत्रेपुचिंन्तांतेहृदिवर्त्ततेकार्यपरगतंचैवत स्यमर्गसिनिहति—भविष्यविपुं
7. □□□□□तेकिञ्चिपापकं,परितापश्चतेहृत्त अभाख्यनकृतोमहा

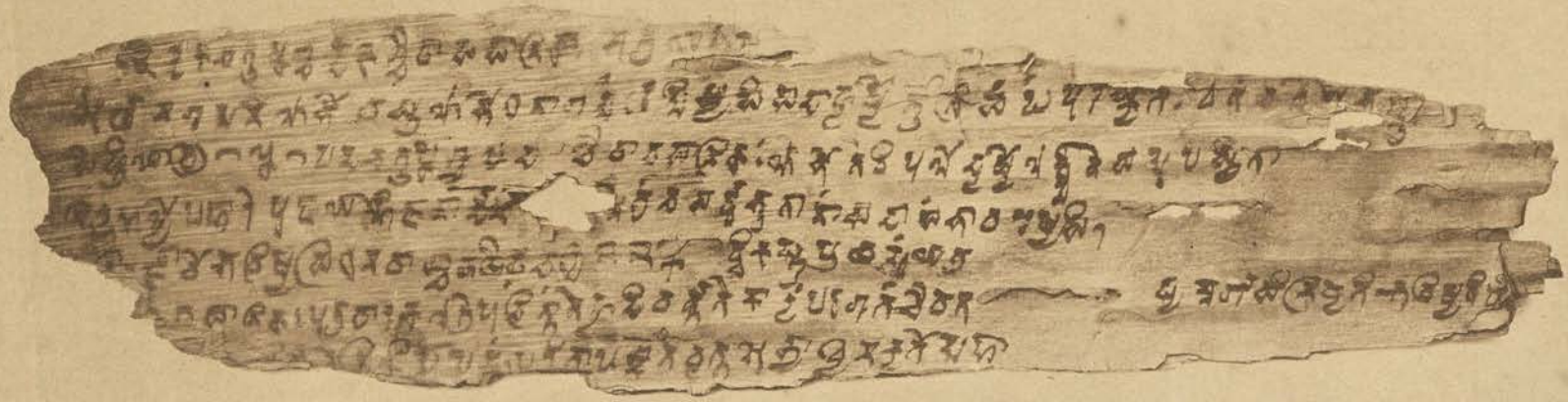
The Bower Manuscript.

Part V Leaf 3

Plate XLV

Obverse.

Reverse.



ORIGINAL SIZE.

Photo-zincing

Survey of India Offices, Calcutta, August 1894.

THE BOWER MANUSCRIPT.

PART VI.—PLATES XLIX TO LII.

A.—TRANSLITERATION.

First Leaf: Obverse.

1 ◎ Êva[ṁ] mayâ śrutam=êkasmi samayê Bhagavâ ch=Chhrâvastyâ viharati Jêtavanê Anâthapiṇḍadasy=(â)r[â]m[ê ॥ têna kâlêna]
2 samayêna Śrâvastyâ Jêtavanê Anâthapiṇḍadasy=ârâmê, Svâtir=nâma bhikshu prativasati sma navô daharaḥ s=taru-
3 ṇaḥ[1] achira-pravraji(taḥ) ajir-âgataḥ[2] imaṁ dharmma-vinayaṁ saṁghasy=ârthê jêntâka-dârûṁṇi[3] pâṭayamânô 'nya-
4 tarât=pûtidâru-sushirâ nishkramya mahatâ kṛishṇa-sarpêṇa dakshiṇê pâd-âṁgushṭê dashṭaḥ sa klânta-kâyaḥ bhûmau pa-
5 titaḥ phêṇaṁ srâvaṁty[4]=akshîṇi cha parivarttayamânaḥ â(d)râkshîd=âyushmân=Ânanda Svâtir=bhikshum=anadhikaṁ bâḍhâ-
6 g[l]âna(ṁ) phênaṁ vâhayamantam[5]=akshîṇi cha parivarttayamâṇaṁ sva(pa)ṁ(ta)[6] d(ṛi)sh(ṭv)â (cha) p[u]na(s=tva)ri[taṁ tvar]i[ta]ṁ [y]ê[na]

First Leaf: Reverse.

1 tasy=âhaṁ Bhagavaṁ kathaṁ pratipadyâmi, êvam=uktê Bhagavân=âyushmantam=Ânandam=êtad=avôcha, gachchha tv(am=Ânanda) (T)[a](th)[â](g)[atas](y)=[aiva]
2 vachanêna, anayâ mahâ-mâyûryâ vidyâ-râjâyâ[7] Svâti-bhikshô rakshâ[8] karôhi guptaṁ paritraṁ parigrahaṁ paripâlanaṁ śânti-

[1] Read either *daharas-taruṇaḥ* or *daharaḥ taruṇaḥ*.
[2] Probably read *acirâgataḥ*.
[3] Read *dârûṇi*.
[4] Probably read *srâvêti*.
[5] Here the original writing seems to have been *vâhayamânam*, which afterwards was imperfectly corrected to *vâhayamantam*.
[6] Read *svapaṁtaṁ*.
[7] Read *râjayâ*.
[8] Read *rakshâṁ*.

3 svastyayanaṁ daṇḍa-pari[h]âraṁ visha-dushaṇaṁ visha-nâśanaṁ sîmâ-bandhaṁ dharaṇî-bandhaṁ cha karôhi, Dêva-grahâtô, Nâga-gra-
4 hâtô, Asura-gra[hâtô], Maruta-grahâtô, Garuḍa-grahâtô, Gandharva-grahâtô, Kinnara-grahâtô, Mahôraga-grahâtô
5 Yaksha-grahâtô, Râkshasa-grahâtô, Prêta-grahâtô, Piśâcha-grahâtô, Bhûta-grahâtô, Kumbhâṇḍa-grahâtô, Pûtana-grahâtô
6 Kaṭapûtana-grahâtô, Skanda-grahâtô, Unmâda-grahâtô, ch=Chhâyâ[9]-grahâtô, Apasmâra-grahâtô, ôs(t)âraka[10]-g[r]ah(ât)ô

Second Leaf: Obverse.

1 kṛitya-karmmaṇa kaṁkhôrd-ôkiraṇa, Vêtâḍa-chichcha-prêshaka-durbhukta-duchchhardd[i]ta, duchchh(â)y[â], (dushprêkshi)[ta, dullikhita, durlaṁghita,]
2 vadhûtâtô jvarâd=êkâhika-dvêtîyaka-traitîyakâch=châturthakâ saptâhikâd=ardhamâsikâ mâsikâ dêvasikâ m[au](h)û[r]tt[ikâ]
3 nitya-jvarâd=vishama-jvarâd=(bh)[û]ta-jvarân=mânusha-jvarâd=a-mânus h a-j v a r â, vâtika-paittika-ślêshmika-sannipâtikât=sarvva-jvarâ
4 śirishô-rtti pari-m-apanaya ardh-âvabhêdakaṁ, arôchakaṁ, m=akshi-rôgaṁ nâsâ-rôgaṁ mukha-rôgaṁ kaṇṭha-rôgaṁ hṛidaya-rôgaṁ
5 karṇṇa-śûlaṁ, daṁta-śulaṁ,[11] hṛidaya-śûlaṁ, pârśva-śulaṁ,[11] pṛishṭha-śûlaṁ, udara-śûlaṁ, gaṇḍa-śulaṁ[11] vasti-śûlaṁ ûrû-śûlaṁ
6 jaṁghâ-śûlaṁ, hasta-śûlaṁ pâda-śûlaṁ, aṁga-pratyaṁga-śûlaṁ ch=âpanaya, râtrau svasti divâ svasti svasti maddhya-dinê

Second Leaf: Reverse.

1 sthitê, [I] svasti sarvvam ahô-râtraṁ sarvva-buddhâ kurvvaṁtu, mama[12] || Iḍi, viḍi, hiviḍi, niḍê, aḍê, yâḍê,[13]
2 dṛigaḍê, Hari-vêguḍi, Pâṁsu-piśâchini, ârôhani, ôrôhaṇi,[14] êlê, mêlê, tilê, kilê,[15] tilê, mêlê milê
3 timi, dumipê, iṭṭi, miṭṭi, vishṭabdhê, vimalê, huhu, huhu, Aśva-mukhi, Kâṭṭî Mahâkâḍi,[16] Prakîrṇṇa-
4 kêśî, kulu, kulu, vasphalu, kôlu, kôlu, dhôsâ-dumbâ, dô-dumbâ, duma, dumba, gôlâya, śêlâya, hiśu,
5 hili, hi, mili, mili, tili, tili, chulu, chulu, mulu, mulu, mulu, mulu, mulu, mulu, mulu, huhu, huh[u],(h)[u](h)[u], h[uhu]
6 huhu, babâ, babâ, babâ, babâ, babâ, jala, jala, jala, jala, jala, (dama)[daman]î [tapanî, pachanî, jvalinî]

[9] Or perhaps *chhayâ*, with short *a*; the akshara is indistinct.

[10] Perhaps read *dustâraka*.

[11] Read *śûlaṁ*.

[12] From *râtrau* to *mama* is a ślôka, but the fourth pâda has one syllable in excess. Read *mê* for *mama*. Between *mama* and the two following strokes of interpunctuation, there appears to have stood some phrase which is now entirely washed out.

[13] Or perhaps *ghâḍê*.

[14] Cf. Skr. *avarôhaṇî*.

[15] Or perhaps *bhilê* or *tilê*. The first akshara is blurred.

[16] For *Mahâkâli*.

Third Leaf: Obverse.

1 Dundubhî, Garjanî, Varshaṇî, Sphôṭanî, Patanî, Pâchanî, Hâriṇî, Kaṁpan[î] Madan[î], M[aṇ]ḍ[anî], [Dumbanî, sukusa]

2 [17]mê, gôlâyâḥ parivêlâya varshatu dêvô samaṁtêna,[18] ili kisi svahâ[19] || Maitrî mê Dhritarâshṭrêshu maitrî n=Airâ=

3 vaṇêshu cha, [।] Virûpâkshêshu mê maitrî Kṛishṇa-Gautamakêshu cha, [|| 1 ||] Maṇinâ nâga-râjñâ mê maitrî Vâsukînâ=[20] 2

4 m=api, [।] Daṇḍapâdêshu [nâ]gêshu Pûrṇṇabhadrêshu cha sadâ,[21] [|| 2 ||] Nand- 3

ôpanandô[22] yê nâgâ varṇṇavantô yaśasvinaḥ [।] dêv-â-

5 suraṁ pi saṁgrâmaṁm=anubhaṁvaṁti [23] mah-ardhikâ,[24] [|| 3 ||] Anavataptêna 4

Varuṇêna[25] maitrî Saṁhârakêna cha, [।] Takshakêna Anaṁtêna

6 tathâ Vâsumukhêna cha, [|| 4 ||] Aparâjitêna mê maitri[24] maitrî ch=Chhibbasutêna 5

cha, [।] Mahâmanasvinâ nityaṁ tath=aiva cha

Third Leaf: Reverse.

1 Manasvinâ, [|| 5 ||] Kâlakô Apalâlaś=cha Bhôgavân=Śrâmaṇêrakaḥ [।] Dadhimukhô 6

Maṇiś=ch=aiva Puṇḍarîkô diśâṁ patiḥ [|| 6 ||] Karkôṭaka 7

2 Śaṁkhapâdaḥ[21] Kaṁbal-Âśvatarâv=ubhau, [।] êtêshv=api cha mê maitrî nâgarâjêshu

nityaśaḥ, [|| 7 ||] Sâkêtakaś [26]=cha Kumbhîra Sûchîlô- 8

3 mas=tath=aiva cha, [।] U[ra]gâ(dhipê)na[27] Kâlêna maitrî mê Rishikêshu cha, [|| 8 ||]

tathâ Pûraṇa-Karṇṇ[ê]na maitrî Śakaṭamukhêna cha[24] [।] 9

4 Kôlakêna Sunandêna Vatsîputrêṇa cha sadâ, [|| 9 ||] Êlapatrêṇa[28] me maitrî maitrî 10

Laṁburêṇa cha, [29] [।] Pithilaś=cha mahâ-nâgô

5 Muchilindaś=cha viśrutaḥ [|| 10 ||] Prithîvî-charâś=cha yê nâgâ[30] tath=aiva jala- 11

niśṛitâ, [।] aṁtarîksha-charâ yê cha Mêru-samâ-

6 śritâḥ[31] [|| 11 ||] Êka-śîrsha-dvî-śîrshâhi[32] maitrî têhi mê[33] nityaśaḥ [।] A-pâdêshu mê 12

maitrî mai(tr)î [m]ê (d)[v]i-[pad]ê[shu cha || 12 || Chatush-pa-] 13

Fourth Leaf: Obverse.

1 dêshu mê maitrî maitrî bahu-padêshu cha, [।] mâ mê a-pâdak(ô) h(iṁ)si mâ (m)[ê hiṁsi] [d]v[ipâdakaḥ || 13 || Mâ mê hiṁsi chatushpadô mâ][34] 14

[17] Here what looks like the akshara *kta* is written on the margin, outside the line. Its identity is uncertain; it may be a cancelled false number, 2 or 4.

[18] The passage from *gôlâyâḥ* to *samaṁtêna* is the second half of an âryâ, but it has one syllable in excess.

[19] Read *svâhâ*. I have noticed the faulty form *svahâ* also in modern Tibetan Buddhist scripts.

[20] Read *Vâsukinâ*, m. c.

[21] This pâda scans irregularly.

[22] The akshara *na* is placed interlinearly.

[23] Read *saṁgrâmam=anubhavaṁti*.

[24] This pâda has one syllable in excess.

[25] This pâda has two syllables in excess.

[26] Or possibly *Sâṁkêtakaś=cha*.

[27] The syllable *ra* is omitted, though with it, there is one syllable in excess of the metre. Read *uragâdhipa-Kâlêna*.

[28] Usually spelled *Êlâpatra*.

[29] This pâda is short by one syllable; read *Laṁburakêṇa*.

[30] This pâda has one syllable in excess. Read *pṛithvî*, m. c.

[31] This pâda is short by two syllables. Read *Mêru-pṛishṭha* or *Mêru-kûṭa-samâśritâḥ*.

[32] Read *dvi-śirshêhi*, m. c.

[33] *Mê* is nearly washed out and obliterated; moreover read *mê têhi*, m. c.

[34] Supplied from the Khandavatta Jâtaka; see Appendix II.

2 cha mê bahu-pâdakaḥ [|] sarvva-nâgêshu mê maitrî yê nâgâ jala-niśritâḥ [|| 14 ||] Sarvva-bhûtêshu mê m(ai)tr[î] (y)[ê kêchit-pṛithivî-charâḥ] 15

3 sarvva-satvêshu[35] mê maitrî yê satvâ trâsa-sthâvarâḥ jaṁgamâ[36] [|| 15 ||] Sarvvê satvâ sukhô bhôntu sarvvê bhôntu anâ(ma)y(â), [|] sa[r]vv[ê] 16

4 bhadrâṇi paśyaṁtu mâ kaś-cha pâpam=âcharê, [|| 16 ||] Maitra-chittaṁ samâdâya karômi visha-dûshaṇaṁ, [|] rakshâṁ parigrahaṁ ch=ai- 17

5 va tath=aiva paripâlanaṁ || [17 ||] Namô Buddhâya:[37] namô 'stu bôdhayê, namô Vimuktâya, namô vimuktayê, namô 'stu Śântâya, na-

6 mô 'stu śântayê, namô 'stu Muktâya: namô ktayê,[38] yê Brahmâṇâ[39] vâhita-pâpâ dharmâs=têshâṁ namas=tê cha Yaśamitrasya

Fourth Leaf: Reverse.

1 (p)[â](r)[aṁ] pâlayaṁtu svâhâ, sarvva-bhayêbhyaḥ sarvv-ôpadravêbhyaḥ sarvv-ôpasarg-ôpâyâbhyaḥ[40] sarvva-jvarêbhyaḥ

2 sarvva-vyâdhibhyaḥ sarvva-grahêbhyaḥ sarvva-vishêbhyaḥ rakshaṁtu:||

[35] Read here and throughout *sattva*.
[36] *Jaṁgamâ* is a gloss.
[37] Read *namô 'stu Buddhâya*. The apparent visarga, here and elsewhere, is a mark of interpunctuation.
[38] Read *'stu muktayê*.
[39] Read *Brâhmaṇâ*.
[40] Read *ôpâyâsêbhyaḥ*.

THE BOWER MANUSCRIPT.

PART VI.—PLATES XLIX TO LII.

B.—TRANSLATION.

Thus it has been heard by me: Once upon a time the Blessed One was staying in Jêtavana, the garden of Anâthapiṇḍada in Śrâvastî. At that time there lived in Jêtavana, in the garden of Anâthapiṇḍada in Śrâvastî, a mendicant, called Svâti, *who was* new, fresh *and* young, *and* had but lately joined the Order, and had but recently submitted to this (*i.e.*, the Buddhist) discipline of the Law.

While he was chopping fire-wood for the dry hot bath of the congregation, he was bitten in the great toe of his right foot by a large black snake (*i.e.*, cobra), which had crept out on another side from a hollow among the logs of deôdâr-wood.[1] He fell exhausted to the ground, foamed at his mouth, rolled his eyes, and tore his flesh. The venerable Ânanda[2] saw the mendicant Svâti as he lay in an unconscious state, utterly and thoroughly exhausted, foaming at his mouth and rolling his eyes; and having seen him, he ran in great haste to where[2] [the Blessed One was, and after humbly saluting him, enquired:]

First Leaf: Reverse.

"O Blessed One, how can I effect this man's recovery?" When he said this, the Blessed One spoke thus to the venerable Ânanda: "Go thou, O Ananda, *and* in the name[3] of the Tathâgata save the mendicant Svâti, with that great Mâyûrî[4] spell, the

[1] *Pûti-dâru* I take to be the same as *pûti-kâshṭha* which is said to be a species of pine, the Deodar. The Pâli version (see Appendix II) has *pûti-rukkha*, Skr. *pûti-vṛiksha*; this is said to be *Oroxylum indicum* (or *Colosanthes indica*).

[2] A long conventional clause is here inadvertently omitted by the scribe; see the Appendix to Part VII.

[3] Regarding the force of *vachanêna*, 'in the name of,' see Journ., RAS., 1909, p. 996; also *ib.*, 1911, p. 1108.

[4] *Mahâ-mâyûrî* or 'the great Mâyûrî' is the name of the spell. It is probably called so, because the peafowl (*majûra*) is the great traditional enemy of the snake. I owe this explanation to Professor E. Leumann. With this *Mahâmâyûrî* spell may be compared the following three formulæ: 1, the *Mahâgandhahastî* in the Charaka VI, 23, pp. 762-764; 2, the *Chandrôdaya* or 'the moonrise' in the Ashṭânga Hṛidaya VI, 35^{548} (vv. 24-32), and 3, the *Mahâsugandhî* or 'the great sweet-scented one' in the Suśruta V, 7^{641} (vv. 12-25). They differ from our spell by the addition of a very large number of drugs, to serve as an antidote; but the two first-mentioned exhibit a very striking resemblance in the enumeration of the evils which the spell is supposed to counteract. These are in our spell, 1, *graha*, 2, *kṛitya-karman*, 3, *kaṅkhôrd-ôkiraṇa*, 4, *vêtâḍa*, etc., 5, *durbhukta*, 6, *jvara*, etc., 7, *rôga* (various). The corresponding ones are, in the Charaka, 1, *bâla-graha* and *sarva-graha*, 2, *kârmaṇa*, 3, *khârkhôda*, 4, *vêtâla*, and in the Ashṭânga Hṛidaya, 1, *graha*, 2, *kârmaṇa*, 3, *pâpman*, 4, *vêtâla*, 5, *durbhiksha*, 6, *maraka*, 7, *vyâdhi*. The Charaka

queen of the magic art! Grant him safety, security,[5] defence, salvation, protection, relief and recovery, preservation from danger, counteraction of the poison, destruction of the poison, and apply a ligature to the wound,[6] a ligature to the vein! Deliver him from seizure by a Dêva, from seizure by a Nâga, from seizure by an Asura, from seizure by a Maruta, from seizure by a Garuḍa, from seizure by a Gandharva, from seizure by a Kinnara, from seizure by a Mahôraga, from seizure by a Yaksha, from seizure by a Râkshasa, from seizure by a Prêta, from seizure by a Piśâcha, from seizure by a Bhûta, from seizure by a Kumbhâṇḍa, from seizure by a Pûtana, from seizure by a Kaṭapûtana, from seizure by a Skanda, from seizure by mania, from seizure by unnatural change in appearance,[7] from seizure by epilepsy, from seizure by the evil eye,[8]

Second Leaf: Obverse.

from the exercise of witchcraft,[9] from the destruction by kaṁkhôrda,[10] from injury through Vêtâlas that attend at burning-places,[11] from bad food, bad vomiting, bad appearance,[7] bad examination, bad scarification, bad fasting, from fever,[12] such as comes on every day or every second day or every third day or every fourth day or every seventh day, or every half-month, or every month, or only one day or one moment, from continued fever, from intermittent fever, from fever such as spirits or such as men or such as non-human beings are subject to, from fever such as arises from derangement of the air or of the bile or of the phlegm

and Aṣhṭânga Hṛidaya add a few other ills, such as war, oppression, and robbery, but these are covered by the second list of evils at the end of our spell. Moreover, the Suśruta, on p. 626, prescribes the use of spells (*mantra*) expressly at the time of the application of the ligature (*dhamanî-bandha*) to the bitten part; and that our spell is intended to be used at that time is shown by the direction *sîmâ-bandhaṁ dharaṇî-bandhaṁ karôhi*, 'apply a ligature to the wound, to the vein.' Both the *Mahâ-gandhahastî* and the *Chandrôdaya* formulæ include *mantras* or 'spells.' Altogether it is difficult to avoid the impression that there is some peculiar connection between these formulæ and our spell. For further details on this point see my remarks in the Indian Antiquary, Vol. XXI for 1892, pp. 366-369.

[5] *Gupta* for *gupti*, just as *jâta* for *jâti* in the Aśôka inscriptions, see Journ. Germ. Or. Soc., Vol. XLII, p. 69.

[6] *Sîmâ* is properly the line of junction of the lips of a wound or puncture.

[7] On *chhayâ* or 'morbid appearance,' see *ante*, Part II, p. 174, footnote 472.

[8] I do not know *ôstâraka*; it should be the name of some mysterious evil; it may be a prâkritized form of *avatâraka* in the sense of an evil or unlucky advent of some one. I am disposed to consider it a misspelling for *dustâraka*; the letters *ô* and *du* have a considerable likeness. *Dustâraka* might be the 'evil eye,' opp. *su-târa*, or 'good eye.'

[9] I am not quite certain as to the construction of this passage. The MS. puts a comma after *kiraṇa* as well as after *duchharddita*; but as all these nouns are in the crude base, while the context requires the ablative case, it would seem that they are all in composition with the ablative *avadhûtâtô*, from injury. *Ôkiraṇa* stands for *avakiraṇa*, lit. 'sweeping off'; the Charaka has *avakiraṇa*; for 'sweepings'; it is synonym of *avadhûta*; or it may be derived from the root *kṛî* (*kriṇâti*) 'to kill.' *Kṛitya* I take to stand for *Kṛityâ*; but it might be "demons who dig out corpses," see Hiuen Tsiang (Vol. I., p. 156, note 119).

[10] *Kaṁkhôrda* is a certain magical performance for the purpose of procuring the death of an obnoxious person. This much seems to be clear from a passage in the Râjatarâṅgiṇî, though what the performance was is unknown. That passage (in V, 238-240, Dr. Stein's ed.) relates that the treasurer of king Gôpâla Varman, in order to conceal his delinquencies, caused a person Râmadêva, who was a proficient in *khârkhôda*, to compass the death of the king by his sorcery (*abhichâra*). The word is of rare occurrence, and is variously spelled. In the Râjataraṅgiṇî it is spelled *khârkhôda* in V, 239, and *khurkhuṭa* in VII, 298; in the Charaka VII, 23^{763} it is *khârkhôṭa* or *kharkhôda*. On the other hand, the ancient Weber MSS. (Part V, line 3, in the Journal, As. Soc. Bengal, Vol. LXII, p. 25, and Indian Antiquary, Vol. XXI, p. 369) have *kaṁkhôrdda* or *kâṁkhôrdda*, which very nearly agrees with the spelling in our Manuscript.

[11] I take *chichcha* to be a prâkritized form of Skr. *chitya*.

[12] I do not quite understand the construction of the following passage. There is no verb to govern *jvarât* and the other ablatives, except *pari-m-apanaya* (i.e., *paryapanaya*), which also belongs to *śirishôrtti*. The latter is a curiously blundered compound, for Skr. *śirôrtti*; for *śirisha* is a prâkritized form of Skr. *śirsha*, and the compound should be *śirishârtti*. Perhaps *śirishôrtti* is a mere clerical error for *śirishârtti*.

or of all three combined, in short, from every kind of fever *and* headache. Remove *from him* also hemicrania, loss of appetite, diseases of the eye,[13] diseases of the nose, diseases of mouth, diseases of the throat, diseases of the heart, pains in the ear, pains in the teeth, pains in the heart, pains in the side, pains in the back, pains in the belly, pains in the cheek, pains in the bladder, pains in the thigh, pains in the legs, pains in the hands, pains in the feet, pains in any limb, whether large or small.

Health[14] at night, health in the day, health while midday lasts,

Second Leaf: Reverse.

health through all days and nights, may all the Buddhas grant to me! Iḍi, viḍi, hiviḍi! Niḍê, aḍê, yâḍê, ḍrigaḍê![15] O thou Hari-Vêguḍî, thou dust-Piśâchini,[16] thou ascending and descending one! Elê, mêlê, tilê, kilê, tilê, mêlê milê! Timi, dumipê! Iṭṭi, miṭṭi! O thou well-fixed and spotless one! Huhu, huhu! O thou horse-faced one, Kâṭṭî,[17] Mahâkâlî, thou with dishevelled hair! Kulu, kulu, vasphalu, kôlu, kôlu! Dhôsâ-dumbâ, dô-dumbâ, duma, dumba! In the valley,[18] on the mountain! Hiśu, hili, hi. Mili, mili, tili, tili! Chulu, chulu, mulu, mulu, mulu, mulu, mulu, mulu! Huhu, huhu, huhu, huhu, huhu! Babâ, babâ, babâ, babâ, babâ! Jala, jala, jala, jala! Duma! The goddesses of taming, warming, cooking, flaming,

Third Leaf: Obverse.

drumming, thundering, raining, crashing, falling, baking, ravishing, shaking, delighting, adorning, may they grant me prosperity.[19] May the Dêva send rain all round over the borders of my district! Ili kisi! Svâhâ!

[13] *Arôchakaṁ, makshirôgaṁ* is a blundered spelling for *arôckakam=akshirôgaṁ.*

[14] Here the *Mahâmâyûrî* or 'great Mâyurî spell' commences.

[15] Here follow a number of vernacular terms the signification of which I have not been able to discover: such as *ḍrigaḍê, vêguḍi, dumipê, dhôsâ-dumbâ, dôdumbâ*, etc. They are intermixed with Sanskrit terms, such as *ârôhaṇi, vimalê, aśvamukhî*, etc., which are well known, and which show that they must all be names or descriptions of female supernatural beings of the Śivistic connection. Compare the Sanskrit *bêkurî*, which is said to be an epithet of the Apsaras.

[16] On the *pâṁsu-piśâchinî* or 'the female Piśâchas of the dust' see Childers' Pâli Dictionary, *s. v. Pisâco.* They are one of the four kinds of Prêtas.

[17] Kâṭṭî I take to be a vernacular form of Skr. Kârttikî, the spouse or Śaktî of Kârttikêya (Skanda or Śiva), the same as Mahâkâlî.

[18] *Gôlâ* occurs again on fl. 3a[2] *gôlâyâḥ parivêlâya* 'on the circumference of the district.' In Hêmachandra's Grammar, II, 174, it is noted as a vernacular form of the river name *Gôdâvarî*: and in this sense it is taken by Prof. Bühler in the Vienna Oriental Journal, Vol. V, pp. 106 and 107, footnote, who refers it to the well-known Gôdâvarî of the Dekhan. Dr. Stein, however, points out, *ibidem*, p. 345, that there is also a small river Gôdâvarî in Kaśmîr, "which enjoys considerable sanctity and is still at the present time visited by pilgrims." If *gôlâ* should have to be interpreted here as a river name, the Gôdâvarî of Kaśmîr has undoubtedly a better claim to consideration, as the character of the letters in which our Manuscript is written shows that it cannot have been produced in South India. But Dr. Stein adds that he has "not yet in Kaśmîr texts come across the shortened form of *Gôlâ* for *Gôdâvarî*;" and it seems to me improbable that the word can be here a river name. It is placed by the side of the word *śêla* (or *śêlâ*), which is clearly the Sanskrit *śaila*, 'mountain,' and is not the proper name of any particular mountain. Similarly *gôlâ* (or *gôla*) should be a mere common noun, and, accordingly, I take it in the sense of *maṇḍala* or 'circle,' 'district,' or the space enclosed by the mountains, a valley. This meaning also fits in better in the other phrase *gôlâyâḥ parivêlâya*, for *parivêlâ* properly means 'circumference,' which can hardly be applied to a river. I prefer, therefore, adhering to my original translation published in the Proceedings of the Asiatic Society of Bengal, for 1891, p. 61.

[19] This seems to be a list of names of Dêvîs, or phases of Śiva's female counterpart Durgâ.

(Verse 1—17.) I hold friendship with Dhṛitarâshṭra and his race,[20] and friendship with Airâvaṇa and his race. With Virûpâksha and his race I hold friendship, and with Kṛishṇa and Gautama and their races. (2) With Maṇi, the king of Nâgas, I hold friendship, also with Vâsuki, and with the Nâgas Daṇḍapâda and Pûrṇabhadra and their races at all times. (3) The Nâgas Nanda and Upananda, the beautiful *and* glorious, who with their supernatural power assist even in the war of the Dêvas with the Asuras; (4) *with them and* with Anavatapta, Varuṇa and Saṁhâraka I hold friendship; likewise with Takshaka, Ananta, and Vâsumukha. (5) With Aparâjita I hold friendship, and friendship with Chhibbasuta, likewise with Mahâmanasvin always, and

Third Leaf: Reverse.

with Manasvin. (6) Also Kâlaka, Apalâla, Bhôgavanta, Śrâmaṇêraka, Dadhimukha, Maṇi, and Puṇḍarîka, the lord of the quarters, (7) Karkôṭaka, Śankhapâda, and both Kambala and Aśvatara: with these kings of Nâgas also I hold friendship perpetually: (8)and *with* Kumbhîra *and* Sâkêtaka, and likewise *with* Sûchîlôma. With Kâla, the lord of snakes,[21] I hold friendship and with Rishika and his race. (9) Likewise with Pûraṇa and Karṇa I hold friendship and with Śakaṭamukha, and with Kôlaka, Sunanda *and* Vatsîputra at all times. (10) With Êlâpatra I hold friendship, and friendship with Lambura, and *with* Pithila, the great Nâga, and Muchilinda, the famous. (11) The Nâgas that live on land, likewise those that inhabit the water, and those that live in the air, dwelling on Mêru's summit;[22] (12) *also* the beings with one head and those with two heads,—with them I hold friendship perpetually. With the footless I hold friendship; I hold friendship with the two-footed; (13) with the four-footed

Fourth Leaf: Obverse.

I hold friendship, and friendship with the many-footed. The footless shall not do harm to me, nor shall the two-footed; (14) the four-footed shall do no harm to me, nor shall the many-footed. With all Nâgas I hold friendship, those Nâgas that dwell in the water; (15) with all living beings I hold friendship all those that walk on the earth;[23] with all beings I hold friendship, whether they are beings movable or immovable.[24] (16) May all beings enjoy happiness, may all enjoy health; may all experience pleasures, and may no one practise sin. (17) In the exercise of a friendly spirit I give a remedy counteracting the poison, *and with it* safety and assistance and protection.[25]

[20] The original text has this, as well as some of the following names, in the plural number. The plural is explained in the Pâli commentary to the Jâtaka version (see Appendix II) to include the races (*kula*) of the respective snake-kings Here commences a series of forty-eight Nâgas or Nâgarâjas, for explanations of which see Appendix I.

[21] The original reading *ugâdhipêna* is a scribal error for *uragâdhipêna*.

[22] For another four-fold division of the Nâgas (celestial, sërial, earthly, and guardians of hidden treasures), see Dr. Waddell's Buddhism of Tibet, p. 368.

[23] For the missing portions of the original text, here and elsewhere, see the Appendix to Part VII.

[24] The text here adds *jaṁgamâ*. This is not only in excess of the metre, but is also a synonym of *trâsa*. I conjecture that it is a gloss, added by the copyist, to explain *trâsa* which should properly be spelt *trasa*. The latter means 'movable,' while *trâsa* means 'terrifying.'

[25] Here ends the spell.

Reverence be to the Buddha, reverence be to the Truth[26]! Reverence be to the Emancipated One, reverence be to the Emancipation! Reverence be to the Peaceful One, reverence be to the Peace! Reverence be to the Delivered One, reverence be to the Deliverance! All the Wise (lit. Brâhmans) that declare the principles of evil and good, to them be reverence, and may they safeguard Yaśômitra's welfare! Svâhâ![27] May they save *him* from all fears, all troubles, all temptations and allurements, all fevers, all diseases, all seizures, all poisons!

[26] Lit., 'Reverence be to the Knowing one, reverence be to the Knowledge.'

[27] *Svâhâ* in such connections practically corresponds to our 'A men.'

Buddha explained to them that by the first verse they would establish friendship with the four Nâgarâjas and their races and by the second, with snakes and fishes, men and birds, elephants, horses, and all other quadrupeds, scorpions, centipedes and other multipedes, and thus they would become proof against being bitten or injured by any of them. The third would serve them as a request, by reason of that friendship, to be saved from all danger from those different classes of beings. The fourth would show their feeling of good will to all creatures.

He then proceeded to explain how all safety (*parittâ*) was ultimately to be ascribed to the transcendent power of the three gems, Buddha, Dharma, and Sangha, and concluded by teaching them the following hymn:

" My safety is secured, my protection is secured!
Let all creatures leave me in peace!
So I will praise the Blessed One;
I will praise all that through him are saved!"

In this manner the company of Ṛishis found protection; and thenceforward, by the virtue of the charm taught by the Bôdhisattva, the snakes left them in peace. The Bôdhisattva himself in due time went to heaven.

The incident, thus related in the commonary to the Jâtaka, is also found in the form of a Sûtra in the Chullavagga (ed. Oldenberg), p. 109, and Anguttara Nikâya (ed. Morris, in the Series of the Pâli Text Society), Part II, No. 67, p. 72[1]; where it is narrated as follows:—

At one time the Blessed One was staying in Śrâvastî, in the Jêtavana garden of Anâthapiṇḍika. At that time a certain monk was bitten by a snake and died. Then a number of monks came to the Blessed One; and after saluting him and sitting down at a respectful distance, they informed him of the fatal occurrence. "Surely," Buddha replied, "that monk cannot have displayed a friendly spirit towards the four snake-kings and their races; for if he had done so, he would not have been bitten by a snake and killed." The monks enquired, who those four snake-kings were. Buddha replied that they were Virûpâksha, Êrâpatha, Chhabya-putra, and Kṛishṇa-Gôtamaka, and their respective races, and repeated that if the monk had displayed a friendly spirit towards them, he would not have been bitten and killed. "Therefore," he added, "for the sake of your own protection, security, and safety, I advise you to display a friendly spirit towards the four snake-kings and their races." He then pronounced the four verses, exactly as above quoted, *Virûpakkhêhi mê mettaṁ*, etc. adding "unlimited is the power of the Buddha, the Law, and the Congregation, while that of all creeping things is limited," and finishing with the hymn (as above): "My safety is assured," etc.

This incident is clearly the same as that related in our Manuscript. The only material difference is that in the Jâtaka book as well as in the Chullavagga and Anguttara Nikâya the monk is said to have died of the bite, before the charm was obtained from Buddha, while in our Manuscript the monk is only represented as being *in extremis*, and the charm as being given for the purpose of restoring him.

Moreover, in our Manuscript the spell is given in a very expanded form. To the first verse of the spell in the Jâtaka, Chullavagga and Anguttara correspond ten verses (1—10) in our Manuscript; to the second and third verses there, correspond five verses (11—15) here, while the fourth verse there corresponds to the sixteenth verse here.

Some portions of the spell in our Manuscript look very much like direct translations from the Pâli. Our verses 12*b*, 13, 14*a* and 16 are Sanskrit versions of verses 2, 3, 4 in the Pâli. Verse 13*a* has actually preserved, in *hiṁsi*, a fragment of the original Pâli. But the different wording of verse 16*a* would seem to show that the Sanskrit version in our Manuscript is based on a Pâli recension different from those at present known to us.

Other Pâli fragments are scattered, here and there, through the whole of our Sanskrit version; thus we have *karôhi* on fl. 1*b*[2] and *têhi* on fl. 3*b*[6]. This would seem to indicate that the Northern Buddhism possessed an original Pâli recension co-extensive with the Sanskrit recension in our Manuscript.

[1] This parallel was discovered by Dr. S. von Oldenberg; see Vienna Oriental Journal, Vol. VII, p. 271. The parallel of the Jâtaka book was discovered by Prof. G. Bühler; see *ibidem*, Vol. V, p. 110.

THE BOWER MANUSCRIPT.

PART VII.—PLATES LIII AND LIV.

A.—TRANSLITERATION.

First Leaf: Reverse.[1]

1 [[2]Asyâś=c=Ananda Mahâmâ]yûryâ râjayâ êtarhi hṛidaya[m=anuvyâkhyâsyâmi| tad-yathâ|] itti, mitti, tili, mili, mitti, mitti,

2 dumba, tu[ṁ]ba, suvachirikasiyâ, bhinna-mêḍi, namô buddhânâṁ chikîrshâ prâpta-mûlê, iti hârâḥ lôhita-mûlê

3 [d]u[ṁ]ba, aṁba, kuṭṭi, kunaṭṭi, naṭṭi, (ku)nna-naṭṭi, vila-kuṁja-naṭṭi, aṭṭaka-vantâyâṁ varshatu dêvô nava mâsâ daśa mâ-[3]

4 s=êti, ili-mili, kili-mili, kêtu-mûlê, duduma, sudu-mêḍê, dalimê, saṁtu-vaṭṭê, vusaṭṭê, vusa(vaṭṭê)-

5 vusara,[4] ê(na)-vasta-rukê, nakkali, narmmalimê, nara-khara, makhilê, iti sajjalê, tumba, tumbaṁ, anaḍê, pranaḍê, (a-)

6 ṇaṇaḍê, vasatu dêvô nav-ôdakêna, satta-khuttô samaṁtêṇa, nârâyaṇê, pârâya[ṇ]ê, [haritâlê, kuntâlê,

7 i]l(i)mê, siḍ(dh)aṁtu maṁtra-padâ svâhâ || idam=ev=Anan(d)a (mah)â(m)ây(ûryâ) [[2]vidyâ-râjayâ hṛidayaṁ ||]

Second Leaf: Obverse.

1 [Iyaṁ ch=Ananda mahâmâyûrî vidyâ-râjñî grâma-gatêna manasi kartavyâ, araṇya-gatêna manasi kartavyâ, pathi-

[1] The obverse of this leaf, the surface of which has entirely flaked off, was inscribed with the commencement of the Mayûra Jâtaka. The lost text began with *bhûta-pûrvam*, and ended with *mayûra-râjô babhûva*, as shown in the Appendix.

[2] Here, and elsewhere, the missing portions of the text are supplied from the Mahâmâyûrî Sûtra, for which see the Appendix.

[3] After *mâ* there are rubbed traces of the akshara *sê* which originally stood there, but now commences the fourth line.

[4] The akshara *vu* is badly formed, and looks like *shu*.

2 gatêna, utpatha-ga](t)[ê]na, râja-kula-madhya-gatô,[5] chôra-madhya-gatên=âgn(i)-madhya-gat[ê], udaka-madhya-(gat)[ê]na [p]r[atyarthika-madhya-ga-

3 têna, parishad-](m)adhya-gatê vivâda-madh[y]a-gatêna, ahi-dashṭakêna, visha-pîta-kêna, sarvva-bhaya-sannipâtê cha, manasi karttavyâ [vâ-

4 tika-paittika-ślaishmi]ka-sannipâti(kê)[shu] chatur uttarêshu cha chaturushu vyâdhi-śatêshv=anyatar-ânyatarêṇa vyâdhinâ spṛishṭaḥ [sa-

5 mâna-âpatsu] vâ samutpannâsu, tat=kasmâd=dhêtô, vadh-ârhô hy=Ânanda daṇḍêna muchishyatê, daṇḍ-ârhaḥ prahârêṇa, prahâr-ârhaḥ (â)[krô-

6 śêna, âkrôś-ârha]ḥ paribhâshayâ, paribhâshaṇ-ârhaḥ rômarhêṇa[6] êvam=êva muchchish-yati, sarvva-vyâdhi-viniv(ṛi)t(t)iś=ch=âsya (bhavi)[shyati imê

7 ch=Ânanda mantra-padâ manasi kartavyâḥ | tad-yathâ | ili mili kili mili kêtu-mûlê buddha-vaṭṭê, vusavaṭṭê vusariṇi 2 kêvatti]

Second Leaf: Reverse.

1 [[2]vaṭṭaka-mûlê, dumba tumba iti śavarê priyaṁkarê âvaṭṭê parivaṭṭê, varshatu dêvô navôdakêna samaṁtêna namô bhagavatê,

2 itiṭṭâya] indragôpê si(kaya), âśanê, pâśanê, pâpa-nikâlê, kapila-mittê, namô bhagavat[ê] Buddhâya, [sidhyaṁtu

3 mantra-padâḥ svâhâ] ‖ anayâ Âna(nd)a mâhâ-mâyûryâ vidyâ-râjayâ Tathâgata-bhâshitâyâ Yaśamitrasya rakshâṁ karômi [guptiṁ paritraṁ

4 parigrahaṁ paripâla]naṁ śânti-svastya[ya]naṁ daṇḍa-parihâraṁ jvaritêna visha-dûshaṇaṁ visha-nâśanaṁ cha karômi,[7] jîvatu va[rsha-śataṁ

5 paśyatu śaradâ-śa]taṁ ‖ (na) ch=âhaṁ ta[ṁ Âna]nda samanupaśyâmi, sa-dêvakê lôkê sa-mârakê sa-brahmakê sa-śramaṇa-brahmaṇikâ[yâṁ[8] prajâyâṁ

6 sa-dêva-mânush-â]surâyâm yasy=ânayâ mahâ-mâyûryâ vidyâ-râjâyâ[9] rakshâyâm kṛi-tayâṁ[10] (g)[u]p[ty]â [paritrêṇa parigrahêṇa

7 paripâlanêna śânti-]s[v]astyayanêna daṇ[ḍ]a-parihârê(ṇa v)i(sha-dûshaṇ)ê[na] (v)i-(sha-nâśa)[n]ê[na yaḥ kaś-chid=êva vihêtha upasaṁkramêt ‖]

[5] Read *gatê*, or rather *gatêna*.

[6] Read *rômaharshêṇa*.

[7] The words *cha karômi* are defaced; whether intentionally or by accident does not appear.

[8] Perhaps read *brâhmaṇikâyâṁ*.

[9] Read *râjayâ*. For the same misspelling, see *ante*, Part VI, 1*b*[2], note 7 on p. 222.

[10] Read *kṛitâyâṁ*.

THE BOWER MANUSCRIPT.

PART VII.—PLATES LIII AND LIV.

B.- TRANSLATION.

First Leaf: Reverse.

(Lines 1—7.) Of this Mahâmâyûrî queen of spells, oh Ânanda, I will now repeat the essence. It is as follows: itti, mitti, tili, mili, mitti, mitti, (2) dumba, tumba, suvachirikasiyâ,[1] bhinna-mêḍi. Salutation to the Buddhas! There is the desire to act, when the root (or occasion) is obtained, and so on, pearl-necklaces on the red root (or source of the blood.) (3) Dumba, amba, kuṭṭi, kunaṭṭi, naṭṭi, kunna-naṭṭi, vila-kuñja-naṭṭi. On the turreted (habitation) may the Dêva rain for nine months, for ten months! (4) Ili-mili, kili-mili, at the foot of the flag, duduma, on sudu-mêḍa, dalima, santu-vaṭṭa, vusaṭṭa, vusavaṭṭa, (5) on (the land) rich in antelopes and goats, nakkali, free from impurities,[2] man and ass, makhila, and so on, (furnished) with good water, tumba, tumbam, anaḍa, pranâḍa, (6) aṇaṇaḍa, may the Dêva vouchsafe[3] fresh water (*i.e.*, rain), seven-fold,[4] on every side, *so that the land may be* abounding with water, *overflowing* from end to end[5] haritâlê, kantâlê, (7) ili mê. May the words of this charm be effective!

[1] With reference to the following portion of the text, I may refer to my remarks in note 15, on page 228.

[2] I suggest to read *nirmmalinê* for *narmmalimê*.

[3] I propose to read *vassatu* (Skr. *varshatu*) 'may he rain'; but *vasatu* 'may he abide' would practically yield the same sense: 'may God abide with fresh water on the land.' *Nava* in *nav-ôḍakêna* might possibly mean 'nine,' *i.e.*, 'ninefold'; and 'nine-fold, seven-fold' might correspond to 'nine months, ten months' in the preceding sentence.

[4] *Satta-khuttô* I take to be the same as *satta-khattô*, Skr. *sapta-kṛitvas* 'seven-fold.'

[5] *Nârâyaṇê pârâyaṇê* is an alliterative phrase which I cannot reproduce in translation. The traditional etymological meaning of *nâr-âyaṇa* is 'that whose place of abode is water'; hence it is an epithet of Vishnu, and a term for the banks of the Ganges which are periodically flooded by it. *Pâr-âyaṇa*, lit. 'going or abiding from end to end.'

Svâhâ! This, oh Ânanda, is the essence of the Great Mâyûri (charm), the queen of the magic art.

Second Leaf: Obverse.

(Lines 1-7.) And oh Ânanda, this Great Mâyûrî spell, the queen of the magic art, should be called to mind by a man, whether he go to his village, or whether he go into the jungle; whether he walk (2) on the *right* path, or on a false path; *whether* he fall in the midst of princes, *or* in the midst of robbers, *or* in the midst of fire, *or* in the midst of water, *or* in the midst of adversaries, (3) *or* in the midst of the congregation, *or* in the midst of a dispute, *or whether* he be bitten by a snake, *or* have drunk any poison, *or* be in a general concurrence of dangers; he must call it to mind (4) *also* in the case of any of the four hundred and four *kinds of* diseases due to *disordered* air or bile or phlegm or the three humours jointly, or if he be touched by any other disease of any other kind, (5) *or* if all misfortunes occur together. This *should be done* for what reason? Because one who is liable to the death *penalty*, oh Ânanda, will be released with *flogging with* a rod; one who is liable to such flogging, with slaps *with the hand;* one who is liable to such slaps, with abusive menaces; (6) one who is liable to abusive menaces, with a reprimand; one who is liable to a reprimand, with a deterrent gesture.[6] Even so *shall it be;* he will be released; and his delivery from all *kinds of* diseases will be brought about. And these (7) words, of the spell, oh Ânanda, should be called to mind; namely, ili mili, kili mili, at the foot of the flag, the tree of Budha, auspicious tree, vusariṇi, kêvati,

Second Leaf: Reverse.

(Lines 1-7) at the foot of vaṭṭaka, dumba tumba, and so on, wild, agreeable, curling, whirling, may the Dêva give rain with fresh water on every side. Reverence to the Blessed, (2) itiṭṭâya, the cochineal insect, the sikaya, the *tree* Terminalia tomentosa, a noose, deliverance from sin, the friend of Kapila. Salutation to the Blessed Buddha! May the words of the spell (3) be efficacious, svâhâ! Oh Ananda! with this great Mâyûrî *charm, which is* the queen of the magic art *and which was* revealed by the Tathâgata, I shall effect the safety of Yaśômitra, his security, defence, (4) salvation, protection, relief and recovery, and preservation from danger, in case he is afflicted with fever; also I shall effect the counteraction of any poison, and the destruction of any poison. May he live a hundred rainy seasons (5) may he see a hundred autumns! Nor do I, oh Ânanda, discern any one, *whether* he be in the world of Dêvas *or* of the Mârakas, *or* of the Brahmas, *or* among the people of Sramaṇas and Brâhmaṇas, (6) or of Dêvas, men, and Asuras, whom, his safety having been effected by this great Mâyûri spell, the queen of the magic art, and by the *consequent* security, defence, salvation, (7) protection, relief and recovery, preservation from danger, counteraction of any poison, destruction of any poison, any misfortune whatsoever could attack.

[6] *Rômarhêṇa* is a blundered reading for *rômaharshêṇa*, as may be seen from the identical passage, in the *Śârdûla-karṇâvadana* (*Divyâvadâna*, ed. Cowell, p. 614, ll. 7ff.) The same passage, in a mutilated state, occurs also in Part VII of the Weber Manuscripts, quoted by me in the Journal of the Asiatic Society of Bengal, Vol. LXII, p. 31, where it runs as follows: [*vadhârhô*] *daṇḍêṇa parimuchchishyati, daṇḍârhaḥ prahârêṇa parimuchchishyati,* [*prahârhaḥ* [*parimuchchishyati*] *paribhâshêṇa, paribhâshârhô lôma*[*-harshêṇa*]. The meaning of the term *rômaharsha* is thus explained by Dr. Watanabe (Journal, Royal Asiatic Society, 1907, p. 265): "it may signify some horrifying act by a policeman, which, even without the use of a single word of blame, would give a thrill to the accused. Sanghapâla translates it '[the punishment even] not relating a word.'"

THE BOWER MANUSCRIPT.

APPENDIX TO PARTS VI AND VII.

The Mahâmâyûrî Vidyâ-râjnî.

(Written, May, 1911.)

Since the publication of Parts VI and VII in 1897, the discovery was made by Dr. K. Watanabe (Journal, Royal Asiatic Society, for 1907, pp. 261 ff.) and previously by the late Professor Bendall (communicated to me by post card, dated the 12th December 1897), and Professor Serge d'Oldenburg (Journal, Imperial Russian Archæological Society, vol. XI, 1897-8, pp. 207 ff.), that the texts of those two parts constituted portions of the Mahâmâyûrî Vidyârâjñî Sûtra. In the last-named publication, Professor d'Oldenburg has published the entire text of that Sûtra (pp. 218 ff.). The two texts of Parts VI and VII stand very nearly at its beginning. They form the second and third of its sections, being preceded only by a short introductory section. The whole text of the Sûtra as printed runs into forty-three pages (pp. 218-261), but that portion of it which is parallel with the texts of Parts VI and VII, and which is reproduced below, occupies only about six pages (219-225). The additional sections contain (in the main) nothing but a series of variations, expansions or repetitions, of the two earlier sections. Considering that circumstance, and the fact of the great age of the Bower Manuscript, and the still greater antiquity of its contents, the conclusion seems warranted that the now existing text of the Mahâmâyûrî Sûtra is but a very greatly expanded recension of an original very small nucleus, and that that nucleus appears to be preserved in the Bower Manuscript. It appears to have consisted of two parts : one, relating how the monk Svâti was saved from the effects of the fatal bite of a snake by the application of the Mahâmâyûrî charm; and the other explaining how that charm was originally employed in the *Mayûra Jâtaka*, that is, in the pre-existence of Buddha in the form of a peacock. The former is the subject of Part VI, the latter, of Part VII of the Bower Manuscript.

The first story, that of the monk, is one of great antiquity. It occurs already in the Chullavagga portion of the Vinaya Piṭṭaka (ed. Oldenberg, vol. II, p. 109) in a very brief form, which, as translated by Warren (*Buddhism in Translations*, in the Harvard Oriental Series, vol. III, p. 302), runs as follows :

" Now at that time a certain priest had been killed by the bite of a snake, and when they announced the matter to The Blessed One, he said : 'Surely now, O priests, that priest never suffused the four royal families of the snakes with his friendliness. For if, O priests, that priest had suffused the four royal families of the snakes with his friendliness, that priest, O priests, would not have been killed by the bite of a snake. And what are the four royal families of the snakes ? The Virûpakkhas are a royal family of snakes ; the Erâpathas are a royal family of snakes ; the Chabyâputtas are a royal family of snakes ; the Kanhâgôtamas are a royal family of snakes. Surely, now, O priests, that priest did not suffuse the four royal families of snakes with his friendliness. For surely, O priests, if that priest had suffused the four royal families of snakes with his friendliness, that priest, O priests, would not have been killed by the bite of a snake. I enjoin, O priests, that ye suffuse these four royal families of the snakes with your friendliness ; and that ye sing a song of defence for your protection and safeguard. After this manner, O priests, shall ye sing :—

Virûpakkhas, I love them all ; the Erâpathas, too, I love ;
Chabyâputtas, I love them, too, and all Kanhâgôtamakas.

Creatures without feet have my love, and likewise those that have two feet;
And those that have four feet I love, and those, too, that have many feet.
May those without feet harm me not, and those with two feet cause no hurt;
May those with four feet harm me not, nor those who many feet possess.
Let creatures all, all things that live, all beings of whatever kind,
See nothing that will bode them ill! May naught of evil come to them.'

Infinite is the Buddha, infinite the Doctrine, infinite the Order! Finite are creeping things: snakes, scorpions, centipedes, spiders, lizards, and mice! I have now made my protection, and sung my song of defence. Let all living beings retreat! I revere the Blessed One, and the Seven Supreme Buddhas."

This story is found repeated, in practically the identical brief form, in the Anguttara Nikâya of the Sûtra Piṭṭaka, and a translation of it is given in the Second Appendix to Part VI, *ante*, p. 235. In this early form of the story the monk is not named, but is only said to have been "a certain monk;" he is also said to have been killed, and the spell to have been given by Buddha only for future use; nor is the spell called *Mahâmâyûrî*. At a later period the story was made the subject of a Jâtaka, that is, it was represented as having occurred, not in Buddha's actual life, but in one of his pre-existences. This is the Khandavatta Jâtaka, a full translation of which is given in Appendix II to Part VI, *ante*, pp. 234-5. In the introductory comment on this Jâtaka, the connection of it with the earlier form of the story is pointed out (*ibid*, p. 234). But in this later form, too, neither the monk, nor the spell is as yet given any particular name. This is only done in that recension of the story which we have in Part VII of the Bower Manuscript, where it is already much expanded, and given the form of a Dhâraṇî Sûtra, or general protective charm against every sort of evil.

The second story, that of the peacock, is based on another Jâtaka. This is the *Mayûra Jâtaka* (No. 159, in Fausböll's ed., vol. II, pp. 33 ff.), of which there exists also a somewhat expanded duplicate in the *Mâhâ-mayûra Jâtaka* (No. 491, *ib.*, vol. IV, pp. 210 ff.). The substance of it is as follows:

"Buddha, having been born as a golden-coloured peacock, flew away to the Himâlayas, where he took up his abode in the fourth range. There, in order to keep himself safe, he used to chant, in the early morning, to the rising sun this spell:

Udêt' ayaṁ chakkhumâ êkarâjâ harissa-vaṇṇô paṭhavi-ppabhâsô,
taṁ taṁ namassâmi harissa-vaṇṇam paṭhavi-ppabhâsaṁ,
tay'ajja guttâ viharêmu divasaṁ.

That is, in Mr. Rouse's free translation,

There he rises, king all-seeing, making all things bright with his golden light;
Thee I worship, glorious being, making all things bright with his golden light,
Keep me safe, I pray, through the coming day.

In the evening he used to repeat the same spell to the setting sun, only varying in the first line the opening word *udêt'*, he rises, with *apêt*,' he sets. At either time, he also used to add to the spell the following invocation to the Buddhas:—

Yê brâhmaṇâ vêdagû sabba-dhammê, tê mê namô tê cha maṁ palayaṁ tû;
Nam'atthu Buddhânaṁ, nam'atthu bôdhiyâ, namô vimuttânaṁ, namô vimuttiyâ.

that is, All saints, the righteous, wise in holy lore, these I do honour, and their aid implore;
All honour to the wise, to wisdom honour be, to freedom, and to all that freedom has made free.

One day, one of the wives of the king of Benares saw in a dream the golden peacock, and the king, to please her, ordered a hunter who knew of the peacock's abode, to capture him. The hunter, after seven years of vain attempts, died; the queen also died, and the disappointed king caused an inscription to be set up, that whosoever should eat of the flesh of the golden peacock should live for ever. Six successive kings vainly attempted to attain the coveted immortality. At last, under the seventh king, his hunter bethought himself of a ruse. He caught a peahen, and trained her to dance and emit her cry at a sign made by him. Then setting his snare, early in the morning, before the peacock had recited his charm, he made the peahen utter her cry. Excited thereby, the peacock, forgetting to repeat his charm, approached and was caught in the net. The hunter took hold of him, and conveyed him to the king. A conversation now ensued between the peacock and the delighted king, which resulted in the king's conversion to Buddhism, and the liberation of the peacock."

The substance of the same Jâtaka story, as embodied in the Mahâmâyûrî Sûtra (translated from the subjoined text) is as follows:

"In former times, a king of the peacocks, named *Suvarṇâbhâsa* (*i.e.*, gold-bright), dwelled on the southern slope of the Himâlaya. Having repeated the Mahâmâyûrî spell early in the morning, he used to live securely during the day; and having done the same in the evening, he lived securely during the night. But after some time, wandering in the company of numerous young peahens, from grove to grove, park to park, slope to slope, and being greedily engaged in wanton pleasures, maddened and infatuated with his

dancing, he unknowingly strayed into another part of the mountain. There, after a long time, he was caught in the nets of his enemies who had been watching for his coming. This calamity having restored his senses, he called to mind the Mahâmâyûrî spell. Being released through it from his evil predicament, he returned to his own original abode. Now I (so Buddha continued after relating the story), at that time, was that *Suvarṇâvabhâsa*, the king of the peacocks ; and now, Oh Ânanda, I will repeat the essence of that Mahâmâyûri spell. It is as follows: Itti, mitti, etc., etc. (as given on pp. 238 ff.)."

The two stories, in the Bower Manuscript and in the Mayûra Jâtaka, are obviously identical. But there is one significant point of difference. The spell, related in the Jâtaka, *i.e.*, the chant to the rising and setting sun, is omitted in the recension of the story as we have it in the Bower Manuscript. In the latter it is replaced by what is now called the *Mahâmâyûrî*, or " Great peacock " spell, which is made up by appending the Invocation of the Buddhas to the spell in the monk story of the Khandavatta Jâtaka. It would appear, then, that the celebrated Mahâmâyûrî spell was constructed by means of, and at the time of, the original combination of the two stories of the monk (now called Svâti) and the (golden) peacock in the Khandavatta and Mayûra Jâtakas. And it would further seem that it is this original combination, to which Parts VI and VII of the Bower Manuscript bear witness. For the purpose of this combination the short spell the monk story was taken from the Khandavatta Jâtaka, and expanded by the addition of a long list of Nâgas, and of much magical jargon, and to it was appended the Invocation of the Buddhas taken from the Mayûra Jâtaka. The reconstructed spell was now called the *Mahâmâyûrî Vidyâ-râjñî*, or " the Great Peacock spell, the queen of the magic art. " It was now inserted, in full, and under its new name, into the original monk story, and this story, thus modified and expanded, was given the first place in the combined recension. On the other hand, the reconstructed spell was referred to only briefly, though again under its new name, in the peacock story, which took the second place in the combination, and from which the original spell, consisting of the chant to the sun, was omitted.

As will be seen from the subjoined print of the text, the second story, which commences with the phrase *bhûta-pûrvaṁ*, is the immediate continuation of the first. Part VII, which contains the second story, consists of two folios ; and one of these is marked, on the left-hand margin of the reverse side, with the numeral one. Obviously this was the first leaf, on the obverse side of which the beginning of the story must have originally stood. The surface layer of bark, on this side, has peeled off, carrying with it the whole of what was inscribed on it. But the extent of the loss may be very approximately calculated from what is preserved on the reverse side. There must have been seven lines of writing, each line containing about 45 syllables (*akshara*). Accordingly a text, consisting of about (45 × 7, or) 315 syllables, is lost. As a matter of fact, if all the obvious, more or less superfluous or unintelligible, repetitions and additions are omitted from the existing modern text of the Mahâmâyûrî Sûtra, there results a short connected narrative (printed below in roman type), which extends to 299, or to just about the required number of syllables. The result is strikingly confirmed by some manuscript fragments of the ancient text of the Mahâmâyûrî Sûtra which belong to the Petrovski collection in St. Petersburg, and a transcript of which is printed in the Russian Journal (*loc cit.*, pp. 209-211). This manuscript, however, is of a rather later date than the Bower Manuscript, and its text, while showing considerable omissions from the modern expanded text, is itself already expanded beyond the original extent as presented in the Bower Manuscript.

Part VI, which contains the first story (of the monk Svâti), consists of four folios, which are paginated, separately from Part VII, with the numbers one to four. It would seem, therefore, that the two stories were written in two separate manuscripts for the benefit of the person called Yaśômitra, whose name, at the end of either manuscript, is substituted for that of the monk Svâti, for whose benefit, according to the author of the reconstruction of the charm and the combination of the two stories, the Mahâmâyûrî charm was originally delivered by Buddha. Or it may be that the two stories were written for Yaśômitra in a single manuscript, in which, however, their relative position was reversed, the story of the peacock (written on the existing fols. 1 and 2 of Part VII) preceding (instead of following) the story of the monk Svâti (written on what *ex hypothesi* were the now lost fols. 3-6 of Part VII). When the folios, containing the latter story decayed, the new copy, by which they were replaced, was paginated by its scribe independently as fols. 1-4. Moreover, the new scribe, coming from a more southern Indian locality, placed the numbers, not on the reverse sides of the folios as they had been in the old decayed copy, but, according to his own southern fashion, on the obverse sides.

The subjoined transcript comprises those portions of the modern expanded text of the Mahâmâyûrî Sûtra, which are parallel with the text of Parts VI and VII. The latter text is shown in roman type, while the expansions are printed in *italics*. The missing portions of it are enclosed within angular brackets. The text of the Petrovski MS. is indicated between asterisks.

In the main, the subjoined text is a reprint of that published in the Russian Journal ; but it has been collated, where it seemed needful, with the two old MSS. Nos. 1447 and 1448, of the Bodleian Library in Oxford, belonging to the 11th or 12 century ; with the comparatively modern MS. No. 56 of the Royal Asiatic Society in London ; and with the Petrovski MS. in St. Petersburg, which may go back to the 5th or 6th century A. D.

The Second and Third Sections of the Mâhâmâyûrî Sûtra.

Evaṁ mayâ śrutam=êkasmin=samayê Bhagavâñ=Chhrâvastyâṁ viharati *sma* Jêtavanê Anâthapiṇḍadasy=ârâmê *mahatâ bhikshu-saṁghêna sârdham=ardha-trayôdaśabhir=bhikshu-śatair=anêkair=bôdhisattvair-mahâsattvaiś=cha* [1] || Têna *khalu punaḥ* samayêna Śrâvastyâṁ Jêtavanê Anâthapiṇḍadasy=ârâmê Svâtir-nâma bhikshuḥ prativasati sma || navô daharas=taruṇô 'cira-pravrajitô *'cira-prasampannô* 'cir-âgata imaṁ dharma-vinayam || saṁghasy=ârthê jêntâka-dârûṇi pâṭayamânô 'nyata*masmât*=pûtidâru-sushirân=nishkramya mahatâ kṛishṇa-sarpêṇa dakshiṇê pâd-âṁgushṭhê dashṭaḥ | sa klânta-kâyô bhûmau patitaḥ phênaṁ vâhayamânô 'kshiṇî cha parivartayamânaḥ *svapiti* || âdrâkshîd=âyushmân=Ânandaḥ Svâtiṁ bhikshuṁ=*abôdhikaṁ ċuḳkhitaṁ* bâḍha-glânaṁ [2] *bhumau patitaṁ* [3] phênaṁ vâhayamânam=akshiṇî cha parivartayamânaṁ svapantaṁ dṛishṭvâ cha punas=tvaritaṁ tvaritaṁ yêna [[4]*Bhagavâṁs=tên=ôpasaṁkrân-taḥ | upasaṁkramya Bhagavataḥ pâdau śirasâ vanditv=aikântê 'sthât* || *êkânta-sthitaś=ch=âyushmân=Ânandô Bhagavantam=êtad=avôchat* || *iha Bhagavañ=Chhrâvastyâṁ Jêtavanê Anâthapiṇḍadasy=ârâmê Svâtir-nâma bhikshuḥ prativasati navô daharas=taruṇô 'cirapravrajitô 'cira-sampannô 'cir-âgata imaṁ dharma-vinayam | saṁghasy=ârthê jêntâka-dârûṇi pâṭayamânô 'nyatamasmât=pûtidâru-sushirân=nishkrâmya mahatâ kṛishṇa-sarpêṇa dakshiṇê pâdâṁgushthê dashṭaḥ | sa klânta-kâyô bhûmau patitaḥ phênaṁ vâhayamânô 'kshiṇî cha parivartayamânaḥsvapiti*] | || tasy=âhaṁ Bhagavan=kathaṁ pratipadyâmi || êvam=uktê Bhagavân=âyushmantam=Ânandam=êtad=avôchat || gachchha tvam=Ânanda Tathâgatasya vachanên=ânayâ Mahâmâyûryâ vidyâ-râjñyâ *Tathâgata-bhâshitayâ*[1] Svâtir-bhikṣhô rakshâṁ kuru guptiṁ paritrâṇaṁ parigrahaṁ paripâlanaṁ śânti-svastyayanaṁ daṇḍa-parihâraṁ *śastra-parihâraṁ* visha-dûshaṇaṁ visha-nâśanaṁ sîmâ-bandhanaṁ dharaṇî-bandhanaṁ cha kuru || dêva-grahâtô nâga-grahâtô asura-grahâtô maruta-grahâtô garuḍa-grahâtô gandharva-grahâtô kinnara-grahâtô mahôraga-grahâtô yaksha-grahâtô râkshasa-grahâtô prêta-grahâtô piśâcha-grahâtô bhûta-grahâtô kumbhâṇḍa-grahâtô pûtana-grahâtô kaṭapûtana-grahâtô skandha-grahâtô unmâda-grahâtô chhâyâ-grahâtô apasmâra-grahâtô ôstâraka-grahâtô kṛityâ-karmaṇâ kâkhôrda-kiraṇa-vêtâḍa-chichcha-prêshaka-durbhukta-duśchhardita-duśchhâyâ-dushprêkshita-durlikhita-durlaṁghit-âvadhutâtaḥ || jvarâd=êkâhikâd=dvaitîyakât=traitîyakâch=chaturthakât=saptâhikâd=ardhamâsikân=mâsikâd=daivasikân=muhurtikân=nitya-jvarâd=vishama-jvarâd=bhûta-jvarân=mânusha-jvarâd=amânusha-jvarâd=vâtika-paittika-ślaismika-sannipâtikât=sarva-jvarât || śirôrtim=apanaya || ardhâvabhêdakam=arôchakam=akshi-rôgaṁ nâsâ-rôgaṁ mukha-rôgaṁ kaṇṭha-rôgaṁ hṛidaya-rôgaṁ *galagrahaṁ* karṇa-śûlaṁ danta-śûlaṁ hṛiḍaya-śûlaṁ pârśva-śûlaṁ pṛishṭha-śûlaṁ udara-śûlaṁ *maṇi-śûlaṁ* gaṇḍa-śûlaṁ vasti-śûlaṁ urû-śûlaṁ jaṁghâ-śûlaṁ hasta-śûlaṁ pâda-śulaṁ aṅga-pratyaṅga-śûlaṁ ch=âpanaya ||

râtrau svasti divâ svasti madhyaṁdinê sthitê |
svasti sarvam ahô-râtraṁ sarva-buddhâ diśantu mê ||

tad-yathâ || iḍi viḍi hiḍi miḍi niḍi âḍê ghâḍê durghâḍê hariṇi *chanuri havêgâ*[1] vaguḍi pâṁśu-piśâchini *varshaṇi* arôhaṇi ôrôhaṇi | êlâ mêlâ kalê tilê 2 mêlê 2 *tili* 5 || *mêlê 2 tili timili tamê mê itu* milê timilê dudumê | iṭṭi miṭṭi vishṭabdhê | *chapalê* vimalê | ḳhulu 4 || Aśvamukhi Kâli *Kalâli* Mahâkâli prakîrṇa-kêśi | kulu 2 vapphalu 2 kôlu 2 *hulu 2 vahulu 2* vôsa-dumbâ dô-dumbâ duma-dumbâ | gôlâyâ vêlâyâ *parivêlâyâ* piśu hili 2 mili 2 tili 2 *bhîli 2* || *hili 10* || *mili 10* || *tili 10* || chulu 10 || *muhu 10* || mulu 10 || hu 10 || vâ 10 || pâ 10 || jâla 10 || dama [damani || *tapa* tapani || *pacha pachani* || *jvala* jvalani || dundubhi garjani varshaṇi sphôṭani tapani *tâpani pachani* pâchani *hariṇi* hâriṇi *kariṇi kâriṇi kiminî*[1] *kamini*[1] kampani mardani maṇḍini *madinikê kshêmaṁ kari saṁkarî*[1] *saṁkârî*[1] *śakari śânti-karî*[1] *śaṁkari karkari śavari jalani*[1] *jvala*[1] *jvalani duma*[1] *dumani*[1] *dumba dumbani sukusu mê* || gôlâyâ vêlâyâ *parivêlâyâ* varshatu dêvaḥ samantêna ili kisi svâhâ ||

Maitrî mê Dhṛitarâshṭrêshu maitrî Airavaṇêshu cha |
Virûpâkshêshu mê maitrî Kṛishṇa-Gautamakêshu cha || 1 ||
Maṇinâ nâgarâjêna maitrî Vâsukinâ cha mê, |
Daṇḍapâdêshu mê maitri Pûrṇabhadrêshu mê sadâ || 2 ||
Nandôpanandau yau nâgau varṇavantau yaśasvinau |
Dêvâsuram=api saṁgrâmam=anubhavanti mahardhikau || 3 ||
Anavataptêna Varuṇêna maitrî Saṁhârakêṇa[1] cha |
Takshakêṇa Anantêna tathâ Vâsumukhêna cha || 4 ||
Aparâjitêna mê maitrî Kshitvâsutêna[1] cha |
Mahâmanasvinâ nityaṁ tathaiva cha Manasvinâ || 5 ||
Kâlakô Apalâlaś=cha Bhôgavâñ Śrâmaṇêrakaḥ |
Dadhimukhô Maṇiś=chaiva Puṇḍarîkô diśâṁ patiḥ || 6 ||

[1] So RAS. No. 56, fol. 85*a*.

[2] So Bodley, No. 1448, fol. 29b; but No. 1447, and RAS No. 56 have *gâḍha*.
Bodley, No. 1448 om. this clause.

[4] The clause after *yêna* down to *svapiti*| is inadvertently omitted by the scribe of the Bower Manuscript, owing apparently to its being a duplication of the preceding clause.

Karkôṭakaḥ Śaṁkhapâlaḥ Kambal-Aśvatarâv=ubhau |
êtêshv=api cha mê maitrî nâgarâjêshu nityaśaḥ || 7 ||
Śâkêtakaś=cha Kumbhiraḥ Suchirômâ tathaiva cha |
uragâdhipêna Kâlêna maitrî mê Ṛishikeṇa cha || 8 ||
tathâ Pûraṇakarṇêna maitrî Śakaṭamukhêna cha |
Kôlakêna Sunandêna Vâtsîputrêṇa mê sadâ || 9 ||
Êlapatrêṇa mê maitrî maitrî Laṁburakêṇa cha |
amânushâś=cha yê nâgâs=tathaiv=ettara-mânushâḥ || *10* ||
Mṛigilaś[5]=cha mahânâgô Muchilindaś=cha viśrutaḥ |
pṛithvî-charâś=cha yê nâgâs=tathaiva jala-niśritâḥ || 11 ||
antarîksha-charâ yê cha yê cha Mêru-samâśritâḥ |
êkaśîrsha-dviśîrshêshu maitrî mê têshu nityaśaḥ || 12 ||
apâdakêshu mê maitrî maitrî mê dvipadêshu cha |
chatushpadêshu mê maitrî maitrî bahupadêshu cha || 13 ||
mâ mê apâdakâ hiṁsyur=mâ mê hiṁsyur=dvipâdakâḥ |
mâ mê chatushpadâ hiṁsyur=mâ mê hiṁsyur=bahupâdakâḥ || 14 ||
sarva-nâgêshu mê maitrî yê nâgâ jala-niśritâḥ |
sarva-bhûtêshu mê maitrî yê kêchit=pṛithivî-charâḥ || 15 ||
sarva-sattvêshu mê maitrî yê sattvâs-trâsa=sthâvarâḥ |
sarvê sattvâḥ sarvê prâṇâḥ sarvê bhûtâś=cha kêvalâḥ || *16* ||
sarvê vai sukhinaḥ santu sarvê santu nirâmayâḥ |
sarvê bhadrâṇi paśyantu mâ kaśchit=pâpam=âgamat || 17 ||
maitra-chittaṁ samâsthâya karômi [6] visha-dûshaṇam |
rakshâṁ parigrahaṁ ch=aiva tathaiva paripâlanam || 18 ||
* [7] Namô'stu Buddhâya namô'stu bôdhayê |
namô'stu Muktâya namô'stu muktayê ||
namô'stu Śântâya namô'stu śântayê |
namô Vimuktâya namô vimuktâyê ||

Yê brâhmaṇâ vâhita-pâpa-dharmâs=têshâṁ namas, tê cha *mâṁ* pâlayantu [8] * ||'sarva-bhayêbhyaḥ sarv-ôpadravêbhyaḥ sarv-ôpasarg-ôpâyâsêbhyaḥ sarva-jvarêbhyaḥ sarva-vyâdhibhyaḥ sarva-grahêbhyaḥ sarva-vishêbhyaḥ rakshâṁ kurvantu[9] *guptiṁ paritrâṇaṁ parigrahaṁ paripâlanaṁ śânti-svastyayanaṁ daṇḍa-parihâraṁ śastra-parihâraṁ visha-dûshaṇaṁ visha-nâsanaṁ sîmâ-bandhaṁ dharaṇi-bandhaṁ vâ kurvantu* *[7]*jîvatu varsha-śataṁ paśyatu śaradâ-śatam* *||

This is followed immediately by the text corresponding to Part VII, which runs as follows :—

[*[7]Bhûta-pûrvam=Ânanda Himavataḥ parvata-râjasya dakshiṇê pârśvê Suvarṇâ vabhâsô nâma mayûra-râjaḥ prativasati sma || sô 'py-anayâ mahâmâyûryâ vidyâ-râjñyâ kalyaṁ svastyayanaṁ kṛitvâ divâ svastinâ viharati | sâyaṁ svastyayanaṁ kṛitvâ râtrau svastinâ viharati * || *namô Buddhâya namô Dharmâya namaḥ Saṁghâya* | [10] *namô bhagavatyai Mahâmâyûryai vidyâ-râjñyai* || * [7] *tad-yathâ* | *hu hu hu hu* | *nâga lê lê lê dumba lê lê lê* | *hulu 3* | *huya 2* | *vija 2* | *thusu 2* | *gulu 2* | [10] *hucêjini 2* | *êla mêla* | *êli mêlâ* | *ili mittê* | *tili mittê* | *ili tili mittê dumbê sudumbê* | *tôsu 2* | *gôlâ vêlâ chapalâ vimalâ* | *iṭṭiri bhiṭṭiri riṭiri* | *namô Buddhânâṁ chili kisi gôdôhikânâṁ namô 'rhatâṁ hâla dâla varshatu dêvaḥ samantêna daśâsu diśâsu namô Buddhânâṁ svâhâ* || sô'parêṇa samayêna *anya namô namô mâyûryâ vidyâ-râjñyâ rakshâm svesmayanaṁ kitvâ* saṁbahulâbhir=vana-mayûra-kanyâbhiḥ sârdham=ârâmêṇa ârâmam=udyâyêna udyânaṁ parvata-pârśvêṇa parvata-pârśvaṁ kâmêshu gṛiddhaḥ saktô mada-mattaḥ pramûḍhaḥ pramûrchhitaḥ praluḍitô 'nuvicharan=pramâda-vasâd=anyataraṁ parvata-vivaram=anupravishṭaḥ || sa tatra dîrgha-râtraṁ pratyarthikaiḥ *pratyamitrair=hiṁsakair* [10]=avatâra-prêkshibhir=*mâtaṅga-kumârakair* [12]=mayûra-pâśair-baddhaḥ || sô 'mitra-madhya-gataḥ smṛitiṁ pratilabdhaḥ | imâm=êva Mahâmâyûrîṁ vidyâ-râjñîṁ manasy=akarshît || *namô Buddhâya namô Dharmâyâ namaḥ Saṁghâya* | *namô bhagavatyai Mahâmâyûryai vidyâ râjñyai* [10]|| *tadyatha* || *hu* 6 | *nâga lê lê lê*[*etc. as above, down to*] *namô Buddhânâṁ svahâ* || atha sa tasmâd=vyasanât=parimuktaḥ svastinâ kshêmêṇa sva-vishayam=anuprâptaḥ || *imâni cha mantra-padâny=udâharati sma* || *namô Buddhâya namô Dharmâya namô* | *Saṁ ghâya* | *namaḥ Suvarṇâvabhâsâya mayûra-râjâya* | *namô mahâmayûryai vidyâ-râjñyai* || *tadyathâ* *|| *siddhê susiddhê môchani*

[5] RAS. No. 56 has *Mṛigarus=cha.*
[6] RAS., No. 56 has karôti.
[7] The clause between the asterisks is in the Petrovski MS.
[8] RAS., No. 56, fol. 89*a* has *tê cha mâṁ sa-parivârasya sarva-sâtvanâñ=cha paripâlayantu* ; Bodley No. 1447, fol. 80*a*, has *tê cha mama sarva-satvânâṁ=ṣ-cha rakshâṁ kurvantu* ; No. 1448, fol. 32*a*, has *tê cha, raksha 2 dânapatêḥ sarva-satvânâñ=cha paripalayantu*; the Petrovski MS. has *têshâṁ namaskṛitvâ itthaṁnâmasya rakshâṁ* [*kurvantue*].
[9] The italicised clause in Bodley No. 1447, fol. 80*a*, and RAS. No. 56, fol. 89*a*.
[10] The clause *namô* to *râjñyai* is om. in Bodley 1447 fol. 80*b*; also *hulu* 3 and *hucejini* 2 ; but No. 1448 fol. 32*a* has them.
[11] Petrovski MS. om. [12] So Bodley No. 1447, fol. 81*a*, but No. 1448, fol. 32*a*, and Petrovski MS. om.

*vimôchani môkshaṇi muktê vimuktê amalê vimalê nirmalê aṇḍarê paṇḍarê *[7]maṁgalê* mâṁgalyé hiranyê *[7]hiranya-yarbhê* ratnê ratnâ-garbhê bhadrê subhadrê samanta-bhadrê*[7] *[7]sarvârtha-sâdhani* yaśôvati sarva-maṁgala-vâdhani manasi *[7]mânasi* mahâmânasi *[7]adbhûtê* atyadbhûtê | muktê môchani môkshaṇi | *[7]achyutê* arajê virajê vimalê amṛitê amarê amaraṇi *[7]brahmê brahma-svarê pûrṇê pûrṇa-manórathê* mṛita-saṁjîvani chandrê chandra-prabhê sûryê sûrya-kântê vîta-bhagê suvarṇê brahma-ghôshê brahma-jyêshṭhê sarvatr=âpratihatê | raksha 2 mâṁ*[13]* || svâhâ || *[7]namaḥ sarva-buddhânâṁ* svastir=bhavatu Svâtêr=bhikshôr=jîvatu varsha-śataṁ paśyatu śaradâ-śatam || tad-yathâ || huchi śuchi ghuchi muchi svâhâ || *[7]syât=punar=Ânanda anyaḥ sa têna kâlêna têna samayêna Suvarṇâvabhâsô nâma mayûra-râjô babhûv=êti || na punar=êvaṁ drashṭavyam [14]|| tat=kasya hêtôḥ *|| aham=êva sa têna kâlêna têna samayêna Suvarṇâvabhâsô nâma mayûra-râjâ babhûva || asyâś=ch=Ânanda Mahâmâyûryâ vidyâ-râjñyâ êtarhi hṛidaya[m=anuvyâkhyâsyâmi || tad-yathâ ||] illi mitti *tili mitti* tili mili mitti *tili mitti tili* mitti dumba *sa-dumbâ*[15] tumba *su-tumbâ*[15] suvachari chirikisiyâ bhinna-mêḍi namô Buddhânâṁ chili kisi prâpta-mûlê iti hârê lôhita-mûlê tumbâ su-tumbâ kuṭṭi kuṭṭinaṭṭi kukunaṭṭi tila kuṁja-naṭṭi aḍakavattâyâṁ varshatu dêvaḥ *samantêna* | nava mâsa daśa mâs=êti[15] | ili mili kili mili *kêli mili* kêtu-mûlê dudumbê *su-dumbê* sudu mêḍê *êḍê iḍi mêḍê*[15] dalimê santu-vaṭṭê aṭṭa-vaṭṭê [15] vusa-vaṭṭê vasarê dhana-mastarakê êla-mastakê narkalâ narkalimê nara-khara[15] makhilê iti sajjalê tumbê su-tumbê anaṭṭê [15] pranaṭṭê ananaṭṭê *anamalê* varshatu dêvô nav-ôdakêna sarvataḥ samantêna | nârâyaṇi pârâyaṇi [haritâli kuntâli] *ili misti kili misti kili tili misti* | ili mê siddhantu *dâmidâ* mantra-padâḥ svâhâ|| idam=êv=Ânanda mahâmâyûryâ [vidyâ-râjñyâ hṛidayaṁ || iyaṁ ch=Ânanda mahâmâyurî vidyâ-râjñî grâma-gatêna manasi kartavyâ | araṇya-gatêna manasi kartavyâ | pathi-gatêna | utpatha-ga]têna | râjakula-madhya-gatêna | chôra-madhya-gatêna[15] | agni-madhya-gatêna | udaka-madhya-gatêna | pra[thyartika-madhya-gatêna | parishad]-madhya-gatêna | vivâda-madhya-gatê na | ahi-dashṭêna | visha-pîtêna | sarva-bhaya-sannipâtitêna cha manasi kartavyâ | *jvaritêna manasi kartavyâ* [16]| [vâtika-paittika-ślaishmi]ka-sannipâtikêshu chatur-uttarêshu chaturshu vyâdhi-śatêshu anyatar-ânyatarêṇa vyâ dhinâ spṛishṭaḥ [samâna âpatsu vâ samutpannâsu *manasi kartavyâ* || tat=kasya hêtôḥ || vadhy-ârhô hy=Ânanda daṇḍêna muchyatê | daṇḍ-ârhaḥ prahârêṇa | prahâr-ârha [âkrôśêna | âkrôś-ârha]ḥ paribhâshaṇayâ | paribhâshaṇ-ârhô rômaharshêṇa | *rômaharsh-ârha* êvam=êva muchyatê [17]| sarva-vyâdhi-vinivṛittiś-ch=âsya bhavi[shyati || imê ch=Ânanda mantra-padâ manasi kartavyâḥ || tad-yathâ || ili mili kili mili kêtu-mûlê *susaṭṭê vusaṭṭê* [15] buddha-vaṭṭô vusa-vaṭṭê vusariṇi 2 *budariṇi* [15] kêvakô *kêvaṭṭakê* [15] vaṭṭaka-mûlê *dumba tumba* [15] iti śavarê priyaṁkarê âvaṭṭê parivaṭṭê varshatu dêvô nav-ôdakêna samantêna || namô Bhagavatê iṭṭiṭṭâya] indragômi sikâya *bhṛiṅgalikâya*[15] âśanc pâśane pâpa-nikulê kapila-mittê *ili mittê* [18] || namô Bhagavatê Buddhâya [19]| [siddhantu mantra-padâ *mama sarva-sattvânâṁ cha* [20] svâhâ] || anayâ Ânanda mahâmâyûryâ vidyâ-râjñyâ Tathâgata-bhâshitayâ *Svâtêr=bhikshôr=mama sarva-sattvânâṁ cha* rakshâṁ kuru[21] [guptiṁ paritrâṇaṁ parigrah=aṁi paripâla] naṁśânti-svastyayanaṁ daṇḍa-parihâraṁ *śastra-parihâraṁ* visha-dûshaṇaṁ visha-nâśanaṁ *sîmâ-bandhaṁ dharaṇi-bandhaṁ* cha kuru | jîvatu va[rsha-śataṁ paśyatu śaradâ-śa]tam || n=âham=Ânanda taṁ [22] samanupaśyâmi sa-dêvakê lôkê sa-mârakê sa-brahmakê sa-śramaṇa-brâhmaṇikâ [yâṁ [23] prajâyâṁ sa-dêva-mânush-â]surâyâṁ yasy=ânayâ mahâmâyûryâ vidyâ-râjñyâ rakshayâ kṛitayâ guptyâ [paritrâṇêna parigrahêṇa paripâlanêna śânti-]svastyayanê]na *sîmâ-bandhêna dharaṇî=bandhêna cha kṛitêna* kaśchid=êva vihêṭha upasaṁkramêt ||[24]*

[13] Bodley, No. 1447, fol. 81*b*, om. *raksha 2 mâṁ*; and No. 1448, fol. 32*a* reads *raksha 2 dânapatêḥ sarva-sattvânaṁ=cha svâhâ || namaḥ sarva=buddhânâṁ svastir=bhavatu dânapatêḥ sarva-sattvânâṁ cha jîvatu*, etc.

[14] RAS., No. 56, fol. 90*b* om. from *achyutê* down to *drashṭavyam*.

[15] So RAS., No. 56, fol. 91*a*.

[16] RAS., No. 56, om. this clause.

[17] The passage from *vadhyârhô* down to *muchyatê* occurs also in the *Divyâvadâna* (Cowell's ed.), p. 614, ll. 7-10.

[18] Bodley, No. 1448, fol. 34*a* has *kapila-nimittê* for *kapila-mittê ili mittê*.

[19] Bodley, No. 1448, fol. 34*a* has *Siddháya* for *Buddháya*.

[20] Bodley, No. 1448, fol. 34*a* om. the italicised clause.

[21] Bodley, No.1448, fol. No.32*a*, reads *dánapatéḥ sa-parivárasya sarva-satvánáṁ cha rakshám karómi*, for *Svâter*, etc.

[22] So Bodley, No. 1447, fol. 83*b* and No. 1448, fol. 34*a*, but RAS., No. 56, has *bandhanam*.

[23] So Bodley, No. 1447, fol. 83*b*, and No. 1448, fol. 34*a*; but RAS., No. 56, has *śa-Śramaṇakê brahmaṇikáyám*.

[24] The passage from *náham* down to *upasṁkramét* occurs, almost identically, in the *Divgávadána*, (Cowell and Neil's ed.), No. XXXIII, *Śárdúlakarṇ-ávadána*, p. 614, ll. 10-15.

The delay caused by the preparation of the General Sanskrit Index having afforded an opportunity for revising the translation of the three Medical treatises, Parts I—III, in the light of further studies in Indian Medicine, and of information kindly supplied by Professor J. Jolly and Dr. P. Cordier, it has been considered advisable to substitute a complete revised Translation in preference to supplying a very lengthy List of Additions and Corrections.

The Introduction, which is in preparation, will follow in due course.

LIST OF ABBREVIATIONS.

AH.	=	Ashṭâṅga Hṛidaya, ed. A. M. Kunte, 2nd edition, 1891.
AK.	=	Amara Kôsha, ed. V. Jhalakikar and R. G. Bhandarkar, Bombay, 1896.
AS.	=	Ashṭâṅga Saṁgraha, ed. Ganeśa Tarte, Bombay, 1888.
BhP.	=	Bhâva Prakâśa, ed. Jîvânanda Vidyâsâgara, Calcutta, 1875.
BhV.	=	Bhaishajya Vijñâna.
Ch.	=	Charaka Saṁhitâ, ed. Jîvânanda Vidyâsâgara, 2nd edition, 1896. Ch. (G.)=ed. Gangâdhar.
Chd.	=	Chakradatta, ed. Pyari Mohan Sengupta, Calcutta, 1295.
DhN.	=	Dhanvantari Nighaṇṭu, Ânandâśrama edition, 1896 (see RN.)
HS.	=	Hârîta Saṁhitâ, ed. Binod Lal Sen Gupta.
Ind. Ant.	=	Indian Antiquary.
Journal ASB.	=	Journal of the Asiatic Society of Bengal.
Journal GOS.	=	Journal of the German Oriental Society.
KS.	=	Kaliyâṇa Saṁgraha, Dr. P. Cordier's Manuscript.
M.	=	Muktâvalî (Âyurvêdîya Dravya-guṇa Abhidhâna), ed. Kâlî Prasanna Vitasarkâr, Calcutta, Saka 1817.
Med. Dict.	=	Vaîdyaka Śabda Sindhu, a Lexicon of Hindu Medical Terms, by Umésa Chandra Gupta Kaviratna, Calcutta, 1894.
Mat. Med.	=	The Materia Medica of the Hindus, by Udoy Chand Dutt. Revised edition, Calcutta, 1900.
MN.	=	Mâdhava Nidâna, ed. Jîvânanda Vidyâsâgara, 3rd ed., 1901.
Nid.	=	Nidâna, ed. Udoy Chand Dutt, Calcutta, 1880.
Pet. Dict.	=	Smaller St. Petersburg Dictionary, by Otto Böhtlingk, 1879.
Phar. Ind.	=	Pharmacographia Indica by Dr. William Dymock, 1890.
RN.	=	Râja Nighaṇṭu, Ânandâśrama ed., 1896. (See DhN.)
Rec. Dec.	=	Récentes Découvertes de MSS. Médicaux Sanscrits, dans l' Inde, by Dr. P. Cordier.
S.	=	Suśruta, ed. Jîvânanda Vidyâsâgara, 3rd ed., 1889.
Śâ.	=	Śârngadhara Saṁgraha, ed. Pyari Mohan Sengupta, Calcutta, 1296.
SY.	=	Siddha Yôga or Vṛinda Mâdhava, Ânandâśrama ed., No. 27, Poona, 1894.
V.	=	Vangasêna, ed. Nanda Kumar Goswami, Calcutta, 1889.
Watt	=	Dr. Watt's Economic Products of India, Calcutta, 1883.
Wise	=	Commentary on the Hindu System of Medicine, by Dr. Wise, New issue, London, 1860.

(kh)âlityaṁ yach=chir-ôtthitaṁ[89] [।] na tat=siddhyati sâddhyan=tu navaṁ samyag= 118
upâcharêt [॥ 117 ॥] Khâlitya-palitê pûrvvaṁ bahuśô vêdhayêt=sirâḥ [।]
5 dushṭa-śôṇita-śuddhasya vaman-âdi-k-kriyâ hitâ [॥ 118 ॥] yath-ô[90] [× × ⏑ —] paśchâch= 119
chhuddha-kôshṭhaḥ prayôjayêt [।] taila-ghṛtâṁ=ś=cha vividhân=kêśa-râgâṁ=s=tath
=aiva cha [॥ 119 ॥] kêśa-saṁjananâṁ=ś=ch=aiva tathâ saṁvardhanâni cha [।] 120
6 prakshâlanâś=cha kêśânâṁ yathâ dôsha-harâ hitâḥ [॥ 120 ॥] ⊙ (॥) Svâdv-ambla-lavaṇ- 121
ôpêtair=ghṛitair=mâruta-kâsinam [।] s-ânnair=upâcharêd=dhîmân=kêvalair=v=vâ
yathâ-balam [॥ 121 ॥] Grâmy-ânûp-ôdaka[91]-rasaiḥ sa-guḍaiḥ sa-pa- 122
7 lâṇḍubhiḥ [।] ambla-snigdh-ôshṇa-madhurair=bhôjyâ gôdhûma-ś(â)layaḥ [॥ 122 ॥] 123
surâṁ sa-maṇḍâṁ gharm-âmbu rasân=v=âpi prakâmataḥ [।] vâta-kâsê bahu-snê- 124
haṁ sa-guḍaṁ vâ payaḥ pivêt [॥ 123 ॥] Śṛiṁgavêra-shaḍî-drâ-
8 kshâ-śṛiṁgî-pippali-bhârggibhiḥ [।] guḍa-taila-yutô lêhô hitô mâruta-kâsinâm [॥ 124] 125
Pippalî-mârut-âjâjî-shaḍî-pushkara-chitrakaiḥ [।] sa-saindhavam=idaṁ chûrṇṇaṁ
hitaṁ mâruta-kâsinâm [॥ 125 ॥]
9 Palâni kvâthayêt=triṁśat=kaṇṭakâryâ jal-âḍhakê [।] chatur-bhâga-sthitê pûtê dadyâd= 126
guḍa-palâny=agê[92] [॥ 126 ॥] chûrṇair=n=nâgara-bhârgy-êlâ-pippalî-shaḍi-chitrakaiḥ 127
[।] ghṛita-taila-palaiś=ch=âpi
10 (sa)ṁy[u](ta)ṁ lêha-vat=pachêt [॥ 127 ॥] chaturbhir=â ghanîbhâvâch=chhîtê cha 128
dvi-palaṁ madhu [।] pippalî-pala-chûrṇṇaṁ cha datvâ[93] lihyât=tu kâsa-nut
[॥ 128 ॥] Daśamûla-kashâyêṇa bhârggî-kalkaṁ ghṛitaṁ pachêt [।] 129
11 [daksha-tittiri-niryûhê tat=para]ṁ[94] (vâta-k)âsa-nut [॥ 129 ॥] Kaṇṭakâryâ rasa-prasthê 130
ghṛitasya kuḍavaṁ pachêt [।] punarnnavâyâḥ kalkêna tat=paraṁ vâta-kâsa-nut
[॥ 130 ॥] Bhârggî-kalkaṁ ghṛitaṁ ch=âtha pachêd=dadhni chatur-guṇê [।] 131
12 (v)[y]âgh[r]î-rasa[95] dvi-guṇitaṁ vâta-kâsa-haraṁ paraṁ [॥ 131 ॥] paittikê sarppishaḥ 132
pânaṁ hitaṁ syât=sa=virêchanam [॥ 132*a* ॥]

[89] Or perhaps *chhir-ôtthitam.*
[90] Supply perhaps *yath-ôchit-âśanaṃ.*
[91] Read *audaka.*
[92] The reading of *agê* is uncertain.
[93] Read *dattvâ.*
[94] Supply this from the Chakradatta, formula 30 on p. 216.
[95] Read *rasaṁ.*

THE BOWER MANUSCRIPT.

PART I.—PLATES I TO V.

B.—TRANSLATION.

First Leaf: Reverse.

(Verse 1.)—Om! The holy summit of boundless wealth, inhabited by companies of Dêvarshis and Siddhas, by Kinnaras, Nâgas, Yakshas *and* Vidyâdharas, delightful with clouds towering up to the firmament of heaven, *all*.....overtopping;

(2.) Where, scattered in every direction by reason of the multitude of the rays of thousands of protruding gems, *and* dissolved by fear, darkness, being apprehensive of the abode of the moon, stars, sun and fire, does not *venture to* approach even in the nights of the rainy season;

(3.) Which is incessantly worshipped by numerous companies of sages accompanied by their disciples, carrying wood, kuśa-grass, fruits, water *and* flowers; in whose thickets the trees have their branches searched by the celestial maidens in quest of flowers;

(4.) Where, under the touch of the rays of the lord of the stars (*i.e.*, the moon), who permanently rests in his *peculiar* place on the crest of matted hair of the Three-eyed-one (*i.e.*, Śiva), the precious moon-stones, even by day, let flow a copious stream of water, cool[1] and *clear*, like[2] the crystal stone of the Himâlayas[3];

(5.) In whose delightful thickets, crowded with trees bearing flowers and fruit, resounding with the voices of swarms of various kinds of birds, *and* having their rocky ground washed by the water emitted by the clouds, the medicinal plants glow at night like sacrificial fires;

(6.) Where the lions, with thick manes brighter than the rays of the moon, *and* shoulders bésmeared with the matter oozing from the sides of the heads of elephants in rut, do not brook even the thunder of masses of clouds, but in derision roar with mouths like mountainous caverns;

[1] The MS. reading *śôtan* gives no sense. I conjecture *śîtan* (i.e., *śîtam*) 'cool.'

[2] Or: 'like the ice-like crystal stone.' There is a pun in *hima-vat*: it may mean 'Himâlaya' or 'ice-like.'

[3] The moon-stones are usually said to emit water at night when the moon shines; but on the Himâlayas they are here said to do so even by day, because there the moon is constantly present, having her place on the crown of Śiva who resides there.

(7.) On that mountain, which is, as it were, the cream of the whole earth *and*, through its gifts of the riches of the world, the benefactor of all *creatures*,—on its summit, delightful with its trees bearing flowers and fruit at all seasons, there dwell the following Munis (*i.e.*, sages) of enlightened mind:

(8.) Âtrêya, Hârita, Parâśara, Bhêla, Garga, Śâmbavya, Suśruta, Vasishṭha, Karâla and Kâpya.[4] Hundreds of times they used to roam about, in company of one another, enquiring into the tastes, properties[5], forms, powers and names of all medicinal plants.

(9.) Having observed *a plant* with leaves dark-blue like sapphire, *and* with bulbs white like jasmine, crystal, the white lotus, moon-rays, conch-shell or mica, *and* having his attention aroused *thereby*. Suśruta approached the Muni King of Kâśî (*i.e.*, Benares) *with the enquiry*, what it could be. Then that holy man replied to him as follows:

(10 and 11.) Of yore the lord of the Asuras himself drank the forth-churned nectar; his head the holy Janârdana (*i.e.*, Vishṇu) cut off. (11) The windpipe remained attached to the severed head; *from it* drops fell on the ground, *and* those were its (*i.e.*, garlic's) first origin.[6]

Second Leaf: Obverse.

(12.) Hence Brâhmans do not eat it, because of its having originated from something connected with a (living) body; its evil smell also the learned in sacred lore declare to be due to the same cause.

(13.) Because of the absence of salty taste they call it 'Raśûna'[7]; and its designation

[4] From among these Âtrêya is quoted several times in Part II (*e.g.*, vv. 37, 75, etc.). A work ascribed to Hârita and called Hârîta Saṁhitâ has been published by Kaviráj Binod Lal Sen (Calcutta). It is said to have been declared to Hârîta by Âtrêya (*Âtrêya-muni-bhâshita*) in his Himâlayan retreat. Similarly the present work professes to be by Suśruta, to whom it was declared by the King of Kâśî who appears to have been in retreat as a Muni. In Ch. I, 25^{131} (v. 3, 5) a certain Vâmaka is designated *kâśîpati* or *kâśîrâja*, lord or king of Kâśî, and mentioned as putting a question to a gathering of Rishis, or Sages, of whom Punarvasu (*i.e.*, Âtrêya) replies. A work, professing to be a re-cast of the Âtrêya Saṁhitâ, and called Vaṅgasêna, has been published by Pandit Nanda Kumar Gosvami Baidya. Suśruta is mentioned also below, in v. 40. A formula of Bhêla is quoted in Part II, vv. 802-804, and a manuscript of the Bheḍa Saṁhitâ is described in Burnell's Tanjore MSS., p. 63 ff.

[5] I propose to read *guṇa* (as in verse 13). The MS. reading *gaṇa* yields no satisfactory sense. *Guṇa* refers to the five elements: earth, water, fire, air and ether, which are the constituents of all material objects, and after which, according as one or the other predominates in an object, the latter is classified. See Suśruta I, 41.

[6] On verses 10-13, on the origin, nature, uses and efficacy of garlic, compare Ch., I, 27^{183}, AH., I, 6, verses 108, 109^{54}, VI, 39, verses 111-128 ^{569}, V., XCI, 14, 15^{1084}, BhP., I, 1^{178}, HS., V, 4^{407}. The latter devotes a whole chapter to the subject, but its formulas are different. AH. has also a long account, which substantially agrees with that in our MS., *viz.*, its verses 112, 113 with our v. 10-12 (origin), its v. 108, 109 with our v. 13-16 (nature), its v. 114, 115 with our v. 17-19 (festival), its v. 116-125 with our v. 20-27 (first formula), its v. 126 with our v. 28, 29 (2nd formula), its v. 127 with our v. 31 (3rd formula), its v. 128-130 with our v. 38-42 (efficacy). In AH. the story of the rape of the Amṛita is told of the Asura Râhu; and this is the usual version, whence garlic is also called *râhûchchhishṭa* 'leavings of Râhu,' *râhûtsṛishṭa* 'produced from Râhu.' In HS., however, it is told of Vainatêya (*i.e.*, Garuḍa), who is there said to have flown off to heaven with the Amṛita in his beak, during the strife of the gods and demons at the time of the churning of the ocean; but from fatigue he let fall a few drops, which fell on a spot soiled by ordure; thence arose garlic. In BhP. (also quoted in the Muktâvalî, p. 304) the story is also related of Garuḍa (the *sura-sattama* or 'best of gods'), though without any details. Both stories are told in the Mahâbhârata, Âdiparvan, chapt. 17-34, but there the incident of Garuḍa's rape is unconnected with the churning of the ocean. At the churning, when the Amṛita appeared, the gods and demons fought for its possession; Vishṇu gave it to the gods; Râhu in disguise, mixing among the gods, drank of it, whereupon Vishṇu cut off his head. The gods carried the Amṛita to heaven. Later on Garuḍa, to remove a curse from his mother Vinatâ, robbed the gods of their Amṛita, but afterwards, having accomplished his object, restored it to Indra. The same stories are also told in the Râmâyaṇa and several of the Purâṇas (*e.g.*, Vishṇu Pur., I. ch 9); but nowhere, so far as I am aware, is the origin of the garlic connected with any rape of the Amṛita. There is a somewhat similar incident related about *Pippalî*, long pepper, in the Atharva Vêda, VI, 109, 3: *asurâs tvâ nyakhanan dêvâs tv-ôdavapan punaḥ, i.e.* the Asuras did dig thee into the ground, the gods cast thee up again. See Prof. Bloomfield's Translation in the Sacred Books of the East, vol. XLII, p. 22.—For some differences in the account of the garlic, see notes 7, 9, 13.

[7] *Raśûna*, according to popular etymology, is derived from *rasa* 'taste' and *ûna* 'without,' which would properly produce *rasôna*. Or the intended etymology may be from *ra* (for *la*, abbreviation of *lavaṇa*) 'salt' and *śûna* (=*śûnya*) 'destitute of.' In BhP., I, 1^{178} it is said to have its name from the absence of the *amla* or acid taste; and the saline taste is there expressly ascribed to the tips of its stalks (*nâl-âgra*). In HS., V, 4^{408} it is also said to be named from the absence of a *rasa*, but the *rasa* is not specified.

of 'Laśuna' is well known among the people. What need to mention the many names by which it is called in the languages of *different* countries? Hear only its tastes, properties, and powers on account of *their importance for* its medicinal use.

(14.) In tasting as well as in digesting it is declared to be pungent, but in digesting it is also[8] said to be sweet; it is light[9], and, as shown by its smell, difficult to digest[10]; with regard to its power, it is hot, and it is famed as an aphrodisiac.

(15.) By the foremost Munis it has been declared to be, on account of its sour, hot and oily nature, a means of reducing the strength of the air-humour, and[11] on account of its sweet and bitter nature, as shown by its taste, also to be a means of abating the bile-humour. On account of its hot, sharp, and pungent nature it is said by the learned to be a subduer of the strength of the phlegm-humour. It was thus appointed by the Creator a means of removing the *defects of these* three humours, in order that it should cure all diseases.

(16.) It kills also the air-humour when it has got into the bones, and rectifies also the phlegm-humour when it (*i.e.*, its disorder) is not of any long standing; it also greatly stimulates the digestive power, and may be considered an excellent means for restoring vital power[12] and colour.

(17.) Now by those who want to enjoy in comfort many sorts of liquor, flesh, clarified butter, barley and wheat, the festival of the garlic, here (vv. 18, 19) described, is to be observed in the winter season as well as in the months of Madhu and Mâdhava.[13]

(18.) When trimmed girdles, fit for the conquest *of men*, are given up by the women, *and* necklaces are not worn on (*lit.*, do not approach) their bosoms, on account of their distressing cold, *and when* enjoyments on the roofs of one's mansions, *otherwise* so pleasant

[8] *Anya*, lit. 'another,' 'a second', hence 'also.' It would seem to imply the doctrine that garlic possesses both tastes, the pungent (*kaṭu*) as well as the sweet (*madhura*). So it is described by S., I, 46 [216] (v. 34) and HS., V, 4 [408], but there garlic is characterised as 'heavy' (*guru*), while in our MS. it is said to be 'light' (*laghu*); see note 9. As pungency is thought to go with 'heavy' digestion, and sweetness, with 'light,' there would seem to be some inconsistency in these descriptions. It is perhaps for the purpose of removing this inconsistency that AS., I, 7 [38] (ll. 16, 17) distributes the tastes in different parts of the plant: the leaves (*patra*) and stalk (*madhya*) are said to be sweet, but its bulb (*kanda*), pungent. This particular distribution is not taught by any other medical authority, though Aruṇadatta, in his comment on AH., I, 6 (v. 108, 109) quotes it. But he adds that the other doctrine, found in AH., I, 6 (v. 108) and Ch., I, 27 [169] (v. 171), that garlic is pungent and heavy really refers only to its bulb (*kanda*), which is the part that is principally used in formulas. BhP., I. 7 [179] gives another distribution, rather different from AS.

[9] In all other medical works, on the contrary, garlic is said to be *guru* or 'of heavy digestion;' see the references in note 6. Digestion (*pâka* or *vipâka*) is said to be of two kinds: *guru* or heavy (or brisk) and *laghu* or light (or sluggish). The former is said to be sweet (*madhura*), the latter, pungent (*kaṭu*). Drugs in which earth and water predominate (see note 5) cause heavy, while drugs in which fire, air and ether predominate, cause light digestion. In the latter urine and fæces are obstructed (*baddha-viṇmûtra*), while in heavy digestion they are abundant or loose (*sṛishṭa-viṇmûtra*). Purgative drugs, accordingly, are said to contain an abundance of earth and water, while emetics have more of air and fire. In light digestion the tendency is said to be upwards, in heavy, downwards. See S., I., 40 [150], 41 [154], Ch., I, 26 [149] (vv. 83-87). For a definition of *pâka*, see AH., I, 9, v. 20.

[10] The original reading was *durjjaya* 'difficult to get rid of,' which is still distinctly traceable in faded ink below the revised reading *durjjara* 'difficult to digest.' In that case the meaning is, 'as to its smell, it is difficult to get rid of.' In either case, the purport of the passage is the same, *viz.*, that the persistence of the smell proves the difficulty of digestion.

[11] The following line does not scan in the original, unless *sa* is omitted. Another difficulty is *pitta-bhâva*. There is no taste called *pitta*, so far as I am aware. I have translated 'bitter,' taking *pitta* to be a clerical error for *tikta*.

[12] On *bala*, or 'vital power,' see S. I, 15 [55]. It is the resultant of the seven *dhâtus* or 'constituent elements of the body,' and is also called *têjas* or *ôjas*. See verses 44-46.

[13] *Hima-kâla* 'winter,' also called *Śîta-kâla*, includes the two seasons *Hêmanta* 'winter' and *Śiśira* 'frost.' The former comprises the two months *Agrahâyana* and *Pausha* (½ November—½ January), the latter the two months *Mâgha* and *Phâlguna* (½ January—½ March). *Madhu* and *Mâdhava*, commonly called *Chaitra* (½ March—½ April) and *Vaiśâkha* (½ April—½ May), are the two months that constitute the season of *Vasanta*, or 'spring.' Garlic is, therefore, recommended to be used in the winter and spring. Compare with this AH., VI, 39, verse 114 [b69], where garlic is recommended to be used in the winter and spring (*śîtê, vasantê*) by sufferers from phlegm, and in the rainy season (*ghanôdayê*) by sufferers from air. See the following note.

from the contact with the multitude of the rays of the moon, are not coveted, at that time it should be observed, also when Aguru (fragrant aloe) is much esteemed, and *the bodies are* daubed with Kumkuma (saffron).[14]

(19.) Then in the fronts of the houses, on their gateways, and on the doors of the pavilions[15], erected over them, garlands of garlic richly set with its bulbs[16] should be displayed, and on the ground itself one should have worship performed. One should also cause the people of one's household to wear chaplets made of the same (garlic). This is the manner *for observing the festival*, appointed for the people, *and* known by the name of Svalpôvamâ.[17]

(20—27.) Now *the first formula.*[18] Having purged his body, and made himself thoroughly clean, and having worshipped the gods, brâhmans and fire, *the patient* should drink, on a day marked by an auspicious constellation of the planets, of the fresh juice of garlic, strained through a piece of cloth: (21) either one kuḍava[19] or half a kuḍava or one and a half kuḍava or even more;

Second Leaf: Reverse.

there is here no fixed measure; let him drink with due regard to the diseases caused by the strength of the humours. (22) While he is drinking, one should gently blow on him soft currents of air with fans made of palm leaves; and when he swoons whilst he is drinking, one should sprinkle him with cold water and *rub him* with *paste of* sandal. (23) Of this juice, fortified with one-third part of surâ (spirits of rice), he should sip a mouthful[20], and first stopping a moment to let it play in the throat, he should drink it together with the rest. (24) When this is digested, one who is accustomed to a diet of milk and rice may be served with milk, or *he may be served* with the broth of game, and with dainty porridge made with split pulses, combined with oleaginous substances[21]; *but* he should take these moderately and only once a day.

[14] *Kuṁkum-âṅkâḥ*, lit., 'marks or daubs of kumkuma,' *i.e.*, 'when the body is bedaubed with the paste of kumkuma rubbed on it.' The first part of this verse describes the winter, the last part the spring (or early summer). *Kuṁkuma* and *aguru*, like *chandana* (see verse 22), are considered cooling, and a paste of them is rubbed on the body for relief from the great heat of the early summer. In AH., I, 3, verse 20 [21], paste of *karpûra, chandana, aguru*, and *kuṁkuma* (camphor, sandal, aloe and saffron) is recommended to be used against the ill-effects of the heat in the early summer (*śiśira* and *vasanta*) and ibidem, verse 11 [19], paste of saffron and fumes of aloe are recommended in the winter (*śîta-kâla*). In Part II, v. 298, *kuṁkuma* is called *varṇa-kara* 'colour-producing,' and is there mentioned, together with *aguru*, as ingredients of the highly valued Amṛita oil.

[15] *Valabhi* is a kind of pavilion, temporarily erected on the roof of a gateway or house, at the time of any special ceremony; well-known in India.

[16] *Kand-âḍhya* is said, in the medical dictionaries, to be a kind of vegetable (*śâka*) with large bulbs (*mahâkanda*), also called *Dhâraṇî* (probably a kind of Arum). Here, however, the term seems to be merely descriptive of the garlands of garlic.

[17] *Svalp-ôvamâ* is puzzling; I take it to stand for *svalp-ôpamâ* 'admitting of little comparison,' 'incomparable.' But possibly it is a false reading or some vernacular name.

[18] With this compare the formula in AH., VI, 39, verses 116—125 [569].

[19] On this and other measures see Colebrooke's Essays, Vol. II, p. 533 ff. A *kuḍava* is said to be a cubic measure of either 3½ or 4 fingers (*aṅgula*), holding 2 double handfuls (*prasṛiti*, a quantity held in the hollow of both hands by a man of common size). Four *kuḍava* make one *prastha*, 4 *prastha* make one *âḍhaka* and 4 *âḍhaka* make one *drôṇa* or *kalaśa*; accordingly 64 *kuḍava* = 16 *prastha* = 1 *kalaśa*. A *kuḍava* holds 4 *pala*, a *pala* being a 'handful' (*mushṭi*) or half a *prasṛiti*, or 2 *pala* = 1 *prasṛiti*. As measures of weight 7 *gunjaphala* = 1 *mâsha*, 4 *mâsha* = 1 *śâṇa*, 2 *śâṇa* = 1 *tôlaka*, 2 *tôlaka* (or *tôlâ*) = 1 *karsha*, 4 *karsha* = 1 *pala*, 8 *pala* = 1 *śarâva* (or *sêr*), 2 *śarâva* = 1 *prastha*, 4 *prastha* = 1 *âḍhaka*, 4 *âḍhaka* = 1 *drôṇa*. See Mat. Med., p. 8. The *karsha* is also called *viḍâlapada* or *mârjâra-pada*; see Part II, vv. 69, 90; compare Chakradatta, formula 19 and its commentary, pp. 155, 156. For further information, see Part II, note 9.

[20] Original *gaṇḍûsha*, a term used with gargles; see Mat. Med., p. 18.

[21] *Snêha* 'oleaginous substance' is said to include the following: *taila* or oil, *ghṛita* or clarified butter, *vasâ* or fat, and *majjâ* or marrow. See Ch., I, 13 [68] (v. 11), AS., I, 25 [128] (l. 4), AH., I, 16 (v. 2).

(25) He may drink mârdvîka, or madhu, or madirâ and madhu in equal parts, or arishṭa, or śîdhu, or jagala, or agaja, or mairêya[22], or whatever other strong liquor there may be; but he should drink these with water, or one at a time, lest there be intoxication. (26) If he is not used to drinking liquors, he may drink warm water or sour kâñchika; or he may drink tushôdaka or suvîraja[23], or fresh whey. (27) He should never take it with treacle, nor should he ever drink unboiled water, while using this prescription; he should always beware of indigestion, nor should he take it *only* for a few days.

(28 & 29.) Now *the second formula*[24]*:* Having crushed good, tender bulbs *of garlic,* and, together with an equal quantity of clarified butter, stirred them well with a ladle in a vessel used for clarified butter, (29) one should eat *this preparation* in the early morning for ten days or longer[25], together with an equal quantity of bel-fruit (*Aegle marmelos*); and when it is digested, one should observe the diet prescribed in the case of the use of the juice.[26]

(30.) The two ways of using it, above set forth by me, are the principal. If any one is not willing to make use of either, let him hear from me other ways of using it.

(31.) *The third formula.* After cleaning bulbs *of garlic* till they are as bright as a conch shell, they may be eaten with flour of parched grain, kulmâsa and chukra[27], well cooked with clarified butter and oil, after the manner of meat and porridge, made of Mudga (*Phaseolus Mungo*) or powdered *drugs,* accompanied with green vegetables, well seasoned with some spices[28] and sonchal salt. Or *they may be eaten* prepared in many other ways. Or other[29] *parts may be taken, as follows:*

(32.) *The fourth formula.* Having boiled their stalks with meat, one may give this savoury broth to drink, after straining it *through a piece of cloth;* or one may give him milk similarly prepared, or a pottage of pulses mixed with them.[30]

(33.) Now *the fifth formula:* garlic together with oil and śukta[27], placed in a quantity of barley, should be plastered round with clay and allowed to stand for a year; a person partaking of this will get rid of diseases even (if of long standing).

(34.) *The sixth.* After a cow has been kept for three nights without grass, she may be supplied with garlic stalks together with twice as much of grass.

[22] These are various kinds of spirituous liquors. For details see Mat. Med., pp. 13, 266, 272, 273, also S., I, 45 (transl., pp. 239-243). The only variety that I cannot identify is *agaja.* In the dictionaries it is said to be 'bitumen.' Perhaps it is a false reading. *Mairêya* is said to be a mixture of *surâ* (any spirituous liquor) and *âsava* (see Part II, note 52).

[23] The *suvîraja* of the text is probably the same as what is called *sauvîraka* in S. I, 45. All three drinks are kinds of sour gruel, produced by the acetous fermentation of a decoction of different sorts of unhusked grain; *tushôdaka* or *tushâmbu* is made with the husks of a kind of pulse, *suvîraja* or *sauvîraka,* with unhusked barley, and *kâñchika* or *kâñjika* or *dhânyâmla* with unhusked rice. On their preparation see S., I, 44 (transl., pp. 209, 210, 246); also Mat. Med., p. 12.

[24] With this compare the formula in the AH., VI, 39, verse 126[870]; AS., VI, 49[314] (l. 14), V., XXII[348] (v. 18). Verses 29 33*a*, according to Dr. Cordier, occur also in KS., XI, vv. 123-126.

[25] A similar direction as to the length of time occurs below, in verse 37.

[26] The *rasa* or 'juice' is that prescribed in verses 20-27.

[27] *Kulmâsa* and *chukra* or *śukta* are two kinds of sour gruel. As to the latter, see Mat. Med., p. 12, and Med. Dict., s. v. See also note 23 above.

[28] *Gandha* or 'spices' are generally enumerated in a set of three (*tri-jâtaka*) or of four (*chatur-jâtaka*). The former set comprises cinnamon bark (*tvach*), cinnamon leaves (*patra*) and cardamoms (*êlâ*). The latter adds *Nâgakêśara* or Mesua ferrea. See BhP., I, 1[189], M., p. 10, and Mat. Med., pp. 119, 224.

[29] The construction is rather rugged. I supply *aṅgâni* to *itarâṇi, i.e.,* besides the bulbs, 'other parts' of garlic may be used, such as the stalks mentioned in the following verse.

[30] *i.e.,* the stalks may be boiled with meat or with milk or with pulses, and then given to drink after straining the mixture.

Third Leaf: Obverse.

Any Brâhman may then use her milk, curds, and clarified butter, or also the buttermilk, and, thereby overcoming all sorts of diseases, he will enjoy happiness.[31]

(35 and 36.) *The seventh.* Thirty-two prasthas[19] of the juice of garlic, one quarter as much of yeast, one prastha of oil free from all impurity, and six *prasthas* of paste *of garlic* should be taken. After boiling *these* a wise physician will further add one well-cooled kalaśa[19] of Mêshaśṛiṅgî (*Asclepias geminata*) and once more throw in two prasthas of paste *of garlic.* (36) This liquor will after five times five days become ready endowed with taste, colour and aroma ; as an oil indeed it is excellent and most effective. If a person uses it diligently, whether as an oil or as a liquor, the hosts of diseases avoid him, just as in a fight armed people are avoided by others.

(37.) *The eighth.* Having crushed one prastha of cleaned garlic, one should mix it with half a pala[19] of powder of the three myrobalans[32], and a kuḍava[19] of clarified butter and oil. This is recommended *to be taken* for ten days early in the morning as a remedial paste[33] against cough and asthma.

(38 and 39.) Joined with remedies against air, *garlic* cures abdominal tumours caused by the air-humour: and if joined with Khadira (*Acacia catechu*), it at once cures black leprosy. Mixed with Hayagandhâ (*Physalis flexuosa*), it is a remedy against cough and asthma ; and mixed with liquorice, it is declared to be good for the voice. (39) It cures various kinds of diseases, when joined with various kinds of substances. There is no sort of *dietary* restriction in the administration of it, so that it may be used by people who are fond of ease.

(40—42.) Hear from me with an attentive mind, O Suśruta, as I set forth briefly its virtues, when applied as an alterative tonic. (41) It cures black leprosy, loss of appetite, abdominal tumours, cough, leanness, white leprosy, and weak digestion. It removes rheumatism, menorrhagia, abdominal pains, consumption, morbid affections of the bowels, enlargement of the spleen, and hæmorrhoids. It banishes hemiplegia, lumbago, worms, iliac passion, and urinary disorders. It cures lassitude, cold in the head, rheumatism in the arms or back, and epilepsy. (42) Venerable Sir, with a voice beautiful like that of a tabor or flute, with *a complexion* clear as molten fine gold, strong in memory and mind, with a well-knit body free from all wrinkles, etc., with all the senses steady, collected and constantly increasing in vigour, you shall live for a hundred years, with a well-regulated digestion and inexhaustible virility.

[31] The solution of the puzzle of this mutilated formula I owe to Kavirâj Binod Bihari Gupta. The object is to enable a Brâhman, who is forbidden the use of garlic, to make use of it by passing it through a cow. After keeping her fasting for three days, she is to be given fodder consisting of two parts of grass and one part of garlic. Her milk, thus impregnated with the essence of garlic, may then be used by the Brâhman. *Anatriṇâ*, I take to be *tṛiṇa* with a double negative.—*Smarshmî* I take to be a blunder for *śarmmî*.

[32] *i.e.* the chebulic, the emblic and the belleric. See Mat. Med., p. 161.

[33] The reading *viḍaṁ*, or *biḍam*, though quite clear, is not intelligible, and is probably corrupt; for the verse scans incorrectly ; see note 44, on p. 4. *Biḍaṁ* (neut.) is a kind of salt and *biḍaḥ* (masc.) is said to be the aggregate of ingredients (*samashṭi*) used in calcining or oxydising (*jâraṇa*) mercury ; see Med. Dict., s. v. ; but neither fits the context. If the reading is correct, *biḍa* may be suggested to mean a kind of paste, and to be short for *biḍâlaka* which is a paste applied to the eyelids ; see Mat. Med., p. 18.

Third Leaf: Reverse.

(43.) Thus far the administration of garlic has been explained by me, even as it was taught by the sages of old; ..... and one should accurately observe it .....

(44—46.) Food, digestion, the normal condition of the elements, health, plumpness, spirits, energy and *long* life are *all* dependent on the digestive faculty. (45.) The digestive faculty is set in activity through food; and the resultants of digestion are the elements; health depends on the normal condition of the elements; plumpness on health; (46.) good spirits and energy on plumpness; and through all these the life of living beings is prolonged. Hence one should first of all examine *the state of* the digestive faculty.[34]

(47—49.) [35] When *the digestive faculty* is such as to produce the normal condition of the elements, it is said to be (normal or) regular, and this is justly considered its best state. When the digestion is (abnormal or) irregular, one should drink the Dâdhika or the Havushâdika clarified butter[36]; (48) greasy and warm bougies[37] also are useful; afterwards food and drink *may be taken*. When the digestion is weak, one should fast at first, and afterwards use medicines to promote appetite and assist digestion[38]; (49) also the use of liquors medicated with powders[39] is advantageous as removing derangements of the bile and phlegm. When the digestion is regular, the physicians should prescribe whatever is agreeable to the system.[40]

Further it may be observed:—

(50 and 51.) When the digestion is weak or too active, a person dies, unless he receives proper treatment; when it is irregular, *he contracts* all sorts of diseases; when it is regular, he lives long in comfort. (51) Hence a wise physician will at all times in all diseases *first* direct his treatment to the proper regulation of the digestive faculty, afterwards *paying attention* to the relief of the sickness.

(52—54.) He who desires a good memory, health and strength, and wishes for a long life, should make use of the fresh juice[41] of the Saṅkhapushpî (*Canscora decussata*), Brâhmî Maṇḍûkaparṇî (*Hydrocotyle asiatica*)[42] and liquorice. (53)

[34] Compare with this the opening statements in S. I, 35 and 46.—According to Ch., I, 28 [184] (§ 3), S., I. 15 [52] (§ 6), the *dhâtu* or 'elements' of the body are seven: *rasa* 'chyle,' *rakta* 'blood,' *mâṁsa* 'flesh,' *medas* 'fat,' *asthi* 'bones,' *majjâ* 'marrow,' and *śukra* 'semen.'—The resultants of nutrition and digestion are divided into two classes; *viz.*, *prasâda*, good, useful, and *mala*, waste. The former are the *dhatu*; see Ch., IV, 6 [347] (§ 19).—*Sâmya* or 'equilibrium' is the exact quantity of each element required to constitute a healthy body.

[35] With verses 47-51 should be compared the statements in S., I, 35 [130] (§ 20-22). There four kinds of digestion are enumerated: regular, irregular, weak and too active. These four kinds are referred to in our verse 50. But verses 47-49 mention also a different classification into two kinds only: regular and irregular.

[36] On these two preparations of clarified butter see Aruṇadatta's comment on verse 52*a* in AH., IV, 4, where both are mentioned. The *Dâdhika* is prescribed for *gulma* in S., VI, 42 [806] (vv. 28, 29), AS., IV, 16 [90] (ll. 2-10), and the *Havushâdika*, for the same in Ch., VI, 5 [459] (vv. 67-69); SY., XXX, 40-43 [269], AH., IV, 14 (vv. 10*b*-13*a*). Another *Havushâdika* clarified butter is prescribed for *Udara* in Ch., VI, 18 [649] (vv. 130—133), AH., IV, 15 (vv. 22-25).

[37] Instead of *varttayas* 'bougies' probably *vastayas* 'enemas' should be read. For irregular digestion is said to be due to deranged air (*vâyu*, see S. I, 35 [130]); and for this, according to present Indian medical practice, enemas are commonly used, but never bougies.

[38] On *pâchana* and *dîpana* see Mat. Med., p. 5.

[39] On *arishṭa* or 'medicated liquors' see Mat. Med., p. 13. Two formulas for a *chûrṇârishṭa* or 'liquor medicated with a powder' will be found in Part II, verses 67-70 and 104-107.

[40] On *sâtmya* see S. I, 35, verse 35 [132].

[41] On *svarasa* 'fresh juice' see Mat. Med., p. 9, AH., V., 6 (vv. 9*b*, 10*a*).

[42] *Brâhmî-maṇḍûkaparṇî* appears to be the compound name of a single plant; see Phar. Ind., II, 107, III, 8. A practically identical formula occurs in AS., VI, 49 [385] (l. 8), AH., VI, 39 (v. 44) where the simple name *Maṇḍûkaparnî* is used.

Within one month he will obtain a good memory, and within six months he will be able to reproduce from memory whatever he hears once only, without any decay. By using it for one year he will live for a thousand years; or for two hundred years, if administered in proportion; (54) and if he goes on continually repeating the treatment, he will enjoy undecaying life.

(55—59.) In the case of [43]gruels, medicated buttermilk, and porridge; of electuaries, powders, and antidotes; of pills, ointments, suppositories, medicated liquors, fumes and sternutatories; (56) of roasted drugs, emollients, sudorifics, emetics and eye-lotions; (57) and in the case of any other medicaments, not named, when the proportion is not mentioned, the portions of the ingredients should be equal; of honey and clarified butter, there should be a double portion; (58) but of treacle one should take a three-fold, and of powdered white sugar a four-fold portion. In the case of pulverized drugs, when no liquid is prescribed, water should be understood *to be taken.* (59) In the case of curdled milk, urine, milk, clarified butter, hair, horn and hoof, one should prescribe all these to be taken from the cow; so also from among honeys, that of the common bee should be taken.[44]

(60.) With the rind of pomegranate one should boil mustard oil: *rubbing with* this causes the enlargement of the ears, and of the labia pudendi and the penis.[45]

(61—67.) Boil half a pala[19] of the root of Chitraka (*Plumbago zeylanica*), likewise of Trivṛit (*Ipomœa turpethum*), and Sâtalâ (*Stereospermum suaveolens*), and one karsha[19] each of the roots of Dantî (*Baliospermum montanum*) and ....., (62) and likewise of long pepper, rock salt, asafœtida and Indian sorrel, and twenty of the best chebulic myrobalans,.....

Fourth Leaf: Obverse.

(63) From these carefully prepare ten boluses with eight pala[19] of treacle, and take one of them on every tenth day. (64) After it one should drink warm water for the purpose of correcting the disorders of the humours; then after the purgative has taken effect, one should bathe and may then return to one's ordinary diet.[46] (65) There should never be any hesitation with regard to this remedy, either in word or deed or thought. It is a purgative composed by Agasti, fit for princes, and which can be used in all seasons. (66) It prevents old age and death; it cures all diseases; it also acts

[43] On these medicaments see Mat. Med., p. 91 ff. *Khaḍa* is said to be buttermilk boiled with acid vegetables and spices. —*Âsu* I take to be the same as *âsava* or 'medicated liquor'; see Part II, note 52. For a *puṭapâka* vegetable drugs are made into a paste, and tied up in the form of a ball in leaves of the *Eugenia jambolana* or *Ficus Bengalensis*, after which the ball is covered with a layer of clay and roasted in a cowdung fire. When the clay becomes brick-red, the roasting is completed. The roasted drug is now taken out, and given either in the form of a pill or powder or its juice is expressed and given with honey or other adjuncts.—*Tarpaṇa* are of two kinds: a soothing medicine, or emollient, for external, and a refreshing drink or sherbet for internal application. The former is mentioned also in v. 87, note 66. For the latter, see Part II, vv. 406, 600.—On *pêshya*, see Part II, note 40 to v. 45.

[44] The meaning is, that the products from the cow and the common bee should be understood to be prescribed, whenever no other animal is specifically named. See S., IV, 31 [b36] (§ 3), Ch., I, 13 [67].

[45] Compare with this the first formula in Chd., LXXI, 14 [738] on Aphrodisiacs (*vṛishya*). It only adds, as two further ingredients, marking-nut (Bhallâtaka, *Semecarpus anacardium*) and fruit of the Indian nightshade (Vṛihatî, *Solanum Indicum*).—The oil of the *Brassica juncea*, the Indian mustard, is largely used by Indians as an article of food as well as an unguent and is known as *kaḍuvâ* or *karuvâ têl*, 'pungent oil,' as distinguished from *mîṭhâ têl*, the 'sweet oil' of the *Sesamum indicum.*

[46] Compare with this the formula given in Ch., VII, 12 [892], S., 1, 44, verses 50, 51 [166], AS., V, 2 [145] (l. 18), AH., V, 2 (vv. 58—60) V., LXXII, 41, 42 [1020], called *Guḍâdya môdaka* in the latter. There are fewer ingredients and the proportions are different, but the chief ingredients are the same (*viz.*, 1 pala each of Dantî and Chitraka, 1 karsha each of Pippalî and Trivṛit, and 20 myrobalans); they are also to be made up in boluses of 8 pala of treacle, and one bolus to be taken every tenth day, with warm water after it.

as an aphrodisiac and alterative tonic, and increases memory and health. (67) It should never be administered to any one who has no son nor disciple; nor should it be given to an enemy of the king, nor to any other sinful liver.

(68—70.) [47]Both Panchamûla (the five roots)[48], liquorice, Guḍûchî (*Tinospora cordifolia*), Râsnâ (*Vanda Roxburghii*), Aśvagandhâ (*Withania somnifera*), Amaradâru (*Pinus deodara*), Pâṭhâ (*Stephania hernandifolia*), bark of cinnamon, the two Balâ[49], Tagara (*Tabernaemontana coronaria*), and seeds of sesamum, Mûrvâ (*Sanseviera zeylanica*), Kulattha (*Dolichos biflorus*), Indian spikenard and Ghana (*Cyperus rotundus*), (69) Punarnavâ (*Boerhaavia diffusa*), and seeds and manna of bamboo[50] Jîvantî (*Caelogyne ovalis*), also cardamom, aloe-wood, and Jîvaka[51], root of the castor-oil plant together with its nuts and sprouts, flowers of Kuraṇḍa[52] (*Corchorus antichorus*) and ginger: (70) two or three of these *drugs* should be boiled in the milk of goats or cows or sheep mixed with water, and then, with the addition of a little rock-salt, the mixture may, in a tepid state, be applied as a lotion in eye-diseases caused by the air-humour.

(71—73.) [53]Indian barberry, blue lotus, Padmaka (*Prunus puddum*), Tunga[5] (*Calophyllum inophyllum*), Yâshâ[54] (*Alhagi maurorum*) Mêda,[54] leaf-stalk of the

[47] This and the three following formulas are optional. Any two or three of the ingredients named in them may be selected to make up a prescription. In this optional form the formulas are not found in any other existing medical work, but the latter give numerous prescriptions made up with the drugs, though, as a rule, the formulas are made up with more than two or three of them. One, however, made up with only two (*viz.*, Indian Barberry and *Prapauṇḍarîka*), occurs in the AH., VI, 16, verse 33 [494]; another (with 1, root, rind and shoots of the castor-oil plant, and 2, *Kaṇṭakârî*) in S., VI, 9, v. 8 [679], Chd., LXII, 13 [602], Śâ., III, 13, v. 24 [318]. Others, made with three, occur in V., LXVI, 32 [784], (flower of *Kuraṇḍa*, liquorice and ginger, or *Lôdhra*, liquorice and ginger), and Ch., VI, 26 [762] (v. 236), AH., VI, 16, v. 25 [494] (*Prapauṇḍarîka*, liquorice, Indian barberry). It may be noted that the ingredients in two of these prescriptions are selected irrespective of the directions in our formulas. As a rule, the particularised prescriptions contain four or more ingredients; but often two or three among them are selected from those named in our formulas, thus in Ch., VI, 26 [762] (v. 238), we have a prescription of four ingredients, of which three (*Vâsâ*, *Prapauṇḍarîka* and *Dârvî*) are from our formulas, while the fourth (*Kâlânusâriṇî*) is a new addition. Similarly in S., VI, 11, v. 5 [683], there are four ingredients (the three acrids, the three myrobalans, turmeric and (*Viḍaṅga*), of which the three first begin our verse 74, while the fourth is new. See also note 53.

[48] On these *pañcha-mûla* or "five roots" see Mat. Med., pp. 145, 146, BhP., I, 1 [198], [199], M., page 247. They are distinguished as the lesser (*hrasva* or *laghu*) and the greater (*vṛihat*). The former comprise the *Śâlaparṇî* (Desmodium gangeticum), *Pṛiśniparṇi* (Uraria lagopodioides), *Kaṇṭakârî* (Solanum Jaquinii), *Vṛihatî* or *Vârttâkî* (Solanum indicum) and *Gôkshura* (Tribulus terrestris). The latter include the *Vilva* (Aegle marmelos), *Śyônâka* (Calosanthes indica), *Gambhârî* or *Bhadrâ* (Gmelina arborea), *Pâṭalâ* (Stereospermum suaveolens), and *Gaṇikârikâ* (Premna spinosa). Both sets are together known as the *daśa-mûla* or 'the ten roots' or the *dvi-pañcha-mûlî*. The enumeration, however, occasionally varies. Thus in Part II, v. 627, *Râsnâ* (Vanda Roxburghii) and *Râjavṛiksha* (Cassia Fistula, or Euphorbia neriifolia) take the place of *Vilva* and *Gôkshura*, respectively. The usual enumeration occurs in Part II, v. 188. In Ch., VIII, 10 [915] (v. 17), we find *Vardhamânaka* (=*Eraṇḍa*, Ricinus Communis) in the place of *Gôkshura*.

[49] This is the *Sida*, of which, however, the Mat. Med., p. 120, mentions four kinds: cordifolia, rhomboidea, rhombifolia, and alba. The Med. Dict., and the Phar. Ind., I, 206, have five kinds (*pañcha-bala*). The two *Balâ* here referred to are the *Balâ* or Sida cordifolia and the *Atibalâ* or Sida rhombifolia, also called *Bala-dvaya*. See Ḍallana Mishra's commentary on the 5th list in S., I, 39.

[50] *Vêṇu-phala* is no doubt the same as *Vêṇu-ja*, or *Vêṇu-yava*, or *Vêṇu-bîja*, seeds of bamboo, Mat. Med., p. 268; and *Vêṇu-tvacha* I would suggest to be manna of bamboo, *tvacha* being short for *tvak-kshîra*. No native practitioner, consulted by me, could explain the phrase; and the reading may be corrupt.

[51] *Jîvaka* is one of the drugs which formed part of the group known to the ancients (Charaka and others) as the *ashṭa-varga* or 'group of eight drugs.' It comprised the following: 1, *Jîvaka*, and 2, *Ṛishabha*, 3, *Mêdâ*, and 4, *Mahâmêdâ*, 5, *Kâkôlî*, and 6, *Kshîra-kâkôlî*, 7, *Ṛiddhi*, and 8, *Vṛiddhi*. Their identity is no more known at the present day, and the following substitutes are prescribed: the roots of *Vidârî* (Batatas paniculata) for Nos. 1 and 2, the roots of *Śatâvarî* (Asparagus racemosus) for Nos. 3 and 4; the roots of *Aśvagandhâ* (Withania somnifera) for Nos. 5 and 6, and the tubers of the *Varâhî* (or *Bhadramusta*, Cyperus pertenuis for Nos. 7 and 8. See BhP., I, 1 [170], [172].

[52] See Watt, Part V, p. 97. It is the same as *Sakuruṇḍa* or *Śâkuruṇḍa*, a plant of doubtful identity.

[53] Compare with this the formula in the Chd., LXII, 17 [603] V., LXVI, 77 [788] on eye-diseases due to bile, and Chd., LXII 28 [605], V., LXVI, 107 [791] on eye-diseases due to blood-congestion The latter contains seven drugs, all mentioned in our formula, the former, five drugs, three of which are given here.

[54] On *Mêdâ* see note 51.—*Yâshâ* I take to be the same as *Yâsa* or *Yavâsa*.—*Tuṅga* is the same as *Punnâga*, and *Latâ* is the *Syâma-latâ* and the same as *Sârivâ* or *Ananta-mûla*.—*Prapauṇḍarîka* is said to be a fragrant wood resembling the *Padma-kâshṭha* or *Padmaka*.—The text reads *vâ pushpavatâm*.

lotus, liquorice, Samangâ (*Mimosa pudica*), yellow sandal, Parpaṭaka (*Oldenlandia corymbosa*) and Latâ (*Ichnocarpus frutescens*), also raisins, Kâshmarya (*Gmelina arborea*), and Parûshaka (*Grewia asiatica*), (72) roots of Gundrâ (*Panicum uliginosum*), of Naḍa (*Phragmites Karka*) and of Vêtasa (*Calamus rotang*), and buds of flowering grasses, Prapauṇḍarîka[54] and Kirâtatikta (*Ophelia chirata*), white sandal, Nimba (*Azadirachta indica*), Paṭôla (*Trichosanthes dioica*), Vâśâ (*Adhatoda vasica*): (73) two or three *of these* may be boiled in the milk of a goat or a woman, and then with the addition of sugar and honey, will make a very good lotion in eye-diseases caused by bile and congestion of blood.

(74—76*a*.) The three acrids[55], the three myrobalans[32], turmeric, sulphate of iron, nutmeg, soot[56], jasmine, also lac, Dantî (*Baliospermum montanum*), Surasa (*Ocimum sanctum*) and Vachâ (*Acorus calamus*), Pâṭhâ (*Stephania hernandifolia*), Aśvagandhâ (*Withania somnifera*), best Amaradâru (*Pinus deodara*), (75) also Kaṭphala (*Myrica sapida*), cardamoms, aloe-wood, Kaṇṭakârî (*Solanum xanthocarpum*), Rôdhra (*Symplocos racemosa*), Karañja (*Pongamia glabra*), Vṛihatî (*Solanum indicum*), Śvadaṁshṭrâ (*Tribulus terrestris*): two or three of these may be boiled in water, and when cooled down to moderate warmth, (76*a*) they may be used, mixed with rock-salt and honey, as a lotion in eye-diseases caused by phlegm: so the sages declare.

(76*b*—78*a*.) With Parûshaka (*Grewia asiatica*), the acid fruit of the hog-plum and tamarind trees[57], rose-apple, mango, wood-apple, jujube, (77) together with citron or the acid juice of pomegranate, or with some liquor or with milk or with curdled milk or whey, also with Indian barberry, blue lotus and the other *above mentioned drugs*,[58] boiled with sour substances, and mixed with some rock-salt, a lotion *is made* for the eyes, (78*a*) which will thoroughly cure any disease of the eyes due to congestion of the blood produced by excessive heat or cold.

(78*b*—79*a*.) Having ascertained whether an *eye*-disease is due to the deficiency or the excess of two humours or all three humours concurrently[59], (79*a*) an intelligent physician should determine *his line of treatment*.

Fourth Leaf: Reverse.

(79*b*—80*a*.) [60]The tender roots of the castor-oil plant with its nuts and sprouts, added to the milk of goats, (80*a*.) make an excellent lotion which cures *any eye-disease caused by vitiated* air and blood: so good physicians declare.

(80*b*—81*a*.) [61]Prapauṇḍarîka[54], liquorice, turmeric ...., (81*a*) mixed with sugar, make a lotion which stops any *eye*-disease due to *disordered* bile and air.

[55] Also called *try-ûshaṇa* or *tri-kaṭu*: they are ginger, black pepper and long pepper. See Mat. Med., p. 253.

[56] *Gṛiha-dhûma*, lit. 'house-smoke,' is soot. The Petersburg and other Sanskrit dictionaries make it to be the name of a plant, I do not know on what authority. In S., V, 1, v. 56 [605] it is said to be *dhûma âgâra-saṁbhavaḥ, i.e.*, 'smoke produced in a house,' that is, the soot deposited in the cobwebs over the hearth or fireplace of a house. It is a substance often prescribed by Kavirâja. In Bangâlî it is called *jhûl*, and in Sanskrit commentaries it is generally rendered by *alandhuka*, *e.g.*, in Chd., LXVII, 7 [661], comm. *gṛihadhûmaṁ alandhukaḥ*. The latter is a wrong form of the Sanskrit *âlandhûma*, 'thick smoke' or soot.

[57] *Vṛiksh-âmbla* is said to be a synonym of both *Âmrâtaka* (hog-plum) and *Tintiḍika* (tamarind). Accordingly I take it here to be a descriptive term in composition with the latter two names, similar to the compound term *Dâḍim-âmbla*.

[58] *I.e.*, the drugs mentioned in the formula of vv. 71-73.

[59] *Sarva-samutthita* is the same as *sannipâta*. On this and on *saṁsarga* see AH., I, 1, v. 12 [6].

[60] Compare with this the formula in AH., VI, 16, v. 10 [493]. *Vijarjara* is in the smaller Petersburg Dictionary said to mean, "morsch," "mürbe" (rotten, decaying), but it is rather the opposite of *jarjara*, 'old', 'decayed,' and therefore means 'young' or 'tender' or *taruṇa*, as in the corresponding formula of the Ashṭâṅga Hṛidaya, and below in v. 85*b*.

[61] This seems to be the same as the formula in the Chd., LXII, 17 [503]. The latter adds emblic myrobalan and *Padmaka* which may have stood in the missing portion of our manuscript. But compare also S., VI, 12, v. 46 [688].

(81*b*—82*a*.) [62]Nata (*Tabernaemontana coronaria*), Śvadaṁshṭra (*Tribulus terrestris*), bark of Vṛihatî (*Solanum indicum*), and Hrîvêra (*Pavonia odorata*): these boiled in goat's (82*a*) milk and water, and mixed with rock-salt, make a lotion which cures any *eye-disease due to disordered* air and phlegm.

(82*b*—83*a*.) ..... Indian barberry and best liquorice, boiled in the milk of a cow or a woman, (83*a*) and mixed with sugar, may be applied by a good physician as a lotion in *any eye-disease due to disordered* air, blood and bile.

(83*b*—84*a*.) [63]The three myrobalans[32], finely pulverised and tied up in a piece of white linen, (84*a*) and soaked in milk of a goat or a woman or in water, are a remedy in all *eye*-diseases.

(84*b*—85*a*.) [64]Indian barberry, turmeric, the three myrobalans,[32] Musta (*Cyperus rotundus*), mixed with sugar and honey, (85*a*.) and done up with human milk, make a lotion which is said to be a capital remedy for diseases due to *disorders of the* bile, blood and air.

(85*b*—86*a*.) [65]Together with young roots and leaves of the castor-oil plant, as well as with paste of Shashṭika rice, (86*a*) Śavaraka (*Symplocos racemosa*), steeped in clarified butter, and rubbed on according to the direction in the preceding formula, is a remedy against all *eye*-diseases.

(87.) With the same drugs as are prescribed for the lotions, a physician should prepare sudorifics, puṭapâkas,[43] errhines, emollients[43], potations of clarified butter, plasters and washes[66].

(88.) [67]Plasters on the face are recommended for removing moles, freckles and black spots, brought on by disorders due to the seasons,[67a] and for reducing poisonous swellings.

(89—92.) (I) The bark of the *five* trees with a milky sap[69], also sandal and Padmaka (*Prunus puddum*), Gundrâ (*Panicum uliginosum*), leaf-stalk of the lotus, also

[62] With this compare the formula in S., VI, 9, v. 10 [679] and AH., VI, 16, v. 12 [493], where only *Mañjishṭhâ* or *Śârṅgêshṭhṭa* and *Udumbara* are substituted for *Śvadaṁshṭra* and *Vṛihatî*.

[63] Substantially the same with this is the short formula in Śâ., III, 13, v. 18*b* [317], which also comprises only one drug (the three myrobalans) and is also said to be good for all eye-diseases. In Vangasena it is broken up into two distinct formulas; one in LXVI, v. 96*b* [790], consisting of the single drug of the three myrobalans, corresponds to the first portion of our verse 83*b*, the other, in LXVII, v. 120 [792], corresponds to the rest of our formula and mentions the tying up in white linen, and that it is good for all eye-diseases, but it substitutes Lôdhra (*Symplocos racemosa*) for the three myrobalans, and clarified butter, rock-salt and sour gruel for milk and water. The latter formula is also given in Chd., LXII, 24 [605], the former in LVII, 4 [568]. See also AH., VI, 16, vv. 5 [493], 16 [493], 32*b* [494], and Śâ., III, 13, v. 11 [315].

[64] Substantially the same with this is the formula in Chd., LXII, 42 [609]; it only substitutes *abhighât-âkshiśûla* 'eye injured by a stroke' for 'bile, blood and air.' The second half of our formula, in v. 85*a*, is found, word for word, in SY., LXI, 29 [455], Chd., LXII, 19*b* [604], and V., LXVI, 78*b* [788], where, however, it is appended to another prescription; see note 65.

[65] There are numerous formulas, more or less like the present one, in all of which *Śavaraka* (or white *Lôdhra*, S., I, 38, v. 11 [140], BhP., I, 1 [178]) forms the principal ingredient. See, *e.g.*, Ch., VI, 26 [761] (v. 226), Chd., LXII, 9 [602], V., LXVI, v. 56 [786], v. 96 [790], AH., VI, 16, v. 4 [493]. Compare also AH., VI, 16 v. 10 [493]. The nearest parallel, however, is the formula in Chd., LXII, 19 [604], V., LXVI, v. 78 [788], which only substitutes the leaves of *Nimva* (Azadirachta Indica) for those of the castor-oil plant, and adds "the direction in the preceding formula" (*i.e.*, that in verse 85*a*) in full.

[66] Compare with this the enumeration of eye-remedies in the S., VI, 9, v. 1-3 [678], V., LXVI, v. 30, 31 [784], Chd., LXII, 1 [600] (with Śiva Dâsa Sena's commentary), and Śâ., III, 13, v. 1 [314]; also AH., VI, 16, v. 59 [496] and V., LXVI, v. 87 [789].—*Âśchyôtana* is a lotion which is applied to the eye in drops, from eight to twelve, dropped with two fingers; *tarpaṇa* or 'emollient' consists in filling the eye with clean clarified butter, in a liquid and tepid state; see on both Śâ., III, 13, vv. 12, 13 [314], Chd., LXXXI, 1 [785]. *Nâvana* or 'errhine' is a synonym of *nasya*, see Śâ., III, 8, v. 1 [272] and note 77. On *puṭapâka* see note 43.

[67] With this compare AH., I, 22, v. 14*a* [141] and Śâ., III, 11, v. 1 [287], where face-plasters are said to be remedies against vitiated humours and poisons, and beneficial for the complexion. The sequel in Śârṅgadhara (vv. 3-8) shows that by "poisons" are meant swellings (*śôtha*) or eruptions (*visarpa*, etc.), caused by irritant poisons (such as the *ârushkara* or 'marking-nut'). See also verse 100 and note 77.

[68] The phrase is rather awkward to construe. I take *hita* to mean 'set up', 'induced.' The usual meaning 'suitable' does not suit. It may be a corrupt reading.—*Ritu-vyâdhi* might also mean disorders connected with menstruation.

[69] The five trees with a milky sap are the following: *Nyagrôdha* (Ficus bengalensis), *Udumbara* (Ficus glomerata), *Aśvattha* (Ficus religiosa), *Plaksha* (Ficus Tjakela), and *Pârîsha* (Thespesia populnea). For the latter some substitute the *Śirîsha* (Albizzia Lebbek) or the *Vêtasa* (Calamus

Ghâna (*Cyperus rotundus*), and Vâlaka (*Pavonia odorata*); (II) roots of Kuśa grass (*Poa cynosuroides*), Tagara (*Tabernaemontana coronaria*), Êlavâlu (*Gisekia pharnaceoides*)[70], leaves of Tâlîsa (*Taxus baccata*), Indian spikenard, and sesamum seeds; (90) (III) Masûra (*Vicia lens*), Durvâ (*Cynodon dactylon*), Âmayava (uncooked barley), leaf-stalk of the lotus, and juice of liquorice and lotus; (IV) Śailêya (*Parmelia perlata*),[71] Musta (*Cyperus rotundus*), aloe-wood, and Jhâmaka[72], Sthauṇêyaka[73], cardamoms, Tagara (*Tabernaemontana coronaria*), and sesamum seeds; (91) (V) bark and leaves of cinnamon, Kushṭha (*Saussurea Lappa*), aloe-wood and Jhâmaka[72], Mâṁsî (*Nardostachys jatamamsi*), Harêṇu (*Piper aurantiacum*), and Pari-pêlava (a kind of *Cyperus rotundus*); (VI) liquorice, Rôdhra (*Symplocos racemosa*), aloe-wood, and white sandal, Punarnavâ (*Boerhaavia diffusa*), seeds of black sesamum[74], and Latâ (*Ichnocarpus frutescens*): (92) with the *six* face-plasters *described* in the foregoing *six* half-verses[75] *the patient* should be treated in the summer and the other *five* seasons *of the year*. They are declared to be beneficial for the sight. Listen now to me as I explain how they remove the *disorders of the* humours of men.

(93) In the rainy season they are said to cure diseases due to *disorder of* the air-humour; in the autumn they are held to cure diseases due to *derangement of* the bile; in the summer they are held to cure diseases due to *derangement of* the blood; in the spring they are said to cure diseases due to *derangement of* the phlegm.[76]

(94 and 95.) Roots of the cotton-plant, Latâ (*Ichnocarpus frutescens*), Uśîra (*Andropogon muricatus*) yellow sandal, and the bark of *the five* trees with a milky sap,

rotang). Their bark is known by the collective name of *pañcha-valkala*. See BhP., I, 1 [231]. It is called *kshîravatâṁ tvacha* in verse 94.

[70] *Êlavâlu* is mentioned as *Êlavâluka* in the 6th list of S., I, 38 [140], transl., p. 161, where Dallana Mishra's commentary explains it as a reddish powder (*hari-vâluka*), resembling that of the seeds of the *Kṛishṇagandhâ* (*Kṛishṇagandhika-phala*). The latter is a name of the horse-radish tree or *Sigru* or *Śôbhâñjana* (Moringa pterygosperma), see Mat. Med., p. 118, 297. On its identity see Phar. Ind., II, 105.

[71] On *Śailêya* see Mat. Med., pp. 16, 315, where it is identified with Parmelia perlata, a kind of lichen, growing on rocks, whence it is called *silâ-valkâ*, or rock-bark, see Phar. Ind. III, 627, and *śaila-ja*, or rock-born, Med. Dict., s. v.

[72] *Jhâmaka* is probably the same as (*i.e.* a prâkritized form of) *Dhyâmaka*, which is mentioned in the 11th list of S., I, 38 [141], where Dallana Mishra's commentary identifies it with *Kattṛiṇa*, popularly called *Rôhish*, cf. BhP., I, 1 [210]. The latter is said to be "a fragrant grass" (Mat. Med., p. 304), but its identity appears to be unknown. Kavirâj Binod Bihari Gupta and others, however, maintain that *Rôhish* is the same as *Bhûtṛiṇa* (Andropogon Shoenanthus); see Watt, V, 109 [34]. Aruṇadatta, in his comment on AH., I, 15, v. 43, explains *Dhyânaka* by *Davadagdhaka*, which the Med. Dict. identifies with *Kattṛiṇa*. The fact appears to be that *Kattṛiṇa* and *Bhûtṛiṇa* are synonyms; see Phar. Ind., III, 557.

[73] *Sthauṇêyaka* is said to be a fragrant plant, a kind of *Granthiparṇa* (vernacular *Genthêla*), see BhP., I, 1 [192]; in the vernacular *Thanêr*. In Mat. Med., p. 298, it is said to be "a sort of gall caused by an insect on some tree." Aruṇadutta in his comment on AH., I, 15 (v. 43) explains it *taila-pîtakam*, whatever that may mean. Its real identity seems to be unknown.

[74] On black sesamum, see Part II, note 357.

[75] A similar set of six formulas is given in AH., I, 22, vv. 18-21 [142]. There the series commences with a formula for the winter (*hêmanta*; in our Manuscript it begins with the formula for the summer (*gharma=grîshma*).

[76] It is curious that this passage enumerates no more than four seasons. Usually the year is divided into six seasons, and this division is clearly implied in the preceding passage (verses 89-92). The apparent reason for noticing only four seasons is the corresponding number of four *dôsha* or 'humours,' each 'humour' having one season to itself; *viz*, rains and air, autumn and bile, summer and blood, spring and phlegm. This reason, however, does not fully account for the difficulty; for it cannot be supposed that the disturbing influence of the *dôsha* on the system is taken to be in abeyance during the two omitted seasons of *hêmanta* or 'winter' and *śiśira* or 'frost.' It would rather seem as if the whole year were here intended to be divided into four seasons, and that the two seasons which appear to be omitted are really, in some way or other, included among the four. There is a corresponding passage in S., I, 6 [20,21]. There the frost season (*śiśira*) is also omitted, while a second rainy season, called *prâvṛish*, is introduced. This practically reduces the number of seasons to five; and it may perhaps be suggested that in our Manuscript a further reduction is made to four seasons, by the extension of the autumn *śarad* so as to include the winter (*hêmanta*). The only notice I remember of a year divided into four seasons occurs in Beal's Buddhist Records of the Western World, Vol. I., p 72. There the four seasons are spring, summer, autumn, winter. If "rains" is substituted for "winter," and the series read backwards, it exactly agrees with that given in our Manuscript. Both statements, in our Manuscript and in Suśruta, commence the year with the rainy season. It may be noted, that according to Albiruni's India (see Vol. II, p. 8, in Professor Sachau's translation, in Trübner's Oriental Series) the practice to commence the year with the rainy season prevailed in "Kanêr, which is

white sandal,.....barley-corns[77]: these are said to make plasters for the face beneficial to the complexion. (95) These *drugs* should be dried and then mixed with the urine of a cow, or with the sour juice of jujube and urine, or they may be dried and mixed with the juice of citron and with mustard (and thus applied to the face).

Fifth Leaf: Obverse.

(96.) ..... if the blood becomes painful or vitiated or emitted, face-plasters should be applied, at the same time that some oleaginous substance is given as a purgative and various secretories administered to the nose.[78]

(97.) Bark and leaves of cinnamon, Mâṁsî (*Nardostachys jatamansi*), Nata (*Tabernaemontana coronaria*), and white sandal, realgar, Vyâghranakha (*Unguis odoratus*), Harênu (*Piper aurantiacum*) tamarind,[79] Kushṭha (*Saussurea Lappa*), the two Surasâ (Tulsi-plant), and the two Haridrâ (turmerics)[80], applied as a face-plaster, act as remedies against poison.

(98*a*.) Mûrvâ (*Sanseviera zeylanica*), Aśvagandhâ (*Physalis flexuosa*), the three myrobalans[32], Karañja (*Pongamia glabra*), applied as a face-plaster, act as a remedy against swellings.

(98*b*.) Mûrvâ, mixed with cow's urine, and applied as a face-plaster, is said to be a remedy against swellings.

(99.) While a plaster is applied to the face of a patient, he should not laugh, nor weep, nor enjoy sleep, nor should he eat. Nor should he warm himself at a fire, nor retain the plaster after it has become dry.[81]

(100.) [82]Moles and black spots, moreover skin-diseases, freckles, hairy moles and pigmentary moles of a person are instantly cured, and his sight and complexion cleared through the application of a face-plaster.

(101.) If one laughs or eats or sleeps while a plaster is applied to his face, his

conterminous with Kashmir."—Another noteworthy point is that the present passage appears to teach a tetrad of *dôsha* or 'humours;' *viz.*, air, bile, phlegm, and blood. The same doctrine seems implied in the formulas of vv. 106-108; see note 86. On the other hand, the introductory verse 15 names a triad of humours (*dôsha-traya*), *viz.*, air, bile, and phlegm. There is here an apparent inconsistency. Ch., III, 1 [238] (§ 3) already teaches a triad of 'humours,' and since then that doctrine has been the accepted one; see AS., I., 1 [2] (l. 13), AH., I., 1 (v. 6); but there have been older schools (*tantr-ântarîya*) teaching a tetrad of 'humours,' see Aruṇadatta's comment on AH., I, 1, v. 6 [4]; and there are passages even in Suśruta which imply, though inconsistently, that *rakta* or 'blood' is one of the 'humours.' The passages referred to, however, do not necessarily imply a tetrad of humours. The term *dôsha* may not be used in them in its technical sense; as may be seen from the fact, that in verse 113 we have *rasa-dôsha*, as if chyle were a fifth humour; see also Aruṇadatta's explanation (*l. c.*) of the term *rakta-dôsha*, blood-disorder.—Finally it may be noted (perhaps as a mere coincidence) that the two seasons here omitted, *hêmanta* and *śiśira*, are just the two seasons expressly named in the introductory vv. 17 and 18 as suitable for the use of *laśuna*; see note 13.

[77] Roots of the cotton plant are mentioned in a formula in Śâ., III, 11, v. 102 [302].—*Alatâ* must be a clerical error for *Latâ*. Perhaps the scribe originally meant to write *Ananta*, which is a synonym of *Latâ*, but which would not have suited the metre.—On the "trees with a milky sap" see note 69.

[78] The *śirasô virêka* or *śirô-virêchana*, 'secretory applied to the head,' is one of the *nasya* or applications of medicated substances to the nose. Its object is to cause a flow of secretion from the nose and thus to relieve cerebral congestion. Medicated oils applied for a similar purpose are called *Vṛiṁhaṇa*. In affections of the head, eyes or nose, the fumes are drawn in through the nose. See Mat. Med., pp. 17 and 20.

[79] The reading *âmblîka* is very doubtful. The remaining traces perhaps would rather point to a word ending in *llâka*.

[80] On the two *Surasâ* (Ocimum sanctum) see Dallana Mishra's commentary to S., I, 38 (8th list); also Mat. Med., p. 219. They are the white and black varieties of the Tulsi-plant. On the two *Haridrâ* (Curcuma longa) see Mat. Med., p. 256: "The term *haridra-dvê*, or the two Turmerics, signifies turmeric and the wood of Berberis asiatica. They are often used together... and their properties are said to be analogous."

[81] Similar cautions are given in AH., I, 22, verses 15*a* 16 [141], V., LXII, 44 [715], Śâ., III, 11, vv. 2*b* [287], 66 [291].

[82] All these defects belong to the so-called *kshudra-rôga* or 'minor diseases,' on which see the Nid., p. 194, also Śâ., I, 7, vv. 84-92 [50].—*Pilpa* is probably the same as, or an error for, *pilpu* (or *piplu* as now commonly spelled). In A.K. II, 6, v. 49 [143], it is identified with *jaṭula*, but the commentary to Chd., LV, 37 [556] the latter is identified with *abhîlu* or *abhîru*. *Jaṭula* is said to be the *Naevus pilaris* or hairy mole; the Med. Dict. has *jaṭumaṇi*. See also verse 88.

phlegm as well as his air will quickly grow to excess: in such a case secretories should be applied to the head; oleaginous substances also should be administered and fumes inhaled.[78]

(102.) If through the heat of a fire the face-plaster of a patient has melted, or if he has allowed it to become dry, then moles and the other above-mentioned diseases are said *to break out*. These should be relieved in the manner above explained.

(103.) [83]Night-blindness, dimness of the eyes, heat in the head, diseases of the eyes caused by deranged bile and accompanied by heat, moreover any other evils affecting the skin of the face, are instantly relieved through the application of a face-plaster.

(104.) In the case of any disorder of the eyes due to *derangement of* the phlegm and air, in the case of the application of a secretory to the nose[78] of people suffering from nasal catarrh, in the case of lock-jaw, and in the case of diseases of the head, it is said that face-plasters should be avoided.[84]

(105.) A face-plaster should be made of the thickness of a quarter aṅgula; the middle sort should have the thickness of a third of an aṅgula, and the thickest should measure (half an aṅgula).[85]

(106—108.) [86](I) Liquorice, Rôdhra (*Symplocos racemosa*), the three myrobalans[30], leaf-stalk of the lotus, candied sugar, gold, and red ochre; (II) Leaves and bark o cinnamon, cardamoms, aloe-wood, Deodar, Punarnavâ (*Boerhaavia diffusa*), Vyâghranakha (*Unguis odoratus*), and galena; (107) (III) Realgar, orpiment, and Bark of Vṛihatî (*Solanum indicum*), Mâṁsî (*Nardostachys jatamansi*), Harênu (*Piper aurantiacum*), and Paripêlava (a kind of *Cyperus rotundus*); (IV) Galena, red ochre, Kaṭphala (*Myrica sapida*), and Śârivâ (*Ichnocarpus frutescens*) mixed with sugar: (108) the four *medicines*, severally described in the foregoing *four* half-verses, *respectively* relieve diseases caused by *the derangement of* phlegm, blood, bile and air; or they may be applied externally as pastes all about the eye up to the roots of the eye-lashes.

(109.) A little Rôdhra (*Symplocos racemosa*) rubbed with clarified butter, or chebulic myrobalan pounded with iron *dust*, bark of Vṛihatî (*Solanum indicum*) and galena in equal quantity, made into a paste, may be used as a remedy in all *eye*-diseases.

(110.) Red ochre, rasôt,[87] galena, realgar, calx of brass in equal parts, mixed with a little black pepper, a double portion of.....

Fifth Leaf: Reverse.

(111.) With pepper and calx one should boil Harita[88] on a slow fire together with clarified butter. This will make a paste for anointing the eyelids.

[83] With this compare AH., I, 22, vv. 17*b*, 18*a* [141].—*Taimirga*, dimness, opacity, is a general term for cataract in all its stages, but more especially for its early stage (*timira*).

[84] Similar directions are given in AH., I, 22, v. 17*a* [141].

[85] This verse occurs, almost verbally the same, in V., LXII, v. 44 [715]. The first half is identical, but the second half-line runs thus: *madhyamas=tu tri-bhâgaḥ syâd=uttamô 'rdh-âṅgulô bhavêt*. It is also nearly the same in BhP., II, 4 [66]. In a shorter version, of one half-line, it occurs in AH., I, 22, v. 15*a* [141], and Śâ., III, 11, v. 2*a* [287].—An 'aṅgula' is equal to ¾ of an inch or 2 centimetres. The thickness of the ordinary plaster accordingly should be $\frac{3}{16}$ of an inch or ½ centimetre; that of the thickest would be ¾ of an inch or 1 centimetre.

[86] Compare with this the directions and formulas given in AH., VI, 16, vv. 2-5*a* [493]. It may be noted that, while in our Manuscript four formulas are given, one for each of the four causes of disease: phlegm, blood, bile, and air, in the Aṣhṭâṅga Hṛidaya there are only three formulas for air, blood (*pitta-rakta*), and bile. For a similar treatment of the blood, see note 76. The intention, however, may really be to prescribe the four formulæ, not for four humours severally, but for three different diseases of the eye, *viz.*, when caused by phlegm (*kapha*), or by hemorrhage (*asra-pitta*), or by air (*anila*); so that there is no implication of four humours. Also by *pitta-śôṇita*, bile-blood, in v. 113, and by *rakta-pitta*, blood-bile, in v. 115, probably hemorrhage is referred to; both terms *pitta-śôṇita-dûshaṇa* and *rakta-pitt-ôshmâ* meaning unhealthy hemorrhagic conditions. *Pitta-rakta*, *pitta-śôṇita*, *pitt âsra*, *śôṇita-pitta*, *asra-pitta* are all synonyms of the usual term *rakta-pitta* for hemorrhage see Med. Dict.—On *viḍâlaka* see Śâ., III, 13, v. 29 [318], Chd., LXII, 9 [602], Mat. Med., p. 18. It is a paste for external application to the eyelids.

[87] On *rasôt* or *rasâñjana*, an extract of Berberis asiatica, see Mat. Med., p. 107.

[88] *Harita* is a synonym of *Stauṇeyaka*, on which see note 73.

(112.) Listen to (the treatment of baldness and other hair diseases) as it is being explained *by me*.....

(113.) Derangement of the chyle, indulgence in sexual intercourse, and vitiation of the bile and blood cause premature grey hair, and in the case of an old man it is due to old age.

(114—116.) The constitution of a woman is generally phlegmatic; lying..... ..... enjoying, they discharge the vitiated menstrual blood. (115) Hence their scalp becomes relieved of the heat of their blood and bile, and thus they do not loose their hair, and therefore women are not bald-headed. (116) On the contrary, the blood and bile of men become vitiated; *hence* loosing the roots of the hair, the head becomes bald.

(117.) Baldness, consisting in the entire loss of hair or in its becoming copper coloured, if it is long established on the head, cannot be removed. *But* if it is of recent origin, it may be remedied and should be carefully attended to.[89]

(118—120.) In the case of baldness or grey hair one should in the first place have frequent recourse to blood-letting; the application of emetics *also* is advantageous for the purification of the vitiated blood; (119) afterwards, when the bowels are cleared, suitable food should be taken. Also different preparations of oil and hair colouring substances may be used, (120) and also drugs that cause the production and growth of hair. *Frequent* washings of the hair, too, are beneficial, because they remove the *disorders of the* humours.

(121.) A wise physician should administer clarified butter mixed with sweet, sour and saline substances, to a patient suffering from cough caused by *derangement of* the air, either in his food or by itself, according to the state of his vital power.[90]

(122 and 123.) Wheat and rice may be eaten, with the broth of the flesh of domestic animals, marsh-animals, or water animals, and with treacle and onions and *any other* sour, oleaginous, hot or sweet things.[91] (123) Or spirit of rice with its froth, warm water and broths may be drunk at will, when one is suffering from cough caused by *disordered* air, or plenty of oleaginous substances with treacle and milk.[91]

(124.) An electuary prepared from ginger, Shaḍî (*Curcuma zedoaria*), raisins, Śriṅgî (*Rhus succedanea*), long pepper and Bhârgî (*Clerodendron siphonanthus*), mixed

[89] On the diseases of the hair, their causes and treatment, see the corresponding passages in Ch., VI, 26 [764] (vv. 259 ff.). AH., VI, 23, vv. 24-32 [516] and VI, 24, vv. 28-45 [518], S., II, 13, vv. 29, 30 [288] and IV, 20, vv. 21*a*, 22*b* [485], V., LXII, 134, 135, 146ff. [724]. The main defects of the hair are of two kinds, either *palita* 'grey hair' or *khâlitya* (or *khalati*) 'loss of hair,' 'baldness' (see AH., I, 10, v. 13 [81]). The former makes the hair grey (*kêśân pachati*); the latter causes the hair to drop (*prachyâvayati rômâṇi*), and it is of two kinds, either *khâlitya* 'ordinary baldness' or *indralupta* 'morbid baldness.' By the latter some kind of porrigo (ringworm or scald-head) seems to be intended. Another name for *indralupta* is *hari-lôman*, 'red hair,' and the latter is a synonym of the *tâmra-bala*, 'copper-coloured hair,' in our Manuscript; see AH., VI, 24, v. 39 [519], where the text has *hari-lôman* and the commentary explains it by *indralupta*. All three diseases, *palita*, *khalati* and *hari-lôman*, are mentioned together in Ch., VI, 26, v. 259 [764], and AH., VI, 24, v. 33 [518].

[90] For a imilar direction, see AH., IV, 21, vv. 11*b*, 12 [424].

[91] A similar direction occurs in Ch., VI, 22 [704] (v. 74), AH., IV, 3, v. 19 [329], V., XI, 9 [260] and in Chd., XI, 1 [210]. Another similar direction is in AH., IV, 21, v. 2 [423]. The Chakradatta explains that by the *grâmya* or domestic animals are meant such as the cock (*kukkuṭa*), by the *ânûpa* or marsh animals, such as the hog (*śûkara*), by the *audaka* or water-animals, such as the turtle (*kachchhapa*). Also in HA., I, 6, v. 57 [49] the *kukkuṭa* is referred to the *grâmya* class. This does not, however, seem to quite agree with the classification of Suśruta. That work (p. 198, transl., p. 252) divides the animals into 6 classes: *jal-âśaya* (water), *ânûpa* (marsh), *grâmya* (domestic), *kravya-bhuja* (carnivorous), *êka-śapha* (one-hoofed), *jâṅgala* (wild). Of these the three first-named classes are those mentioned in our MS. Suśruta adds another division into only two classes: *jâṅgala*, including the four last-named of the above six classes, and *ânûpa*, comprising the two first-named. The *jâṅgala* class of this second division is sub-divided into 8 sub-classes, among which there is a *vishkira* (bird) and also a *grâmya* sub-class. Here the cock (*kukkuṭa*) does not belong to the *grâmya*, but to the

with treacle and *sweet* oil, is beneficial to sufferers from cough caused by *derangement of* the air.[92]

(125.) A powder made of long pepper, Mâruta (*Eleusine corocana*), cumin, Shaḍî (*Curcuma Zedoaria*), Pushkara, and plumbago-root, and mixed with rock-salt, is beneficial to sufferers from cough due to *derangement of* the air-humour.[93]

(126—128.) Boil thirty pala[19] of Kaṇṭakârî (*Solanum xanthocarpum*) in one âḍhaka[19] of water, till it has been reduced to one-fourth *of its original quantity;* and, after straining it, add seven pala of treacle:[94] (127) then, with powders of dry ginger, Bhârgî (*Clerodendron Siphonanthus*), cardamoms, long pepper, Shaḍi (*Curcuma Zedoaria*), and plumbago-root, and with four pala of clarified butter and (sweet) oil, boil it, (128) till it attains the consistency of a linctus, and when it has become cold, add two pala of honey and one pala of powdered long pepper, and then lick it as a remedy against cough.[95]

(129.) Boil a paste of Bhârgî (*Clerodendron Siphonanthus*) and clarified butter with an infusion of the Daśamûla[48] (or Ten roots) in the broth of a cock or a partridge. This is an excellent remedy against cough due to *derangement of* the air.[96]

(130.) In a prastha of the juice of Kaṇṭakârî (*Solanum xanthocarpum*) boil a kuḍava[19] of clarified butter with a paste of Punarnavâ (*Boerhaavia diffusa*). This is an excellent remedy against cough due to *derangement of* the air.

(131.) Boil a paste of Bhârgî (*Clerodendron Siphonanthus*) and clarified butter, mixed with two parts of the juice of Vyâghrî (*Solanum xanthocarpum*), in four parts of curdled milk. This makes an excellent remedy for cough due to *disorder of* the air-humour.[97]

(132*a*.) In the case of a bilious *cough* the drinking of clarified butter, together with the use of purgatives, is beneficial.[98]

vishkira; but perhaps in the original classification into 6 classes, it would have been counted among the *grâmya*. To the *grâmya*, as a sub-class, belong only quadrupeds, such as the horse, cow, goat, sheep, etc. The *ânûpa* class of the second division has 5 sub-classes, among which there is a *kûla-chara* (shore-walker) and a *kôśa-stha* (sheath-clad) sub-class. To the former belongs the hog *varâha* or *śûkara*, to the latter, the turtle (*kûrma* or *kachchhapa*). Herein Chakradatta agrees with Suśruta. With v. 123 compare AH., IV, 3, v. 34 [330], 44 [331], and IV, 5, v. 75*b* [345].

[92] The identical formula occurs in V., XI, 14 [260] and is quoted in Ch., XI, 2 [210] (Mat. Med., p. 140). But in these works, the first half-line is differently arranged and runs as follows: *Bhârgi drâkshâ śaṭî śṛiṅgî pippalî viśvabhêshajaiḥ*. Somewhat similar formulas are those of V., XI, 13 [260], 15 [261] and those of Ch., VI, 22 [702] (vv. 48, 49) and AH., IV, 3, vv. 13*b*-15 [329].—The drug, spelled *shaḍî* in our Manuscript, appears to be the same as what is usually spelled *śaṭî* or *śaṭhî* or *śaḍhî*.

[93] Compare the formula in AH., VI, 3, vv. 20, 21 [330]. It contains all the ingredients of our formula, except *Mâruta*, instead of which it substitutes several other drugs.—*Pushkara* appears to be unknown at the present day. See Mat. Med., p. 314, which says: "This root is not available; the root of Aplotaxis auriculata (*Kushṭha*) is substituted for it." According to the Phar. Ind., II, p. 296, III, p. 451, it is probably the Orris-root (*Iris germanica*).

[94] *Agê* makes no sense; it is probably a scribal error for *agaṁ*, seven.

[95] With this formula may be compared a somewhat similar, though much shorter one, Ch., VI, 22 [701] (v. 33), AH., IV, 3, vv. 3*b*, 4*a* [329], Chd., XI, 33 [217]. Compare also AH., IV, 3, vv. 14, 15 [329].

[96] This formula is found, verbally the same, in V., XI, 16 [261], where it is called the "*Daśa-mûl-âdyaṁ ghṛitam*." It is also quoted in Chd., XI, 30 [216], under the same name.

[97] This formula is found, verbally the same, in V., XI, 17 [261], where it is called the *Bhârgyâdighṛita*. The second half-line there reads *bhârgî-rasaṁ dvi-guṇitaṁ*, but this is certain to be a false reading for *vyâghrî-rasaṁ*, as the *bhârgî* is already included in the first part of the formula. The traces of '*vâghî*' are quite distinct in our Manuscript.

[98] The same direction is given in AH., IV, v. 25*b* [330].

THE BOWER MANUSCRIPT.

PART II.—PLATES VI TO XXXIV.

A.—TRANSLITERATION.

First Leaf: Obverse.

Introduction.

1 [Na](mas)=Tathâgatêbhyaḥ ‖ [1]Prâk-praṇîtair=maharshîṇâṁ yôga-mukhyais=sam- 1
anvitam [|] vakshyê 'haṁ siddha-sa(ṁ)ka[r]shsha[ṁ] nâmnâ vai Nâvanîtakam
‖[1 ‖] Nânâ-vyâdhi-parîtânâṁ nṛiṇâṁ str(î)ṇ(â)[ñ]=cha yad=dhitam [|] 2
2 kumârâṇâṁ hitaṁ yach=cha tat=sarvvam=iha vakshyatê ‖[2 ‖] Samâsa-rata-buddhî- 3
nâṁ bhishajâṁ prîti-varddhanam [|] yôga-vâhulyataś=ch=âpi vistara-jñaṁ ma-
nô-'nugam ‖ [3 ‖] Adhyâyaṁ chûrṇa-yôgânâṁ prathamaṁ ch=âtra 4
3 vakshyatê [|] dvitîyaṁ ghṛita-pânânâṁ tṛitîyaṁ taila-saṁjñitam [‖ 4 ‖] Chatur- 5
tthaṁ miśrakaṁ nâma nânâ-vyâdhi-chikitsitam [|] pañchamaṁ vasti-yôgânâṁ
rasâyana-vidhâ nataḥ[2] ∽ [‖ 5 ‖]
4 Saptamaṁ cha yavâgûnâṁ vṛishyam=ashṭamam=uchyatê [|] nêtr-âṁjanânâṁ 6
navamaṁ[3] daśamaṁ kêśa-rañjanam [‖ 6 ‖] Abhayâ-kalpa-nâm-âkhyam=atr 7
=aikâdaśam=uchyatê [|] dvâdaśaṁ syâch=chhailajatôś[3]=chitra-
5 kasya trayôdaśam [‖ 7 ‖] Kumâra-bhṛityam=apy=atra syâch=chatum[4]=ishyatê [|] 8
vandhyâ-chikitsit-âkhyaṁ cha jñêyaṁ pañchadaśaṁ budhaiḥ [‖ 8 ‖] Su-bhagâ- 9
chikitsit-âkhyañ=cha[5] tathâ shôḍaśakaṁ matam [|] ity=êtê shôḍa-
6 ś=âddhyâyâ vijñêyâ Nâvanîtakam [‖ 9 ‖] N=êdaṁ dadyâd=a-putrâya na ch=â-bhrâtrê 10
kathañ-chana [|] a-śishyê prastavô na syât=karttavya iti mê matiḥ ∽ ‖ [10 ‖] ⊙

First Adhyâya.

7 Tâlîsa-patraṁ maricha[3]ṁ nâgaraṁ pippalî tathâ [|] yath-ôttaraṁ bhâga-vṛiddhâs[6]= 11
tvag-êlê ch=ârddha-bhâgikê [‖ 11 ‖] pippaly=ashṭa-guṇâ ch=âtra pradêyâ 12
8 sita-śarkkarâ [|] kâsa-śvâs-âruchi-haraṁ[3] tach-chûrṇṇaṁ bhakta-rôchanam [‖ 12 ‖]
hṛiṭ-pâṇḍu-grahaṇî-śôsha-kâsa-plîha-jvar-âpaham [|] chhardy-atîsâra-gulma- 13
ghñaṁ mûḍha-vât-ânulômanam=iti [‖ 13 ‖] ⊙ Tâlîsa-
9 kaṁ nâma chûrṇṇam ⊙ Yavânîṁ tintiḍîkâṁ cha nâgaraṁ s-âṁblavêtasam [|] 14
dâḍimaṁ vadarañ=ch=âmblaṁ kârshikâny=upakalpayêt [‖ 14 ‖] dhânya-sau- 15

[1] Metre of verses 1-34: Ślôka.
[2] Read *taṛah*
[3] The scansion of this pâda is unusual.
[4] Read *chaturdaśam*, as shown by the metre and sense.
[5] This pâda has one syllable in excess.
[6] The scansion of this pâda is irregular.

yathum=arśâṁsi pâṇḍu-rôgam=arôchakam [।] hṛid-rôgaṁ grahaṇî-rôgaṁ kâma-
lâṁ vishama-jvaram [॥ 489 ॥] kushṭhaṁ plihânam=u[tk]l[êśaṁ śamaya]- 490
3 nty=upasêvitâḥ [।] niratyayaś=chêt=kramaḥ syâd=dhruvô mâṁsa-ras-ôdanaḥ [॥ 490 ॥]
◎ Prastha-virêkô nâma ślô 5 pâ 1[134] ◎ [135]Rôdhraṁ shaḍîṁ puṣhkara-mûlam 491
=êlâṁ mûrvvâṁ viḍaṁgâṁ trivṛitâṁ yavânîm [।] chavyâṁ priyaṁgu
4 kumudaṁ viśâlâṁ kirâtatiktaṁ kaṭurôhiṇîñ=cha [॥ 491 ॥] drôṇê 'mbhasaḥ kar- 492
sha-samâni paktvâ pûtê chatur-bhâga-jal-âvaśêshê [।] rasê 'rddha-bhâgaṁ ma-
dhunaḥ pradatvâ[50] pakshaṁ nidhêyô ghṛita-bhâjana-sthaḥ [॥ 492 ॥] madhv-â- 493
5 savô 'yaṁ kapha-pitta-mêhân kshipraṁ nihanyâd=dvi-pala-p[rayô]gât=[।] pâṇḍv-â-
may-âṛśâṁsy=aruchi-grahaṇyaḥ dôshân=kilâsaṁ vividhâṁ ś=cha kushṭhân=iti
[॥ 493 ॥] ◎ **Madhv-âsava-yôgô nâma** ◎ (I) [136]Madhûkaṁ mu- 494
6 sta-mṛidvîkâ-kârshmaryâṇi parûshakam [।] trâyamâṇam=uśîrâṇi triphalâṁ kaṭu-
rôhiṇîm [॥ 494 ॥] pîtvâ niśi sthitaṁ jaṁtur=jvarâch=chhîghraṁ vimuchyatê ॥ 495
(II) Pippalî-
7 śarkkarâ-kshaudraṁ ghṛita-miśraṁ payaḥ-śritam [॥ 495 ॥] tat=paṁcha-sâraṁ pâta- 496
vyaṁ jvara-kâsa-kshay-âpaham [।] ◎ (III*a*) Kaliṁgakâ paṭôlasya patraṁ kaṭu-
karôhiṇî [॥ 496 ॥] (*b*) paṭôlaṁ śârivâ mustaṁ 497
8 pâṭhâṁ kaṭukarôhiṇîm ॥ (*c*) nimbam=paṭôlaṁ triphalâṁ mṛidvîkâ musta=vatsakau
[॥ 497 ॥] (*d*) kirâtatiktam=amṛitâṁ chandanaṁ viśvabhêshajam [।] (*e*) guḍû- 498
chy=âmalakaṁ mustâm=ardha-ślôka-samâpanâḥ [॥ 498 ॥] kashâyâḥ śa- 499
9 mayaṁty=âśu paṁcha pañcha-vidhaṁ jvaram ॥ [499*a* ॥] (IV) [137]Arishṭa-patraṁ sa- 500
paṭôla-chandanaṁ sa-bhadramust-âmalakaṁ harîtakî [।] jalêna siddhâ sa-ghṛitâḥ
sa-śarkkarâḥ śamêti tri-sthûṇa-gataṁ
10 j[v]araṁ nṛiṇâm ॥ [500 ॥] (V) [138]Madhu-t-trikaṁ dvê triphalê sa-pâṭhê bhâgau cha 501
maṁjishṭhika-śârivâyâḥ [।] jal-ônmitô nirmala-paṭṭa-pûtaḥ sarvva-jvarâṇâṁ śa-
manaḥ kashâyaḥ ॥ [501 ॥] (VI) [139]Chandanaṁ padma- 502
11 [kêsaraṁ mu]stâ kaṭukarôhiṇî [।] vatsakaṁ trâyamâṇâñ=cha drâkshâ vana- 503
parûshakam [॥ 502 ॥] madhukaṁ śîtapâkañ=cha yashṭîmadhuka-śarkkarâm [।]
jîvak-arshabhakau ch=ôbhau tath=aiv=âmalakâny=api [॥ 503 ॥]

Sixteenth Leaf: Obverse.

1 [× × × × ◡ — — × × × × ×] (ulû)khalê [।] râtri-paryushitaṁ hy=êtad=dad- 504
yâch=chharkkarayâ saha [॥ 504 ॥] kashâya êsha vâta-[× × × × × ◡ — ◡ — ॥ 505
2 × × × × × × × × ś](l)[ô](10) ◎ (I) Abhayâ-hiṁgu-pippalyô yavânîm= 506
âmbla-vêtasam [॥ 505 ॥] êtân=aksha-samân=bhâgân=pivê[t=t]u [× ◡ — ◡ — । 506
(II) × × × × ◡ — — × × × × × ◡ — ◡ — ॥ 506 ॥ × × 507
3 × × ◡ — — × dî]panîyaṁ paraṁ smṛitaṁ [।] hṛid-rôgê pârśva-śûlê cha 507
vâta-gulmê cha pûjitam [॥ 507 ॥] kôshṭha-sthêshu cha (vâ)[— × × × × × ◡ — 508
◡ — । (I) × × × × ◡ — — × × × × × ◡
4 — ◡ — ॥ 508 ॥ praśa]syatê nâsyam=êtach=chhîrsha-rôga-vinâśanam [॥ 509*a* ॥] 509*a*
(II*a*) [140]Śirô-rujâyâṁ sa-ghṛitaḥ sa-chandanaṁ kushṭham=athô [[97]v=âpi nat-ôtpa- 510
laṁ cha ॥ (*b*) yashṭyâ-

[134] Read *ślô 7* for *ślô 5 pâ 1*.
[135] Metre of verses 491-493 : Trishṭubh.
[136] Metre of verses 494-499*a* : Ślôka.
[137] Metre of verse 500 : Vaṁśasthavila.
[138] Metre of verse 501 : Trishṭubh.
[139] Metre of verses 502-509 : Śloka.
[140] Metre of verses 510-513*a* : Trishṭubh.

5 hvam=ê]lâ kamal-ôtpalaṁ cha prapauṇḍarîkaṁ suradâru-kushṭhaṁ[॥ 510 ॥] kuryât 511
samaṁ padmaka-chôrakau cha śirô-rujâ(yâ)ṁ [sa-ghṛitaṁ pradêhaṁ ॥ (III) × —
⏑ — — ⏑ ⏑ — ⏑ — — × — ⏑ — — ⏑ ⏑ — ⏑ — — ॥ 511 ॥]
6 (gh)ṛit-ôttamaṁ vâ vadarêṇa siddhaṁ nastaḥ pradadyâ[d=ava]bhêdak-ântê । paś- 512
châd=ghṛitaṁ ch=âpy=a(nupâ)[yayîta × — ⏑ — — ⏑ ⏑ — ⏑ — — ॥ 512 ॥
× — ⏑ — — ⏑ ⏑ — ⏑ — — । 513
7 (bh)uktvâ cha bhakshyaṁ labhatê guḍêna [॥ 513*a* ॥] (IV) [141]Bilva-mûlaṁ pha[laṁ] 514
ch=aiva nastaḥ-karmmaṇi [[97]yôjayêt [।] śîghram=êtêna yôgêna śîrsha-rôgaḥ
praśâmyatê ॥ 514 ॥ (V) × × × × ⏑ 515
8 saṁgṛihya tat=tailaṁ vipachêd=bhishak [।] tatô 'sya n(as)tat(ô) dadyâch=chhîrsha- 516
rôga-[vinâśanam ॥ 515 ॥ (VI) × × × × ⏑ — — × × × × × ⏑ — ⏑ — । × 516
× × × ⏑ — — ⏑]
9 nastaḥ kuryât=punaḥ punaḥ [॥ 516 ॥] (VII) Bhâgô purâṇa-tailasya tâvat=syât=paṭa- 517
lasya cha [। × × × × ⏑ — — × × × × × ⏑ — ⏑ — ॥ 517 ॥ lalâ-] 518
10 ṭa-lêpaḥ śastô 'yaṁ khyâtaḥ śîrsha-ruj-âpahaḥ [।] ◎ (VIII) Lavaṇaṁ śṛiṁgavê[raṁ 519
cha × × × × ⏑ — ⏑ — ॥ 518 ॥ × × × × ⏑ — — × × ×]
11 chitraka-tindukê [।] basta-mutrêṇa saṁyôjya lêpaḥ śîrsha-[ruj-âpahaḥ ॥ 519 ॥ (IX) 520
× × × × ⏑ — — × × × × × ⏑ — ⏑ — ।]

Sixteenth Leaf: Reverse.

1 kaṇḍîra-mârkka-mûlaṁ cha triphalâ-kaṭu-sarsbapâḥ [॥ 520 ॥] gavâṁ mutrê[[97]ṇa 521
saṁyôjya lêpaḥ śîrsh-ruj-âpahaḥ । × × × × ⏑ — — × × × × × a-]
2 mbar-âmbunâ [॥ 521 ॥] **Śîrsh-âmaya-harâḥ paṁcha yôgâḥ ślô 16** ◎ (I) [× × 522
× × ⏑ — — × × × × × ⏑ — ⏑ — । [97]ajâjî chôra-]
3 kaṁ ch=aiva kaṇṭakâryâḥ phalâni cha [॥ 522 ॥] sûkshma-chûrṇṇam=idaṁ kṛitvâ 523
kuryât=pradh[[97]ânam=aushadham ॥ (II) [97]Vârttâka-kulaka-vyôsha-kulatth-âḍhaki-
mudga-jam ॥ 523 ॥]
4 yûsham=êtan=naraḥ pîtvâ pratiśyâyât=pramuchyatê ॥ (III) Saktûn=su-prayut[âṅ=] 524
kṛi[t](v)[â [97]ghṛitair=mallaka-saṁpuṭê ॥ 524 ॥ × × × × × × × × × × ×
× ×]
5 **pâ** ◎ (I) Kaṇḍîram=agninâ dagdhvâ bhasma tad=gṛihya bu[d](dh)i(m)â[n ।] dant- 525
anta [[97]raṁ vimardêta danta-śûl-ârditô naraḥ ॥ 525 ॥ (II) × × × × ⏑ 526
6 bh]âgêna danta-śûlaṁ praśâmyati ॥ (III) Ajâjî [śṛiṁ]gavêrañ=cha viḍaṁgân(i) [[97]cha
saṁharêt ॥ 526 ॥ madhu-śuktêna saṁyôjya dant-âgraiḥ saṁnirûpayêt । daśa- 527
7 mû]laṁ su-pishṭaṁ tu sarpishâ saha dâpayêt [॥ 527 ॥ tata]s=tad=âyasê bhâṇḍê 528
agni[nâ × ⏑ — ⏑ — । × × × × ⏑ — — × × × × × ⏑ — ⏑ — ॥ 528 ॥
(IV) [97]Nichulaṁ sa- 529
8 rshapa]ṁ ś[vê]taṁ pippalyô viśvabhêshajam [।] kshârañ=cha lavaṇañ=ch=aiva ka- 530
baḍô danta-śûla-nut ॥ [529 ॥] (V) Sômarâj[îṁ [97]śu-pishṭâṁ tu guḍikâṁ kârâyêd=
bhishak । danta-śûl-âpahaṁ kuryât=kavaḍa-graham=uttamam ॥ 530 ॥
9 [97]Yavakshâraṁ śṛiṁga]vêraṁ śukta-pishṭaṁ vijânatâ [।] danta-śûl-âpahaṁ kuryât= 531
kabaḍa-graham=uttamam ॥[531 ॥] **Danta-sûla-harâ** × × × × × × × × × 532
◎ (I) Hiṁgu śigruka-niryâsaṁ kushṭhaṁ tagaram=êva cha । śata-

[141] Metre of verses 514-602*a*: Ślôka.

10 pushpâ cha mustañ=cha tailam=ê]bhir=vipâchayêt [॥ 532 ॥] karṇa-pûraṇam=êtêṇa 533
karttavyaṁ karṇṇa-śûlinâm [॥] (II) Karṇṇa-kshvêḍê [[97]karṇṇa-nâdê kaṭu-tailêna
pûrayêt ॥ 533 ॥ nâda-vâdhiryayôḥ kuryât=karṇṇa-śûl-ôktam=aushadham ॥ (III) 534
Pippalyô bilva-mû-
11 lañ=cha kushṭhaṁ madhukam=êva cha ॥ 534 ॥ mâṁs]î (v)[y]âghranakhaṁ rôdhraṁ 535
sûkshmêlâ dêvadâru cha [।] garbhên=ânêna tailasya prastham mṛidv-[[97]agni-
nâ pachêt ॥ 535 ॥]

Seventeenth Leaf: Obverse.

1 [[97]nishpîḍya mûlaka-rasaṁ dadyât]=(s)n[ê](ha)-samanvitam [।] têna karṇṇê pich[uṁ 536
dadyât=vasti-karma cha kârayêt ॥ 536 ॥ tên-ôpaśâmyatê kshipraṁ karṇa-śûlaṁ 537
sa-dâruṇam ॥ (IV) [97]Saukara-mûtram=â-
2 hṛitya śiśôr=mûtrêṇa v=â](pluta)m ॥ 537 ॥ pippalî-kshâra-siddhaṁ tu tailaṁ 538
ka[r]ṇṇa-ru[j-âpaham ॥ (V) × × × × ⏑ — — × × × × × ⏑ — ⏑ —
॥ 538 ॥ × × × × ⏑ — — × 539
3 karṇṇa-śûla-nivârana]m ॥ (VI) Kukkuṭasya bhavên=mêdaḥ sthûla-mâshâś=cha
vi[pachêt ॥ 539 ॥ × × × × ⏑ — — × × × × × ⏑ — ⏑ — ॥ (I) × × × × 540
⏑ —
4 — × × × × × ⏑ — ⏑]yam [॥ 540 ॥] prakshipya sarvvam=êkatra divasâ [× ⏑ — 541
⏑ — । × × × × ⏑ — — × × × × × ⏑ — ⏑ — ॥ 541 ॥ × × × × 542
⏑ —
5 — × × × × × ⏑ — ⏑]tam ॥ (II) Kakubhaṁ sum(an)â-tai(la)ṁ (va)raṇî [× ⏑
— ⏑ — ॥ 542 ॥ × × × × ⏑ — — × × × × × ⏑ — ⏑ — । × × × × 543
6 ⏑ — — × × × × vipa]chêd=budhaḥ[॥ 543 ॥] sapta-râtra [⏑ —] pu(ṇye) [× × × 544
× ⏑ — ⏑ — । × × × × ⏑ — — × × × × × ⏑ — ⏑ — ॥ 544 ॥
(III) Kshâraṁ pippa- 545
7 likaṁ kushṭhaṁ haritâlaṁ mana]ḥśilâm [।] kaṭphalañ=cha mṛiṇâ[laṁ cha tailaṁ 546
bhavati ch=âshṭamam ॥ 545 ॥ êtêna pâma-kushṭhâni dadrûṇi kiṭimâni cha ।
vicharchikâ tathâ śvi-
8 traṁ sarvam=âsu vinâśyati ॥ 546 ॥ (IV) Ha](ri)drâ gairikaṁ kshaudraṁ kâsîsam= 547
atha saindhava[m । × × × × ⏑ — — × × × × × ⏑ — ⏑ — ॥ 547 ॥
× × × × 548
9 ⏑ — — × × × × × ⏑ — ⏑ — ।]êtat=tailaṁ vipaktavyaṁ kushṭh-âlêpanam=
uttama[m ॥ 548 ॥ (V) × × × × ⏑ — — × × × × × ⏑ — ⏑ — । × × × 549
× ⏑ — — × × × × × ⏑ — ⏑ — ॥ 549 ॥
10 × × × × ⏑ — — × × × × × ⏑ pî[shayêt [।] ûshâ-maṇḍêna dhôvitvâ dadru- 550
[kushṭha-vinâśanam ॥ 550 ॥ (VI) × × × × ⏑ — — × × × × × ⏑ — ⏑ — । 551
× × ×
11 × ⏑ — — × × × × × ⏑ — ⏑ —]m [॥ 551 ॥] sa-haridrâm=idaṁ (v)il[vaṁ × 552
× × × ⏑ — ⏑ — । × × × × ⏑ — — × × × × × ⏑ — ⏑ — ॥ 552 ॥]

Seventeenth Leaf: Reverse.

1 [× × × × ⏑ — — × × × × × ⏑ — ⏑ — । × × × × ⏑ — — × × × × × ⏑ 553
— ⏑ — ॥ 553 ॥ × × × × ⏑ — — × × × × × ⏑ — ⏑ — । × × × × ⏑ 554
— — ×

2 × × × × ⏑ — ⏑ — ‖ 554 ‖ × × × × ⏑ — — × × × × × ⏑ — ⏑ — । × × × 555
× ⏑ — — × × × × × ⏑ — ⏑ — ‖ 555 ‖ × × × × ⏑ — — × × × × × ⏑ — 556
3 ⏑ — । × × × × ⏑ — — × × × × × ⏑ — ⏑ — ‖ 556 ‖ × × × tu](ttha)- 557
mustâ [cha × × × × ⏑ — ⏑ — । × × × × ⏑ — — × × × × × ⏑ —
4 ⏑ — ‖ 557 ‖ × × × × ⏑ — — × × × × × ⏑ — ⏑ — । × × × × ⏑]bhuṁjî- 558
[ta × × × × ⏑ — ⏑ — ‖ 558 ‖ × × × × ⏑ — — × × × × 559
5 × ⏑ — ⏑ — । × × × ⏑ — — × × × × ×]tath=aiva [cha ‖ 559 ‖ × × × × 560
⏑ — — × × × × × ⏑ — ⏑ — । × × × × ⏑ — — × × × × × ⏑
6 — ⏑ — ‖ 560 ‖ × × × × ⏑ — — × × × × × ⏑]rêṇa tu[। × × × × ⏑ — — 561
× × × × × ⏑ — ⏑ — ‖ 561 ‖ × × × × ⏑ — — × × × × × ⏑ 562
7 — ⏑ — । (VII) [97]Naladaṁ chandanaṁ mustaṁ naktamâlâ sa-]vatsa[kaṁ ‖ 562 ‖ × 563
× × × ⏑ — — × × × × × ⏑ — ⏑ — । × × × × ⏑ — — × × ×
× × ⏑ — ⏑ — ‖ 563 ‖ (VIII) Madhuk-ârishṭak- 564
8 âjâjî kṛitamâlâ sa-vatsakam । takra-sauvîrakaiś=ch=âpi] pishṭa-kushṭha-[pralêpanaiḥ
‖ 564 ‖ kushṭha-pâm-âpahaṁ siddhaṁ kaṇḍu-ghnaṁ dadru-nâśanam ‖ × × × × 565
⏑ — — × × × × × ⏑ —
9 ⏑ — ‖ 565 । × × × × ⏑ — — × × × × × ⏑ — ⏑ — । ga]ndhika-musta-rôdhra- 566
sa[× × × × ⏑ — ⏑ — ‖ 566 ‖ × × × × ⏑ — — × × × × × ⏑ — ⏑ — । 567
10 × × × × ⏑ — — × × × × × ⏑ — ⏑ — ‖ 567 ‖] kaṇḍû-kôṭha-piṭṭa(kâ[ś=cha 568
× × × × ⏑ — ⏑ — । × × × × ⏑ — — × × × × × ⏑ — ⏑ — ‖ 568 ‖ (I)
× × 569
11 × × ⏑ — — × × × × × ⏑ — ⏑ — । niha]nyâd=bahu-vâ [— × × × × × ⏑ —
⏑ — ‖ 569 ‖ (II) × × × × ⏑ — — × × × × × ⏑ — ⏑ — । × × × × ⏑ 570
— — ×]

Eighteenth Leaf: Obverse.

1 [praśâm](yat)[i] na sa[ṁ]śayaḥ ‖ [570 ‖] (III) Kadalyâḥ kshâra-t(ail)[ê]na sidh- 571
mâni par[i](m)û(k)sha(yê)t [।] ê(sha) [× × ⏑] (ni) dṛishṭa (apâmâ)[r]gg[ô] 'pi
[śâs]tr[i](t)[aḥ ‖ 571 ‖ × × × × ⏑ — — × × × × × ⏑ — ⏑ — । × × × × 572
⏑ — — ×
2 śa]śasya rudhirêṇa cha ‖ [572 ‖] (IV) Êraṇḍas=tagaraṁ kushṭaṁ chitrakaṁ mûtra- 573
paṁchamam [।] âṭarûshaka-mûlaṁ cha shaḍgranthâṁ madhukan=tathâ [‖ 573 ‖]
prapunâḍaṁ viḍaṁgâni saindhavaṁ paripê(lav)[am । × × × × snuhî-dug-] 574
dh[aṁ ×](s [i](dh)m(ânâ)[ṁ ma-]
h-[au]shadham ⊙ [‖ 574 ‖] **Sidhma-yôgâḥ ślô 6** ⊙ (I) Guḍêna śrapayêt=kshîraṁ 575
kad-ushṇaṁ kâmataḥ pivêt [।] mûtra-grahasya bhêshajyaṁ sadyastaṁ matam=
Aśvinôḥ ‖ [575 ‖] (II) Mṛidvîkâṁ śarkkarâṁ ch=aiva dadhi-maṇḍêna pâya- 576
(y)ê[t ।]
4 mûtra-graḥasya bhaishajyaṁ sadyashkaṁ samudâhṛitam ‖ [576 ‖] (III) Êrvvâruka- 577
sya bîjânâm=aksha-mâtraṁ prapîshayêt [।] yukt-âmbla-lavaṇaṁ pîtvâ mûtra-grâ- 578
hât=pramuchyatê ‖ [577 ‖] (IV) Dviḥ kuṁkumasy=âksha-mâtraṁ mṛidvîka-
5 rasa-pîshimam [।] êka-râtra-sthitaṁ pîtvâ mûtra-grâhât=pramuchyatê ‖ [578 ‖] 579
(V) Ayô-rajaḥ sûkshma-pishṭaṁ madhunâ saha pâyayêt [।] mûtra-grahasya
bhêsajyaṁ sadyashkaṁ matam=Aśvinôḥ ‖ [579 ‖] (VI) Kharâśvâ hiṁgu-su(ra)- 580
[saṁ]
6 hirivêraṁ rasâṁjanam [।] chitrakasya cha mûlâni trâyamânâm cha saṁharêt

THE BOWER MANUSCRIPT.

PART II.—PLATES VI TO XXXIV.

B.—TRANSLATION.

First Leaf: Obverse.

(INTRODUCTION.)

Salutation to the Tathâgatas!

(Verses 1—10.) I will compile a standard manual by the name of NÂVANÎTAKA[1] containing the foremost formulas of the Maharshis made up by them of old. (2) Whatever is beneficial to men and women afflicted with various diseases, whatever is also beneficial to children, that will all be declared in this book. (3) It should become a favourite with those physicians whose minds delight in conciseness, but on account of the multiplicity of its formulas it will also be welcome to those who desire copiousness. (4) The first chapter will give formulas for powders; the second will be concerned with various kinds of (medicated) clarified butter; and the third with (medicated) oils. (5) The fourth will be a miscellaneous chapter giving formulas for the treatment of various diseases; the fifth will give formulas for enemas, followed by one with directions for tonics.[2] (6) The seventh will deal with gruels, the eighth with aphrodisiacs, the ninth with collyriums, the tenth with hair-washes. (7) The eleventh will be concerned with the modes of using the chebulic myrobalan. The twelfth will be about bitumen; the thirteenth, about the plumbago-root. (8) The fourteenth is intended to deal with the treatment of children; the fifteenth will concern itself with the treatment of barren women, (9) and the sixteenth with the treatment of women who are blessed *with children.*[3] These sixteen chapters will constitute the Nâvanîtaka. (10) It should not be given to any one who has no son, nor to any one who has no brother; nor should it be taught to any one who has no disciple.[4]

[1] 'Nâvanîtaka' is the name of the work, as shown at the end of chapters 1, 3, 4, and 8. That word means 'cream,' and it is a name very appropriate to the character of this work, which is intended to give 'approved extracts' (*siddha-saṁkarsha*) from the writings of the more ancient medical authorities. See Bühler, in Vienna Oriental Journal, Vol. V, p. 304.

[2] The numeral 'sixth' is omitted in the original text. Probably *rasâyana-vidhânataḥ* is a clerical error for *rasâyana-vidhâ tataḥ*, i.e., 'then (follow) directions for elixirs.'

[3] *Su-bhagâ*, literally 'well-favoured' is in ordinary language a woman who has borne children and is, therefore, 'well beloved' by her husband (*patipriyâ*). In S., III, 10 [36](v. 22*b*) it is applied to 'a woman who is nursing.' In the present case, as the context shows, it must mean 'a woman during her pregnancy and while she is nursing.' The term *subhagâ-chikitsâ*, i.e., 'the medical treatment of such a woman,' is not found in any other medical work, so far as I am aware.

[4] Compare the same direction in Part I, verse 67. See the similar direction in Ch., III, 8, cl. 9 [273], JGOS., Vol. XXVI, p. 448). See also S., 2 [7], (§ 5), V., I [11] (vv. 114-116), HS., I, 1 [3].

THE FIRST CHAPTER: FORMULAS FOR POWDERS.

(I) The TÂLÎSAKA Powder.[5]

(11—13.) *Take* leaves of *Tâlîsa[6] (*Taxus baccata*), black pepper, dry ginger, and long pepper, successively increasing *their quantities* by one part, also half a part each of cinnamon and cardamoms, (12) and add to these white sugar, in quantity eight times as much as the long pepper. A powder, made of these, cures cough, asthma, loss of appetite, and gives one relish for one's food. (13) It removes diseases of the heart, morbid pallor[7], chronic diarrhœa, consumption, spleen *and* fever; *and* it stops vomiting, diarrhœa *and* abdominal swellings, *and* relieves flatulence.

(II) The SHÂḌAVA Powder.[8]

(14—17.) Take one karsha[9] each of lovage, tamarind, dry ginger, Indian sorrel, pomegranate, and sour jujube, (15) one-half karsha each of coriander-seed, sonchal-salt, cumin-seeds, and cinnamon, one hundred (pala[9]) of long pepper, and two hundred (pala[9]) of black pepper; (16) and powder these together with four pala of sugar. This powder cleans the tongue, is a cordial, and promotes the appetite. (17) It also cures severe pains in the heart, spleen and sides, and removes retention of discharges and costiveness. It also relieves cough and asthma, and, being astringent, stops chronic diarrhœa and hæmorrhoids.

[5] This formula directs to powder and mix 1 part of tâlîsa-leaves, 2 parts of black pepper, 3 of dry ginger, 4 of long pepper, ½ each of cinnamon and cardamoms, and 32 of white sugar. It is given identically in Ch., VI, 8[530] (vv. 140-143), Chd., X, 13 [197] and V., IX [244] (v. 64-67). All three, however, add a verse, giving an optional direction to boil the powder in sugar and make it into pills, as being more easily digested (*laghu-tara*). There are also a few unimportant verbal variations, of which only one deserves notice, *viz.*, the substitution of *dôsha* or *rôga* for *kâsa* in verse 13. Charaka, e.g., reads *hṛit-pâṇḍu-grahaṇî-dôsha-śôsha-plîha-jvar-âpaham*. The groundless repetition of *kâsa* 'cough' in our Manuscript must be a false reading. In a slightly shorter recension the same formula occurs in AH., IV, 5 [344] (vv. 58-60), and in a more expanded one, in Śâ., II, 6 [122] (vv. 114-117). In a fourth, still more different recension, it occurs in HS., III, 12 [250]. See also SY., XI, 14-17 [155].

[6] The asterisk prefixed to a drug indicates that the identity of the drug is uncertain. Native Indian druggists are very unreliable in the supply of certain drugs, the identification of which, accordingly, greatly varies in different books on Indian Materia Medica. On *Tâlîsa* see the Phar. Ind., Vol. III, p. 373.

[7] *Pâṇḍu* or *pâṇḍu-rôga*, i.e., 'morbid pallor,' includes a variety of rather heterogeneous diseases, such as chlorosis, anæmia, jaundice, etc. See Nid., p. 54, footnote.

[8] The practically identical version, in vv. 104-107, helps to identify the ingredients of the present formula. It is found identically in Ch., VI, 8 [529] (vv. 136-139), V, XIV [299] (vv. 32-35) and IX [246] (vv. 86-89), SY., XIV, 12-15 [139] and Chd., XIV, 8 [230]. Chakradatta, however, and V., XIV [299] read *hṛit-pîḍâ* 'pains of the heart,' for *hṛit-plîha* 'heart disease and spleen;' and the latter also has *palaṁ, palê* for *śataṁ, śatê*. A slightly different recension is also found in AH., IV, 5 [344] (vv. 55*b*-58*a*), and a third in Śâ., II, 6 [122] (vv. 110-113). There exist, however, three variants of this formula, all composed of the same ingredients, but in varying proportions. One of these variants is given in our Manuscript, below, (vv. 104-107), under the name Chûrṇârishṭa. Another is found in V., XIV [298] (vv. 26-29*a*), resembling that in vv. 104-107. The third is in Bh.P., II, 2 [95] (*ll.* 5-13). Lastly, there exists a fourth variant in HS., III, 6 [186] (*l.* 11 *ff.*). Here the proportions are the same, and the serial order also is practically the same, but the ingredients slightly differ.—The word *shâḍava=khâḍava* (Ch., p. 717, v. 40) = *khâṇḍava* means 'confection.'

[9] On this and other measures see Part I, note 19; also Ch., VII, 12 [363] (vv. 86 *ff.*) V., I [10] (vv. 95-113), S., IV, 31 [838] (§ 8), AH., V, 6 [451] (vv. 25-28), BhP., I, 2 [72]. Most of these measures are known under several synonyms; thus, the *śâṇa* (v. 251) is also called *dharaṇa* (v. 85, 806) and the *tólaka* (or modern *tolâ*) also *kóla* or *kól-âsthi* (v. 97) and *badara* or 'a jujube' (v. 82). The *karsha* is also called *aksha* (v. 122), *mârjâra-pada* (v. 69) or *viḍâla-pada* (v. 90, 784) or 'cat's paw,' *pichu*, a kind of grain (v. 536), *pâṇitala*, palm of the hand (v. 840), *kiñchit*, lit. something, a little (v. 622); and 2 *karsha*, also *śukti* (v. 915). The *pala* is also called *vilva* or 'bel-fruit,' or *mushṭi* (v. 647) or *sannakha*, i.e., 'a fist-full' (v. 232), and 2 *pala*, also *prasṛiti* or *prasṛita* (v. 622, 634, 820), and 100 *pala*, also *tulâ* (v. 61, 351, 438, 454, 738), or *śata*, one hundred (vv. 15, 104, 191, 216, 277, 280, 329, 338, 437, 615). The *âḍhaka* is also called *kaṁsa* (v. 252), or *pâtra* (v. 290, 302, 454), and the *drôṇa*, also *kalaśa* (Part I, v. 35) or *arpaṇa* or *armaṇa* (v. 177). A *sannakha* is as much as can be held in one hand when it is closed, so that the nails of the fingers and the thumb meet each other. See the Âpastambha Śrauta Sûtra (Bibliotheca Indica ed.), I, 3, 15[13], also Ch., VII, 7 [319] (v. 62*a*), VII, 9 [352] (v. 12*a*). The AH., V, 6 [451] (v. 22) gives the following equations: 4 śâṇa = 1 karsha, 4 karsha = 1 pala, 4 pala = 1 kuḍava, 4 kuḍava = 1 prastha, 4 prastha = 1 aḍhaka, 4 aḍhaka = 1 drôṇa, 4 drôṇa = 1 vaha.

First Leaf: Reverse.

(III)

(18.) [10]*Take* . . . . . long pepper and ginger. *These*, made up with the juice of citrons and small bees' honey into a linctus, are a remedy against asthma.

(IV)

(19.) [10]Fried paddy, ... galena, and aments of long pepper, mixed with the fresh juice[11] of the flowers of Śirîsha (*Albizzia lebbek*) are another cure for asthma.

(V)

(20.) [10]Liquorice, black pepper, *Bhârgî (*Clerodendron Siphonanthus*), raisins, Pushkara[12], and aloe-wood, made up with honey and clarified butter into a linctus, are a remedy against hiccough and asthma.

(VI)

(21.) [13]Quills of peacock's feathers, and horn of deer, and the shoulder of an antelope, dipped in clarified butter and roasted within a wrapper, may be made up with honey and clarified butter into a linctus for people suffering from asthma.

(VII)

(22.) [14]Coral, conch shell, the three myrobalans[15], long pepper, and red ochre, made into powder, and dipped in honey and clarified butter, may be used as a linctus to cure hiccough.

(VIII)

(23.) [16]Seeds of Śaṇa (*Crotolaria juncea*) and its young shoots, also red ochre, as well

[10] I have not been able to identify any formula exactly like this in any other medical work.

[11] See Part I, note 41.

[12] See Part I, note 94.

[13] There is no formula exactly like this in any other medical work. There is, however, a much longer formula in Ch., VI, 21 [695] (vv. 114-117), which directs, among many other things, the feet and quills of a peacock and the horn of animals with one or two hoofs to be roasted and powdered, and then, with honey of the small bee (*kshaudra*) and clarified butter, to be made up into a linctus. A similar formula is given in S., VI, 50 [850] (v. 18), which directs the quills of a porcupine and other things to be roasted in a crucible, or the feathers of a peacock to be burned to ashes and these, with other things, to be mixed with honey and clarified butter as a linctus. Another similar formula is given in V., XII [288] (v. 46), and another in Chd., XII, 11 [223].—The term *pûṭa* refers to the process called *pûṭapâka*, on which see Part I, note 43. The term *skandha* refers to the bone of the shoulder; Suśruta has *asthi*, bone, *l.c.*, verse 17. The direction intends that the substances named should be, first, dipped in clarified butter, next roasted in a wrapper of leaves and clay, then powdered, and finally made up into a linctus with honey and clarified butter.

[14] This formula is found identically in V., XII [282] (v. 24), and BhP., II, 2 [82]. A variant of it occurs in S., VI, 44 [820] (v. 20); it substitutes the mineral ingredients, pearl (*muktâ*) and galena (*añjana*), for the three myrobalans (*triphalâ*) and long pepper (*pippalî*). The *triphalâ* is joined in S., VI, 44 [820], v. 19, with iron in another formula.

[15] See Part I, note 32. See also S., I, 38 [143] (Dutt's Translation, p. 171, No 28), and Śâ., II, 6 [108] (vv. 9, 10).

[16] I can find no formula identical with this; but there is a variant in S., VI, 50 [850] (v. 17), which only omits the seeds and shoots of Śaṇa, and runs thus: "red ochre and ashes of the bones of domestic animals may be made up, with honey, into a linctus in hiccough." Substantially the same are the formulas in Ch., VI, 21 [695] (vv. 113-116) and AH., IV, 4 [310] (vv. 36, 37*a*), which direct that a draught or a linctus may be made of the diluted dung (*viḍ-rasa* or *śakṛid-rasa*) of asses, horses, camels and other domestic animals, or of the burnt ashes (*mashî*) of their bones, etc., together with honey and clarified butter.

as the ashes of the bones of an ass, camel or horse, may be made up with honey and clarified butter into a linctus, to cure hiccough.

(IX)

(24.) [17]For the relief of hiccough and asthma one may also drink castor-oil mixed with clear palm wine[18], and after having thereby greased one's bowels, one should drink some depuratory medicine.[19]

Second Leaf: Obverse.

(X) The VARDHAMÂNAKA Powder.[20]

(25 and 26.) White sugar, bamboo-manna, long pepper, cardamoms, and cinnamon, taken in quantities successively doubled from the last backwards, and powdered, may be made up with honey and clarified butter into a linctus. (26) Or they may be given to eat, in the form of a (plain) powder, as a remedy against asthma, cough, and (excessive) phlegm; also to such as suffer from severe pains in the side, dyspepsia, benumbed tongue, and loss of appetite.

(XI) The SHAḌYÂDI Powder.[21]

(27 and 28.) Powder one part each of zedoary, Pushkara[12], Jîvantî (*Dendrobium multicaule*), *Chôraka (*Trigonella corniculata*), aloe-wood, dry ginger, long pepper, Musta (*Cyperus rotundus*), Surasa (*Ocimum sanctum*), cinnamon, cardamoms, Udîchya (*Pavonia odorata*), (28) and Tâmalakî (*Phyllanthus urinaria*), also of sugar eight times as much as *the whole of* those *drugs*. This is a remedy against asthma, cough and fever, and cures pains in the side or in the heart.

[17] The first hemistich of this formula is found identically in Ch., VI, 5 [491] (v. 88*b*), and Chd., XXX, 7 [361], and in a slightly different recension in AH., IV, 14 [395] (v. 42*b*), in all three, however, with reference to abdominal tumours due to vitiated air (*vâta-gulma*). The whole formula I have not been able to identify anywhere; but the substance of it is given in S., VI, 50 [850] (v. 19*b*), which says that "gruels greased with clarified butter and taken in a tepid state, or tepid milk, are a cure for hiccough." It seems to be out of place here, in a chapter on powders, but it is probably to be understood as an appendix to all the short formulas (Nos. III-VIII) preceding it.

[18] *Vâruṇî* is the liquor made by fermenting the sap of the palmyra and date palms (the *Tâla* or Borassus flabelliformis, and the *Kharjûra* or Phœnix sylvestris), commonly called 'palm-wine.' It is mentioned in the Vâruṇî Jâtaka (I, 120) as a kind of spirits, dearer than *surâ*, or spirits of rice. See Journal, Roy. As. Soc., 1901, p. 876, footnote 2; also Fick's Sociale Gliederung, p. 170. In our formula, of course, date palm wine is intended: for the Borassus does not grow in north-western India, while the date palm does. See my Epigraphical Note in the Journal, As. Soc. of Bengal, vol. LXIX, Part I (1900), pp. 94, 132. By *maṇḍa* is meant *prasannâ*, or clear spirits, that portion which floats uppermost, clear of all sediment; see Śâ., II, 10 (v. 5*b*), *surâ-maṇḍaḥ prasannâ syât*, and Mat. Med., pp. 272, 273.

[19] On *saṁśôdhana* or 'depuratory medicines,' see AH., I, 14 [104] (v. 5). There are five kinds: enemas, emetics, cathartics, errhines, and blood-letting.

[20] This formula directs to take 1 part of cinnamon, 2 of cardamoms, 4 of long pepper, 8 of bamboo-manna, 16 of sugar. This explains its name Vardhamânaka, or "the progressively increasing." It is found, in a practically identical recension, in Ch., VI, 8 [526] (vv. 101-103), V., IX [243] (vv. 62, 63), Chd., X, 11 [196]. In another recension it occurs in BhP., II, 2 [70]. In a third, more detailed recension, it is given in Śâ., II, 6 [12] (vv. 118-120), whence it is quoted in Mat. Med., p. 271, No. 3. In all these recensions the formula is given under the name of *Sitôtpal-âdi*. In a fourth recension, giving the ingredients in the inverse order, it is found in AH., IV, 5 [313] (vv. 33*b*-34).

[21] For another recension of this formula, see verses 444*b*-446*a*. – Again another recension occurs in Ch., VI, 21 (ed. 1896, vv. 120, 121; ed. 1877 reads differently), V., XII [289] (vv. 55, 56), and SY., XII, 13, 14 [161]. All these three recensions give thirteen drugs. In a shorter recension, of only six drugs, the formula is found in AH., IV 4 [340] (v. 44), also under the name of *Śaṭhyâdi*. The latter work (IV, 4 [340], vv. 41-43), however, has also a longer recension of eighteen drugs, but reducing the sugar to twice as much as the rest of the powder. Some of these recensions substitute *Chaṇḍâ* (Canscora decussata) for *Choraka*.

(XII) The MÂTULUNGA Pills.[22]

(29—34.) *Take* asafœtida, the three acrids[23], Pâṭhâ (*Stephania hernandifolia*), habush, chebulic myrobalan, zedoary, Ajamôda (*Carum Roxburghianum*), Ajagandhâ (*Seseli indicum*)[24], tamarind, Indian sorrel, (30) pomegranate, Pushkara[12], coriander[25], cumin, plumbago-root, Vachâ (*Acorus Calamus*), the two carbonates (of potash and soda), the two salts (viḍa and sonchal)[26], and Chavya (*Piper Chaba*), and powder them together. (31) This powder may be taken, as an unfailing medicine[27], at the time of one's meals (lit., food and drink); it may be drunk either just before them or with them, or *simply* with warm water. (32) It is a remedy for severe pains in the side or in the heart or in the bladder, for tumours caused by excess of air or phlegm, for attacks of chronic diarrhœa or piles, for spleen, morbid pallor[7], and loss of appetite, (33) for costiveness, strangury, and diseases of the womb and the rectum, for obstruction in the chest, cough, hiccough, asthma, and stricture of the throat. (34) Or the same powder may be repeatedly macerated[28] in the juice of citrons, and then made up into pills of one karsha[9] or more.

[22] This formula, but under the name of *Hiṅgv-âdi* powder, is found identically in Ch., VI, 5 [489] (vv. 75-80), Chd., XXX, 21 [365], and V., XXX [478] (vv. 70-75). There are, however, the following differences: (1) all three have *madyêna* for *bhaktêna*; (2) Ch. and Chd. have *kârmukâḥ* 'efficacious' for *kârshikâḥ*; (3) V. has *pañcha-lavaṇam* 'five salts' for *lavaṇé dvé*. The reading *madyêna* agrees also with the corresponding phrase *gharm-âmbu-surâ-manḍa* 'warm water and clear wine' in Charaka's shorter version of the formula (VI, 5 [489], vv. 65, 66). The reading *kârmukâḥ tatô'dhikam* would mean that the pills, thus made, are 'efficacious even more than when the powder is used in the other way.' Both readings give good sense. The same formula, in another recension, in ślôka verses which arranges the ingredients in a different order, is given in Śâ., II, 6 [121]. A third recension, again arranging the ingredients in a different order, is found in V., XXX [479] (vv. 76-78) and BhP., II, 3 [24]; in the former, under the name of *Dvitîya-hiṅgv-âdi-chûrṇa* 'a second Hingvâdi powder.' This recension is in the Śârdûla Vikrîḍita metre, but it has an appendix in the Vasanta Tilakâ metre, which states that 'this is the original (*âdya*) Hingvâdi formula, as given in the Âśvina-Saṁhitâ.' It would follow from this remark that the recension given in our Manuscript is a later re-cast of the formula. A fourth recension in prose, and arranging the ingredients, again differently, is given in S., IV, 5 [410] (§37) SY., XXX, 1 [265], and V., XXX [484]. The latter adds to it the remark *iti hiṅgvâdi-vaṭika-prakâraḥ saṁskṛitên-ôktaḥ*, i.e., 'this is a revised version of the formula for Hingvâdi pills.' Suśruta, moreover, states that the pills are to be made *aksha-mâtrâ*, i.e., 'of as much as an *aksha*.' An aksha is the same as a karsha (see *ante*, note 9), and this, therefore, supports the reading *kârshika* of our Manuscript. A fifth recension in trishṭubh verses, and once more re-arranging the ingredients, occurs in AH., IV, 14 [394] (vv. 29-33). It uses the expression *kârmukatarâ* or 'more efficacious' for *kârmukâḥ tatô'dhikam*. A sixth recension, in Sârdûla Vikrîḍita verses, like the original, but re-arranging the ingredients, is found in the HS., III, 7 [196], where the pills are directed to be made of the weight of a *kâchâksha*, i.e., a karsha. In all these recensions the formula consists of nineteen ingredients; but, besides, it occurs in several variants, of more or less than nineteen ingredients. Thus, there is in Ch., VI, 5 [489] (vv. 65,66), S., VI, 42 [305], (vv. 26, 27), AH., IV, 14 [393] (vv. 9, 10), a shorter variant, consisting of seventeen ingredients, and also called the Hingvâdi powder. In another recension this shorter variant is given in BhP., II, 2 [152]. On the other hand, HS., III, 7 [192] gives a longer variant, which is called the *Vṛihad-hiṅgu*, or 'great Hingu' powder, and which contains twenty-eight ingredients.

[23] See Part I, note 55. See also S., I, 38 [143] (in Dutt's Translation, p. 171, No. 29) and BhP., I, 1 [163].

[24] In the very similar formula below, verses 80-84, we have *yavânî* and *kṛishṇâgandha* apparently as equivalents of *ajmôdâ* and *ajagandhâ*. On the identity of the latter there is much uncertainty. See Phar. Ind. II, 116, 117; Mat. Med., p. 172, Med. Dict.; also Chakradatta's commentary (ed. p. 441) and Gangâdhar's commentary (p. 154) on Charaka, as well as Śivadâsa's commentary on Chakradatta. The latter identifies *ajamôdâ* and *ajagandhâ* with the wild and cultivated varieties respectively of *yamânî*.

[25] In the same formula, verses 80-84, we have *kustumburu* instead of *dhânya*, which settles the identity of the latter with coriander. See *ante*, note 8.

[26] All three expressions *lavaṇê dvê*, *lavaṇa-trayam* and *pañcha-lavaṇam* are used in different recensions or variants of this formula. The first of these terms means the Viḍa and the Sonchal (*sauvarchala*) salts, see below, verse 80, also Ch., VI, 5 (v. 65); the second, those two with the addition of rock-salt (*saindhava*); the third these three, together with sea-salt (*sâmudra*) and sambar-salt (*rômaka*); see Mat. Med., page 84. Opinions, however, differ. Śivadâsa, in his commentary on our formula in Chakradatta, identifies the two salts with sonchal and rock-salt; so also Gangâdhar in his commentary on Charaka (v. 65); also the Med. Dict. On the other hand, in Part III, verses 31, 32 *viḍa* and rock-salt seem to be intended as the "two salts."

[27] *Anatyaga* appears to be a synonym of *nirvatyaya*, which occurs below, in v. 927, in the sense of unfailing in its effects.

[28] On the process of *bhâvanâ* or 'maceration,' see Mat. Med., p. 11, and Wise, p. 130. It consists in reducing drugs to powder, soaking them in some expressed juice or decoction during the night, and drying them during the day in the sun. It is completed in twenty-four hours, but generally repeated from three to seven times and sometimes with a variety of fluids. In the present case the commentary in the Chakradatta (see note 22) explains 'repeatedly' to mean 'seven times,' or on seven consecutive days. See note 177.

(XIII) The LAGUḌA[29] Powder.[10]

(35—37.) Take equal parts of the three acrids[23], Tiktarôhiṇî (*Picrorrhiza Kurroa*), barley-corns, chiretta, and Śatakratôr-yava (seeds of *Holarrhena antidysenterica*), two parts of plumbago-root, and sixteen parts of the bark of Kuṭaja (*Holarrhena antidysenterica*), (36) powder *the whole* very finely, make it into a paste[30] with half a pala[6] of treacle, and drink it with cold water. This is a remedy against fever, morbid secretion of urine, swellings, loss of appetite, unhealthy menses, abdominal tumours, and morbid pallor.[7] (37) Whatever other diseases, complicated[31] with *disorders of the* bile and phlegm, there are among much-suffering mankind, all these are cured by the administration of this most excellent powder, a favourite of Âtrêya, known as the Laguḍa.

(XIV) The NAVÂYASA Powder.[32]

(38 and 39*a*.) Take three parts of the three myrobalans[15], and three parts of the three acrids[23]; also one part each of plumbago-root, Musta (*Cyperus rotundus*) and baberang, and add nine parts of iron.

Second Leaf: Reverse.

(39*a*) This makes the Navâyasa powder, which is a remedy against morbid pallor[7] and swellings.

(XV) A Medicine for the relief of Throat-diseases.[33]

(40.) Equal parts of *Râsnâ (*Vanda Roxburghii*), sonchal-salt, Bhadramustâ (*Cyperus rotundus*), soot[34], the three acrids[23], carbonate of potash, and zedoary, made up into a powder, may be prescribed *for the relief of throat-diseases.*

[29] *Laguḍa* is said, in BhP., I, 1 [203], to be a synonym of the red-flowered variety of the *Karavîra* (*Nerium odorum*), and it is thus quoted in the abridged Petersburg Dictionary. But this certainly does not agree with the use of the word in our formula. The name of a prescription, if taken from one of its ingredients, is always taken either from the first-named or the most prominent of the drugs comprised in it; see the rule in the Paribhâsha Prudîpa, quoted in Med. Dict. under *yôga*. Now, *Laguḍa* cannot be the name of the three acrids; it can, therefore, only be a synonym of *Kuṭaja*.

[30] *Piṇḍa* is a lump of paste, or dough; see below, v. 647, where the parallel passage in Ch., VI 10 [689] has *pishṭa*; it also occurs below, v. 831.

[31] On *anubandha*, complication, see Ch., III, 8 [282].

[32] This is a favourite iron tonic, which under the name of *Navâyasa-chûrṇa* or *Navâyasa-lauha* or *lôha-chûrṇa* is found in all medical works. It consists of eighteen parts, *i.e.*, 9 parts of iron and 9 parts jointly of the other ingredients. The formula occurs in our Manuscript in its shortest form. In another recension it is found in Ch., VI, 20 [680] (vv. 68-69), SY., VIII, 9 [124] and Chd., VIII, 8 [170]. In this recension directions are added as to the treatment of the powder; it is to be "eaten" (*bhakshayêt*) in the form of a confection "made up with honey and clarified butter." A third recension in prose is given in S., IV, 12 [446] (§ 5). A fourth, fifth and sixth recensions are given in AH., IV, 16 [407], (vv. 14, 15*a*), V., VII [215] (vv. 97-100) and Śâ., II, 6 [126]. These direct that the powder may be taken either as a confection made up with honey and clarified butter or as a draught taken with cow's urine and buttermilk. A seventh similar recension is given in HS., III, 8 [199], where the preparation is called a *vaṭaka* or 'bolus.' Here, however, only "one part" (*bhâgam=êkam*) of iron is to be taken; this may be a false reading. Ch., VI, 20 [681] (vv. 76-84) contains a much longer variant of this formula, called the Yôgarâja, which, however, curiously enough, commences with the identical hemistich that begins the Navâyasa formula in our Manuscript. This longer variant is also given in Chd., VIII, 9 [170], and, in a different recension, in AH., IV, 16 [40] (vv. 20*b*-23*a*). This formula is given under the treatment of *pâṇḍu* or 'morbid pallor,' in all medical works except Suśruta, which has it with reference to *prameha* or 'morbid secretion of urine.' In the chapter on *pâṇḍu*, however, S., VI, 44 [819] (vv. 15*b*, 16*a*) gives a short variant, under the name of *Ayôrajas* (or 'powder of iron'), referring at the same time (according to the commentator) to the previously given Navâyasa powder by the phrase *śâstra-pradarś-âbhihitâṁ ś=cha yôgân*, i.e., 'formulas prescribed in this text-book.'

[33] I have not been able to trace this formula anywhere; nor am I certain as to the correctness of the reading and translation of the phrase *shaḍi chêt=samâṁśâ*. There is, however, a general direction in S., IV, 22 [491] (v. 6) and V., LXIII [739] (v. 21) that in mouth diseases the three acrids, carbonate of potash, as well as of soda, and the Viḍa salt may be applied. Compare also the formula in Ch., VI, 26 [757] (vv. 182, 183), SY., LVIII, 65, 66 [429], V., LXIII [756] (vv. 197, 198) and Chd., LIX, 10 [578].

[34] See Part I, note 56.

(XVI) Pills for curing Mouth-diseases.[35]

(41 and 42*a*.) Take equal parts, by weight, of rasôt[36], bark of Indian barberry[37], Têjavatî (*Piper Chaba*), and long pepper, and, having powdered *the whole*, make it up with water into pills, and hold these *in the mouth*. (42*a*) They relieve bleeding sores in the mouth, also obstruction and abscesses in the throat.[38]

(XVII) The AYÔRAJÎYA Powder.[39]

(43—55.) Mix together one kuḍava[9] of the three myrobalans[15], one kuḍava of long pepper, and two kuḍava (*i.e.*, one each) of baberang and black pepper; (44) then take one pala each of Dantî (*Baliospermum montanum*) and plumbago-root, also one pala each of the knotted root of long pepper and Kushṭha (*Saussurea Lappa*), (45) two pala of ginger, and three pala of Chavya (*Piper Chaba*). Further, add powders[40] made of half a pala of each of the following *drugs:* (46) *Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), Gôkshuraka (*Tribulus terrestris*), liquorice, deodar, Vachâ (*Acorus Calamus*), Prativishâ (*Aconitum heterophyllum*), Pâṭhâ (*Stephania hernandifolia*), Mustâ (*Cyperus rotundus*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), (47) Kaṭphala (*Myrica sapida*), the two Śarivâ[41], Syâmâ (black variety of *Ipomoea Turpethum*) and Bhallâtaka (*Semecarpus Anacardium*), Punarnavâ (*Boerhaavia diffusa*), Têjavatî (*Scindapsus officinalis*), cinnamon bark and leaves, Śatâvarî (*Asparagus racemosus*), (48) Nichula (*Barringtonia acutangula*), Trivṛitâ (white variety of *Ipomoea Turpethum*), *Bhârgî (*Clerodendron Siphonanthus*), and bark and seeds of Kuṭaja (*Holarrhena antidysenterica*). Make these ingredients of the medicine into fine powder, (49) and add pulverized iron, in quantity twice as much as that *powder*. Then, putting the whole together, make it up with honey into a linctus. Of this a suitable quantity may be

[35] I can find no identical formula; but there are several variants. The nearest are in Ch., VI, 26 [757] (v. 176, 177) which adds four, and in SY., LVIII, 69 [430], Chd., LIX, 13 [579] and V., LXIII [757] (v. 201) which add two other drugs to the ingredients here mentioned.

[36] See Part I, note 87.

[37] *Dâruhadrikâ-tvacha* is one ingredient, root-bark of Ind. barb. The parallel in Charaka has *dârvîtvaj*, and the AS., VI, 26 [274] (l. 4, 5) *dârvi-tvak* is prescribed, with other drugs, for pills in diseases of the mouth.

[38] On *mukha-pâka*, suppuration of the mouth, see AH., VI, 21 (vv. 58, 59). *Kaṇṭha-viḍâlikâ*, as the name of a disease, is not mentioned in any Śanskrit dictionary. It may be a variant of *vidârikâ*, abscess; in that form the word is the name of a "minor disease" (abscess in groin and axilla), see Nid., p. 193. The Yôginî of a disease *viḍâlî* is mentioned by Hêmâdri in his Chaturvarga Chintâmaṇi (Bibl. Ind. ed.), Vol. II, p. 102. Both *gala* and *kaṇṭha* signify the throat, or neck; but *gala* indicates, more particularly, the alimentary, and *kaṇṭha*, the respiratory canal (*kaṇṭha-nâḍî*, windpipe). Hence *gala-graha*, obstruction in swallowing, may refer to mumps (parotitis), and *kaṇṭha-viḍâlikâ*, to quinsy or perhaps croup. In severe tonsilitis abscesses may form. Two forms of angina, or cynanche, are intended.

[39] *Ayôrajîya* means 'containing pulverized iron.' I cannot trace this formula, in the recension here given, in any other medical work. In these it seems to be broken up into several distinct formulas, one of which, called the Yôgarâja (or 'king of formulas'), actually commences with the identical hemistich, which begins the Navâyasa formula (vv. 38, 39*a*) in our Manuscript. This Yôgarâja formula is found in Ch., VI, 20 [681] (vv. 76-84) V., VII [209] (vv. 41-47), Chd., VII, 9 [170], and AH., IV, 16 [408] (vv. 20*b*-23*a*). In Charaka it is followed by several short formulas, each of which contains, as ingredients, *ayôrajas* or "powder of iron," together with a number of the other drugs mentioned in our formula. In S., VI, 44 [819] (vv. 15*b*, 16*a*) it seems to be referred to in the short formulas there given (see *ante*, note 32).

[40] *Pêshya* or *pishṭa*, pulverised, may signify either 'dry powder' (*chûrṇa*) or 'powder made into paste' (*kalka*); but more usually the latter. AH., V, 6 (v. 10) explains the difference to be that a drug ground in a moist condition (*âpluta*) is *kalka*, but unmoistened (*apluta*) is *chûrṇa*. Herewith agrees Śâ., II, 5 (v. 1) and 6 (v. 1), and BhP., I, 2 [76] (also Mat. Med., p. 9), which explain that a fresh (moist) drug ground on a slab of stone (*śilâpishṭa*) without water (*śushka*), or a dry drug ground with water makes *kalka*, or paste; while an entirely dry drug, well ground and passed through a cloth-sieve, makes *chûrṇa* or powder. AS., (V, 8 [167], l. 19), explains rather differently that a drug ground on a stone or with a toothed instrument, makes *kalka* or coarse powder, but when passed through a very fine sieve, it becomes *chûrṇa*, or fine powder.

[41] *Śârivê dvê* or *Śârivâ-dvaya*, i.e., 'the two Śârivâ,' are the *Ananta-mûla* (Hemidesmus indicus) and the *Syâma-latâ* (Ichnocarpus frutescens). See Mat. Med., p. 195.

taken, and (50) afterwards a suitable quantity of milk should be drunk, but without taking any *solid* food. This is a well-tried alterative tonic, *which is* known by the name of Ayôrajîya (or 'made of powder of iron'). (51) By its annual use a person lives for a hundred rainy seasons; by taking it for two months, he lives for a hundred autumns.[42] (52) It destroys an angry swelling, just as Indra's thunderbolt destroys a tree; it cures morbid pallor[7], piles, dyspepsia, worms, (53) fistula in ano, jaundice, diseases of the skin, and enlargements of the abdomen, spleen, abdominal tumours, epilepsy, severe abdominal pains, and gripes. (54) Indeed, in whatever disease this Ayôrajîya powder is used, that it cures at once, just as the thunderbolt destroys the enemies of the Dêvas. (55) The after-diet should consist of powder of parched grain, mixed with honey,

Third Leaf: Obverse.

taken as a linctus,

and followed up with a draught of milk, and should be *continued* for seven or eight days.

(XVIII) The TIKTAKA Powder.[43]

(56—58*a*.) Take equal parts of Mustâ (*Cyperus rotundus*), cardamoms, white sandal, Uśîra (*Andropogon muricatus*), lovage, the three acrids[23], Vatsaka (*Holarrhena antidysenterica*), the three myrobalans[44], Kaṭukâ (*Picrorrhiza Kurroa*), deodar, root-bark of Indian barberry, Parpaṭa (*Oldenlandia corymbosa*), bark of cinnamon, (57) Paṭôla (*Trichosanthes dioica*), nîm, Shaḍgranthâ (*Acorus Calamus*), Mûrvâ (*Sanseviera zeylanica*), chiretta, Śigruka (*Moringa pterygosperma*), Trâyantî[45], Saurâshṭra (alum slate from Sûraṭ), small cardamoms, and Prativishâ (*Aconitum heterophyllum*), and powder them. (58*a*) This powder, known as the Tiktaka (or 'the bitter'), cures diseases of the heart, and tumours and severe pains in the abdomen, and heals any disorders due to a concurrent derangement of the three humours.[46]

(XIX) The VṚISHA-DVÂDAŚAKA Powder.[47]

(58*b*—59.) Long pepper, Ativishâ (*Aconitum heterophyllum*), asafœtida, dry

[42] In S., IV, 10 [440] (§§ 9 and 10) it is also stated of the use of iron that it prolongs the life of men for one hundred years (*varsha-śataṁ jîvati* and *varsha-śat-âyuś-cha purushô bhavati*). In our formula, however, I do not quite understand the object of the doubly qualified repetition; for both *varsha*, 'rains,' and *śarad*, 'autumn,' practically mean 'a year.' The object may be to distinguish between two modes of taking it, both being equally effective towards prolonging life for a hundred years, *viz*, 1, taking it regularly every year, though not for any stated period; 2, taking it (daily) for a period of two months, though not every year. Or the meaning may be, to take it every year, that is, daily for a period of two months in each year.

[43] This formula is found in a practically identical form in the V., XXXI [491] (vv. 29-31*a*). It differs only in reading *vilva-tvak* for *phalaṁ tri* (see note 44), *ṛiddhi* for *mûrvâ* and *kêśara* for *sûkshmâ*. In a second recension, which rearranges the ingredients and adds *patra* or 'cinnamon leaves,' it is given in Ch., VI., 19 [665] (vv., 136-139) and V., III [121] (vv. 81-84.) This recension commences with *Kirâ'atikta* or 'chiretta,' and hence the powder is here called the Kirât-âdya. In a third recension, once more arranging the ingredient (incl. *patra*) differently, it occurs in AH., IV, 10 [379] (vv. 34-37*a*). The last two recensions have *Padmaka* or 'Prunus puddum' for *Sûkshmâ*.

[44] I take the reading *phalaṁ tri* of the original text to be an error for *triphalaṁ* induced by the following *kaṭukâ* which suggests *trikaṭuka*. But the latter reading is impossible, because the three acrids are already mentioned as *vyôsha*.

[45] On this drug see the Phar. Ind., vol. I, p. 23: "In Bengal and S. India the drug is unknown, and *Ficus heterophylla* is used as a substitute." See also Mat. Med., p. 321.

[46] See Part I, note 59.

[47] This formula occurs identically in the V., V [190] under the same name of *Vṛisha-dvâdaśaka*. That name means 'that which consists of twelve ingredients inclusive of Vṛisha.' I cannot trace this powder in any other medical work, though there are many formulas more or less resembling it; thus, in S., VI, 42 [814] (v. 125), V., V [186] (v. 53) there is one, seven ingredients of which are the same as in our formula, though *Vṛisha* is not among them.

ginger, Indrayava (seeds of *Holarrhena antidysenterica*), Vachâ (*Acorus Calamus*), (59) Pâṭhâ (*Stephania hernandifolia*), Ajamôdâ (*Carum Roxburghianum*), Kaṭukâ (*Picrorrhiza Kurroa*), Vṛisha (*Adhatoda vasica*), sonchal-salt, and chebulic myrobalan. These twelve ingredients make the Vṛisha-dvâdaśaka powder, which is a cure for indigestion, costiveness, and severe abdominal pains.

(XX) SIDDHÂRTHIKÂ Pills.[48]

(60—62.) Take one kuḍava[9] of long pepper, one kuḍava of black pepper, six pala[9] of dry ginger, five pala of *Tâlîsa leaves (*Taxus baccata*), (61) and one karsha[9] of small cardamoms. To these add half a tulâ[9] of treacle. Having powdered the dry ingredients, prepare pills weighing one pala each. (62) These pills, known by the name of Siddhârthika (or 'efficacious'), relieve phlegmorrhagic cough, distaste for one's food, irregular digestion, as well as indigestion.

(XXI) The VARDHAMÂNAKA Powder.[49]

(63.) Take small cardamoms, cinnamon, Nâgapushpa (*Mesua ferrea*), black pepper, long pepper, and dry ginger, in progressively increasing quantities[50], powder them and mix them with an equal quantity of sugar. This powder is a remedy for indigestion, abdominal tumours and enlargements, piles, heart-diseases, hiccough, asthma, pains in the side, and every kind of disorder of the throat.

(XXII) The SÛKSHMÊLÂ-VARDHAMÂNAKA Powder,[10] in 2 ślôka.

(64 and 65.) Small cardamoms, Surasa (*Ocimum sanctum*), asafœtida, tamarind, Indian sorrel, cardamoms, Tâmalakî (*Phyllanthus urinaria*), *Jîvâ (*Dendrobium multicaule*), zedoary, Pushkara[12], (65) and the root of Pushkara: these a physician should administer in cases of cough, asthma, hiccough, severe pains in the side, and disorders jointly due to air and phlegm.

(XXIII) The SAUVARCHCHAL-ÂDYA Powder.[51]

(66.) Sonchal-salt, Indian sorrel, long pepper, dry ginger, Vachâ (*Acorus Calamus*), asafœtida: these, drunk with warm water, are a remedy for severe pains in the heart and the abdomen.

[48] I have not been able to trace this formula anywhere, though, of course, similar formulas are plentiful; see, *e.g.*, one in Śâ., II, 6 [122] (vv. 114-117, quoted in Mat. Med., p. 246), in which bamboo-manna and cinnamon are added to the ingredients of our formula. The proportions also are different.—*Siddhârtha* is a name for the white variety of mustard (*Brassica juncea*), but as this forms no part of the compound powder, the latter cannot be named from it.

[49] This is the second formula with that name; the other is No. X (vv. 25 and 26). In another recension it is given in V., V [190] (vv. 89, 90.) In a third recension it is found in AH., IV, 5 [344] (vv. 54, 55*a*). In a fourth recension it occurs in V., IV [151] (v. 120) and XI [272] (v. 137), Chd., V, 2 [82 131] and BhP., II, 2 [11]. In this fourth recension the formula differs from the three others in giving the ingredients in the inverse order, and accordingly substituting *antyâd=ûrdhvaṁ* for *êlâ-bhâga*. In all these recensions it is called the *Sama-śarkara* or *Sarkarâ-sama* powder.

[50] *Sama-dhṛitaiḥ* in the original is an error for *krama-dhṛitaiḥ*, as shown by the fourth recension; see note [49].

[51] I cannot find any formula, exactly like this, elsewhere; but the following may be compared in S., VI, 43 [814] (v. 125), SY., XXVI, 4*b* [242], V., V [186] (v. 53*a*) or XXVI [443] (v. 19*b*) XXXI [492] (v. 43), and AH., IV 21 [425] (v. 31*b* and 36).

(XXIV) A powder for Medicating Liquor.[52]

(67—70.) Take two karsha[9] (*i.e.*, one each) of the seeds of Kuṭaja (*Holarrhena antidysenterica*) and long pepper, one and a half pala of Madhurasâ (*Sanseviera zeylanica*), one pala[9] of Pâṭhâ (*Stephania hernandifolia*), two pala of ginger, (68) one karsha each of sonchal-salt and the alkaline ashes of barley straw,

Third Leaf: Reverse.

and half a karsha of . . ., and powder *the whole* finely. (69) Of this one may drink a mârjâra-pada[9] with clarified butter or rice-gruel, or, if one is accustomed to spirituous liquor, he may stiffen[53] it with a liquor and then drink it. (70) This is a remedy against indigestion, spleen, morbid secretion of urine, morbid pallor[7], fistula in ano, and piles, if taken in the form of a medicated liquor.[54]

(XXV) The ŚÂRDÛLA Powder,

in 4 ślôka.

(71—75*a*.) Take one part of asafœtida and two parts of Vachâ (Acorus Calamus), add three parts of viḍa-salt, four parts of ginger, (72) five parts of lovage, six parts of chebulic myrobalan, and seven parts of plumbago-root, and make the whole into fine powder. (73) When finely powdered, it may be taken with clear spirits of rice, or with some other intoxicating liquor, or *simply* with warm water. (74) This powder cures abdominal tumours, promotes the appetite, relieves piles, severe abdominal pains, cough asthma, and costiveness. (75) It is a most excellent powder, composed by Âtrêya and known by the name of Śârdûla (or 'plumbago-root').

(XXVI) The MÂTULUNGA Pills of the Aśvins.[56]

(75*b*—77*a*.) Take one pala[9] of sonchal-salt, twice as much of Indian sorrel, (76) four times as much of cumin, and eight times as much of black pepper. These make

[52] This formula is called a *Chûrṇârishṭa*, which means 'an *arishṭa* made with a powder.' *Arishṭa* is medicated spirituous liquor, prepared from honey and treacle with the addition of medicinal drugs, the whole being steeped in water and allowed to ferment. There are, however, two kinds of medicated liquor, *arishṭa* and *âsava* (see below, v. 493). The liquor is called *arishṭa* when unboiled drugs are used in the preparation of it, and *âsava*, when a decoction of the drugs is used. See Śâ., II, 10, v. 2, BhV., II, 26 [35] and 29 [37]; also Mat. Med., p. 13. See also Part I, note 39. For another formula of a *Chûrṇârishṭa* see below, vv. 104-107. —I cannot trace any formula identical with ours anywhere.

[53] *Âlôḍana* is explained in Med. Dict. to mean mixing (*miśraṇa*), or stiffening, fortifying (*uttêjana*). In the latter sense, *âlôḍyaṁ* is used here. It means, however, also to thicken by stirring (*âśôshaṇa*); so below in v. 304, and in AH., VI, 39, v. 170.

[54] Verse 70*b* is short by one instant; probably read, prakritically, *ârisâṁsi* for *ârśâṁsi*.—*Prayôgêna* is emphatic "by the regular, or habitual use"; so also in v. 275; and similarly *prayôgât* in v. 462.

[55] *Śârdûla* is a synonym of *Chitraka*, the largest ingredient; hence the name of the powder. Another synonym of *Chitraka* is *Agnimukha*, and under this name the same formula is given in SY., VI, 27-32 [124], V., V [187] (vv. 56-60) Chd., VI, 17 [154] and Mat. Med., p. 181. In these works, however, eight parts of *Kushṭha* (Saussurea Lappa) are added as an eighth ingredient; nor is the composition ascribed in them to Âtrêya. But that the formula is really the same is shown by the name *Agnimukha*, which proves that it originally ended with *Chitraka*, and that the addition of *Kushṭha* is of a later date. Probably our Manuscript gives the composition as originally made by Âtrêya; and the name of the author was dropped in the later works which added *Kushṭha*. In a third recension the formula is found in AH., IV, 14 [315] (v. 36). Here, however, *Chitraka* is replaced by *Vâtyâ* (i.e., *Balâ* or Sida cordifolia); and accordingly the name Śârdûla is differently explained to mean either a *siṁha*, or 'lion' (because the powder is strong like a lion), or as the Śârdûlavikrîḍita metre (because the formula is composed in that measure). This, however, is obviously a mere shift.

[56] The name means 'Citron-pills composed by the Aśvins' (see below, note 126). This formula is given in the Chd., XXIII, 11 [331], but in a shorter recension, running thus: "Take sonchal, tamarind, cumin, and black pepper in successively doubled quantities, powder them and make them up with citron juice into pills that cure abdominal pains due to disordered air." Tamarind is substituted here for Indian sorrel, and the reference to digestion is omitted.

into pills with the juice of citrons. (77*a*) They will keep the digestion in good condition, and cure abdominal pains due to *deranged* air.

(XXVII) The Sour MÂTULUNGA Pills.[10]

(78 and 79.) Take the juice of citrons and śukta[57], the three acrids[23], Indian sorrel, viḍa-salt, lovage, rock-salt[58], and sonchal-salt, and make *the whole* into pills. (79) These may be drunk to relieve piles and to cure severe pains in the heart and the side, attacks of costiveness, diarrhœa, loss of appetite, and abdominal tumours caused by *deranged* air.

(XXVIII) Other MÂTULUNGA Pills of the Aśvins,[59]

in 5 ślôka.

(80—84.) Take plūmbago-root, the three acrids[23], Pushkara[12], asafœtida, Indian sorrel, viḍa-salt and Aśvagandhâ (*Withania somnifera*), also coriander-seeds, Vachâ (*Acorus Calamus*), pomegranate, sonchal-salt, and fresh carbonate of potash, (81) Add to this an equal quantity by weight of fresh lovage, black cumin, saffron, Amarajâ (inferior *Acacia Catechu*), and cumin-seeds. After being well-dried in the glare of the sun, make the whole of the ingredients[60] into powder, and add to it an equal quantity of the juice of citrons in a diluted state. (82) Having been thus steeped in the juice, rub it into a paste, and make it up into pills of the weight of a badara.[9] One of these the patient should take the first thing in the morning with some medicated liquor, or with honey, or liquor of honey, or śârkara[61], or he may take it with spirits of rice, or

Fourth Leaf: Obverse.

with curds, or with whey. (83) Cough, asthma, long-standing morbid pallor[7] severe spleen, abdominal pains, severe costiveness, hiccough, heart-diseases, apathy, salivation, acute diarrhœa, painful abdominal tumours, (84) cholera, tympanitis, weak digestion, dysentery, inflammation of the anus, and piles: all these diseases are relieved by these pills, if given as directed; they are also an excellent remedy for syncope[62], if administered with hot water.

(XXIX) The GULMA Powder of the Aśvins.[10]

(85 and 86.) Take one dharaṇa[9] each of Pâṭhâ (*Stephania hernandifolia*), seeds of

[57] On *śukta* see Part I, note 27. For a different recipe see BhP., I, 2 [57] and Śâ., II, 11 [173] (vv. 7*b*, 8*a*), quoted in the larger Petersburg Dictionary, under *śukta*.

[58] *Lavaṇ-ôttam-âkhya*, lit. 'that which is known as the best salt.' *Lavaṇ-ôttama*, 'best salt,' is a name for rock-salt, commonly called *saindhava*; see the commentary to Chd., V, 29 [132] and AH., IV, 8 [368] (v. 161).

[59] I have not been able to trace this formula, as it stands here, elsewhere; but it is practically the same as the formula in verses 29-34. It appears in other works to be broken up into several distinct formulas, the chief of which is found under the name of *Tumburâdya-chûrṇa*, or 'the powder made of Tumburu and other drugs,' *Tumburu* being either the same as, or similar to, *Kustumburu*. See V., XXVI [449] (vv. 81-84, also vv. 85 and 79, 80, 100, and v. 14), AH., IV, 21 [425] (vv. 35-37*a*), Śâ., II, 6 [119] (vv. 92-93), quoted in Mat. Med., p. 204. See also Ch., VI, 9 [544] (v. 107 ff.).

[60] The construction in v. 81*b*. is rather awkward; but *samâhit-âṁsa*, lit., having its parts put together, refers to the whole of the preceding ingredients.

[61] *Śârkara* is a kind of liquor made from a watery infusion (tôya) of Woodfordia floribunda (*dhâtakî*) and sugar, see AH., I, 5 (comm. to v. 73), and Med. Dict., s. v. *Śârkara-madya*.

[62] *Tamas* is unconsciousness, or loss of consciousness, and is always mentioned as the first and main symptom of *mûrchâ*, syncope or swoon, and of *sannyâsa* or catalepsis; also as occurring in severe cases of asthma; see below vv. 424, 941, and *tamô-śvâsa* in vv. 118, 479, also note 239. See MN., 121-123, S., VI, 46[828] (v. 4). It is also called '*tamaka* Ch., VI, 1 [431] (v. 30), AH., IV, 3 (v. 70). But the construction of our verse and the mention of *tamaḥ* are awkward, and the reading would seem to be corrupt.

Kalinga (*Holarrhena antidysenterica*), Mustaka (*Cyperus rotundus*), Rôhiṇî (*Picrorrhiza Kurroa*), and Ativishâ (*Aconitum heterophyllum*), add turmeric equal to four dharaṇa[63] and drink this powder with the urine of a cow. (86) It removes from the body the thirty-six kinds of skin-diseases, and destroys the seven grounds of rapid consumption[64]; it also cures abdominal tumours, if taken for one month, removing them all, if the patient diets himself especially on clarified butter and meat.

(XXX) The MÂGADHA Powder.[10]

(87—95.) Take equal parts of long pepper, viḍa-salt, and the carbonates of potash and soda, also of ginger, black pepper, and rock-salt, (88) also of lovage, Dantî (*Baliospermum montanum*), turpeth-root, Vatsaka (*Holarrhena antidysenterica*), sonchal-salt, cumin-seeds, and the three myrobalans, (89) and make them all into fine powder. This will make a most excellent preparation of powder if well macerated in the urine of a cow. (90) Of this a dose of one viḍâla-pada[9] should be given with warm water to a patient, after he has taken some greasy food and thereby greased his bowels. (91) If, having well digested it, he becomes thirsty, he may be allowed to drink a lixivium of Ghṛitagandhâ (*Prosopis spicigera*)[65] with the juice of pomegranates; (92) then he will be rendered quite comfortable; and if, on this being digested, he should become desirous of food, (93) he may partake of a mild stimulative, consisting of red rice well-boiled together with the broth of game distinctly seasoned with vinegar and salt. (94) In the case of cholera, piles and other diseases, of difficult digestion or indigestion, also of morbid pallor[7], (95) abdominal tumours due to *disordered* air, and chronic diarrhœa, if this prescription is made use of, the patient will obtain relief.

(XXXI) The HARIDRÂ Powder of the Aśvins.[10]

(96—101.) Take equal parts of the two Haridrâ[66], black pepper, lotus, Kushṭha (*Saussurea Lappa*), long pepper, root of the cotton plant, Mâṁsî (*Nardostachys Jatamansi*), and carbonate of soda, (97) and rub these eight ingredients into a paste on

[63] *Chaturtha* in *chaturtha-dharaṇa* probably stands for *chaturguṇa*, just as *ashṭama* for *ashṭa-guṇa* in v. 76. The reading should have been *chaturthaṁ dharaṇaṁ*, but this would not have suited the metre. See note 9.

[64] This is a puzzling passage. The text is imperfectly preserved, but the reading of the number 36 (*shaṭtriṁśat*) is practically certain. The only class of diseases of which I can find thirty-six enumerated, are the *kshudra-roga* or 'minor diseases.' Of these AH., VI, 31 [533] (v. 33*b*) enumerates thirty-six, all of which may be roughly described as 'skin-diseases.' Charaka does not treat of them as a class at all, while S., II, 13 [286] (§ 1) enumerates forty-four, and the Nid., p. 192, has forty-three, including some which are not skin-diseases. Another possible explanation, however, is suggested by Prof. Jolly, in vol. LIII, p. 380 of the Journal AśSB. The usual number assigned to the skin-diseases (*kushṭha*) is 18, *viz.*, 7 great (*mahâ*) and 11 minor (*kshudra*); see S., II, 5 [260] (cl. 2), Ch., II, 5 [220] (cl. 3), MN., XLIX, 1 [252]. The same number 18 is also assigned to certain diseases of the penis, called *Śûka*; see S., II, 14 [241] (cl. 1), MN., XLVIII, 1 [247]. For this reason, as the commentator Śrîkaṇṭhadatta explains, the *Śûka* and *kushṭha* diseases are treated by Mâdhava in two consecutive chapters MN., XLVIII and XLIX, and SY., L. and LI. It may be that for a similar reason, the two sets of diseases, amounting to 36, are classed together in our Manuscript. The *mahâkshaya* I take to be the same as what is usually called *râja-yakṣhma* or 'phthisis' (Nid., p. 62). It is described as 'arising from the waste of the seven elements' (*dhâtu-kshaya-janita*, Nid., p. 62). These seven 'elements' or *dhâtu* (see *ante*, p. 16, note 34) are here apparently referred to by the term *sthâna* or 'ground.'

[65] This is conjectural. The reading of the text is perfectly clear; but I cannot find the word *avakshârî* in any dictionary or medical work; nor does it seem to be known to modern Kavirâjas. There may be an error in the text; and *yavakshâra* 'carbonate of potash' or *avi-kshîra* 'ewe's milk' suggests itself. The Kavirâj whom I consulted suggested *ajakshîra* or 'goat's milk.' But the pronoun *tasyâṁ*, in the sequel, seems to show that only one thing, and that of the feminine gender, is intended. Hence I prefer to take *ghṛitagandhâm-avakshârîm* to mean one thing only, and *avakshârî* to mean a 'lixivium,' or a solution of alkaline salts from the wood-ashes of Prosopis spicigera.

[66] See Part I, note 80.

a grindstone. Then make *the paste* into pills equal to a kôlâsthi[9] and dry them in the shade. (98) One pill made of this powder may be given with warm water.

Fourth Leaf: Reverse.

Now, hear the different kinds of diseases which may be cured by it: (99) indigestion, retention of discharges, strangury, angina, costiveness, abdominal tumours due to *deranged* air, and *the effects of* spider's poison. (100) It also cures *the effects of* impaired poison[67] and of a scorpion's sting, and relieves flatulence, epilepsy, and sterility, (101) seizure by evil spirits, madness, and complex labour. In the case of injury by any poison, whether from teeth or roots[67], it may be used as a draught or as an ointment.

(XXXII) The GAUḌIKA Pills.[10]

(102 and 103.) Take zedoary, Vachâ (*Acorus Calamus*), Tâmalakî (*Phyllanthus urinaria*), long pepper, ginger, and treacle, fry *the whole* with clarified butter, and make it into pills. (103) With this may be cured spasms in the chest, catarrh, pains in the sides, heart and abdomen, and dry cough, even when they are of an aggravated character.

(XXXIII) Another Powder for Medicating Liquor.[68]

(104—107.) Take two hundred (pala[9] of) black pepper, and one hundred (pala) of lovage and long pepper, also one pala each of sugar and good dry ginger, and one karsha[6] each of (105) tamarind, pomegranate and clean jujube. To these add one karsha of cinnamon, half a karsha of cumin, (106) one karsha of Indian sorrel, half a karsha of sifted coriander, and one karsha of sonchal-salt. These together make a most excellent powder for medicating liquor. (107) This is a radical cure for piles; it also completely stops chronic diarrhœa, and relieves heart-disease, morbid pallor[7], cough, and asthma.

[67] *I.e.*, 'whether animal or non-animal.' On poisons see Ch., VI, 25 [722], V., LXX [922] (vv. 8, 47, 56), S., V, 2 [608] (vv. 1, 2, 29-31, 38), V, 3 [613] (vv. 1 ff.), AH., VI, 35 [517] (vv. 5*b*, 6*a*, 37, 48, 49). They are divided into *akṛitrima* or 'natural,' and *kṛitrima* or 'artificial' (v. 239). The latter is also termed *gara* (v. 250). Any thing when it has become spoiled by age or other causes, and hence has turned poisonous, is called *dûshî-visha*. The Bhâva Prakâśa alone differs by making both *gara* and *dûshi visha* sub-divisions of *kṛitrima* poison. The *akṛitrima* poisons are subdivided into *jaṅgama* or 'animal' and *sthâ vara* or *sthira* or 'non-animal' (vegetable and mineral). The *jaṅgama* poisons are also called *damshṭrâ-visha* or *daṁshṭr-ôttha* or *daṁshṭri-ja*, i.e., 'produced in animals with poison-fangs'; and the *sthâvira* are also called *mûla-visha* or *mûla-ja* or *maula*, i.e., 'produced in the roots.' They have these names, because in the enumeration of their sources, the poison-fangs of animals and the roots of plants are the first-mentioned in their respective classes (see Gangâdhar's comment on Ch., VI, 23, vv. 8, 9 [479]). It may be noted that the latter representative names are peculiar to Charaka and to formulas quoted from that work (*e.g.*, the Nârâyaṇa powder in Ch., VI, 68 [649] (vv. 121-129), quoted in the AH., IV, 15, v. 14-21 [400]). *Gara* is explained in AH., VI, 35 [549] (vv. 48 49), and BhP., II, 4 [162] to be an unwholesome mixture made of the dirty excretions (*mala*) of men and animals, and administered by women to their husbands, and by courtiers to kings, in their food to gain their favour or avert disgrace; see also note 78.

[68] For another formula for a Churṇârishṭa see vv. 67-70. This formula is only a slight variant of the formula, given previously under the name of Shâḍava powder (vv. 14-17). The ingredients are the same; for *Mâgadhî* is here a synonym of *Yavânî*; the proportions only differ in some of the ingredients, the most important difference being the reduction of sugar to one fourth, and the increase of dry ginger to four times its quantity in the Shâḍava; for 1 pala = 4 karsha. With regard to the serial order of the drugs this formula most resembles the recension of it in V., XIV [298] (vv. 26-28). On this and the other recensions of this formula, see *ante*, note 8.

THE SECOND CHAPTER: FORMULAS FOR MEDICATED CLARIFIED BUTTER.

(I) The AMṚITA-PRÂSA Clarified Butter,[69]

in 11 ślôka and 1 pâda.

(Verses 108—119*a*.) I will now describe the ambrosia-like elixir, which increases the strength of men, the so-called Amṛita-prâśa (or Food of the Immortals), a most noble *kind of* clarified butter. (109) Take one prastha each of the juice of emblic myrobalan, Kshîravidârî (*Ipomoea digitata*) and sugar-cane, and similarly of the milk of a heifer (110) one prastha, and add one well-measured prastha of old clarified butter.[70] Throw in, also, pastes[40] made of one half pala each of the following drugs: (111) Ṛishabhaka[71], Ṛiddhi[71] liquorice, Vidârigandhâ (*Desmodium gangeticum*), *Payasyâ (*Gynandropsis pentaphylla*), Sahadêvâ (*Sida rhomboidea*), Anantâ (*Hemidesmus indicus*), Madhûlikâ (*Bassia latifolia*) and Viśvadêvâ (*Sida spinosa*), (112) both Mêdâ[71], Rishyaprôktâ (*Sida cordifolia*), Śatâvarî (*Asparagus racemosus*), Mudgaparṇî (*Phaseolus trilobus*) and Mâshaparṇî (*Teramnus labialis*), Śrâvaṇî (*Sphaeranthus indicus*), cowhage and Vîrâ (*Uraria lagopodioides*). (113) Further add one kudava[9] each of raisins, dates, jujubes, and half as much each of walnuts, Tinduka (*Diospyros Embryopteris*) and Nikôchaka (*Alangium decapetalum*).

Fifth Leaf: Obverse.

(114) When *the whole* is found to be ready boiled, let it be strained, and then stand in a clean vessel, *and* when it has cooled, add one prastha of well-clarified honey, (115) and sixteen pala of choice powdered white sugar. Then take one half pala of black pepper and one pala of small cardamoms, (116) powder them finely, and, having sprinkled them *over the whole*, stir it with a ladle. Of this *preparation* a dose suited to the *patient's* power of digestion may be administered, (117) and when it is digested rice-milk, together with the broth of the flesh of land-animals, may be given. This Amṛita-prâśa is an excellent preparation for increasing the strength and colour of men; (118) it may be given in cases of weakness induced by consumption or ulcers, also to the old, the feeble and the young, also to those who are swooning from asthma[72], or suffering from hiccough. (119*a*) This *preparation of* clarified butter, being a composition of Âtrêya is famed under the name of Amṛita (or 'ambrosia').

[69] This formula occurs in the Ch., VI, 16 [624] (v. 32 ff.) and AH., IV, 3 [333] (vv. 93*b*-100), in a somewhat expanded form, with a larger number of ingredients and slightly different proportions. In another, more contracted, recension, it is found in the V., X [257] (vv. 38-43) and BhP., II, 2 [72], which, while preserving the general character of the preparation and its main parts, alters most of the minor ingredients. The HS., III, [3 172], and III, 9 [216], has two formulas under the name of Amṛita-prâśana, but neither of them shows any similarity with the formula in our Manuscript.

[70] *Śârada* is usually identified with *nûtana*, new, fresh, see Śabdakalpadruma; but here it would seem rather to signify *purâṇa*, old, mature; for old clarified butter is supposed to be particularly efficacious; see Mat. Med., p. 283. *Śârada*, lit. autumnal, in the sense of old, occurs apparently only in the Rigveda; see M. William's Sanskrit Dictionary.

[71] See Part I, note 51.

[72] *Tâmyatsu śvasatâm* is an awkward construction, choking from asthma; *śvasatâm*, acc. sing. of *śvasatâ*, condition of asthma, stands for *śvasatayâ* or *śvasatâyâm*. The root *tam* means to gasp for breath, hence to swoon, as in *tamas* fainting, loss of consciousness; see *ante*, note 62.

(II) The KALYÂṆAKA Clarified Butter,[73]

in 8 ślôka.

(119*b*—127*a*.) *Priyangu (*Aglaia Roxburghiana*), Tagara (*Tabernæmontana coronaria*), Kushṭha (*Saussurea Lappa*), pomegranate, Êlâvaluka[74], (120) *Tâlîsa (*Taxus baccata*), Mêdâ[75], the three myrobalans[15], Kêsara (*Mesua ferrea*), the two Vṛihatî[76], blue lotus, deodâr, sandal, and the two Śârivâ[41], (121) the two Haridrâ[66], baberang, and flowers of Sumanâ (*Jasminum grandiflorum*), Dantî (*Baliospermum montanum*), Aṁśumatî (*Uraria logopodioides*), madder, Śâlaparṇî (*Desmodium gangeticum*). (122) With one aksha[9] (of each of the above drugs) boil one prastha of clarified butter in four times the *latter* quantity of water. As a beverage[77], this *preparation*, called Kalyâṇaka (or 'efficacious'), is the best of clarified butter. (123) It cures cough, asthma, nasal catarrh, tertian and quartan fevers, mania, ulceration, erysipelas, morbid secretion of urine, leprosy, (124) hiccough, vomiting, morbid pallor[7], swellings, suppression of urine, and all disorders of the semen in men and of the womb in women. (125) It also predisposes women to pregnancy, and destroys poisons.[78] In all cases of poisoning mentioned in connection with the formulas for powders, (126) and in cases of spleen, piles and abdominal tumours this *preparation of* clarified butter acts like ambrosia; it is a commonly used[79] means for producing strength and colour, and promoting the appetite. (127*a*) Ill-fortune also will be averted from a house in which this clarified butter is kept.

(III) The MAHÂ-KALYÂṆAKA Clarified Butter,[80]

in 5 ślôka and 1 pâda.

(127*b*—132.) Take Jivaka[71] and Ṛishabhaka[71], Vîrâ (*Uraria lagopodioides*),

[73] There are twenty-six ingredients in this preparation; accordingly it is made up of 26 karsha of drugs, one prastha of clarified butter and 4 prastha of water. Owing to this large amount of water it is said to be a 'beverage' or *pânîya*, i.e., a weak kind of decoction (see note 77). In the Vangasêna, Chakradatta and Śârṅgadhara it is, therefore, named the *Pânîya-kalyâṇaka-ghṛita*.—The same formula, though in another recension, arranging the ingredients differently and increasing them to twenty-eight is found in Ch., VI, 14 [611] (vv. 46-53*a*), V., XX [331] (vv. 60-67*a*), Chd., XX, 10 [251] and BhP., II, 2 [133]; and also, but again in a slightly different arrangement of the drugs, in the Śâ., II, 9 [152] (vv. 36-41). In a third recension, also with twenty-eight ingredients, it is found in S., VI, 39 [771] (vv. 207, 211). In a fourth recension, with only twenty-six ingredients, it occurs in the AS., VI, 9 [213] (l. 21 ff.) and AH., VI, 6 [469] (vv. 26*b*-31). The main points of difference with respect to the drugs, between the recension in our Manuscript and those in the other medical works, are two: 1, one of the two *Vṛihatî* (*viz.*, *Kaṇṭakârikâ*) is omitted in all the latter, which substitute three others (*viz.*, as a rule, *Viśâlâ*, *Kauntî* and *Padmaka* or *Bhadrailâ*); and 2, instead of *Mêdâ* all the latter read *Êlâ*; see notes 75, 76. It is a favourite formula which is often quoted, see, *e.g.*, Ch., VI, 20 [678] (v. 41), AH., IV, 1 [323] (v. 155*a*), IV, 7 [358] (v. 104*a*), IV, 16 [407] (v. 1*a*), IV, 17 [410] (v. 14*a*).

[74] See Part I, note 70. In the Phar. Ind., II, 105, it is wrongly identified with *Vâluka*. The seeds, supplied to me by a native druggist, seem to be simply those of chickweed.

[75] See Part I, note 51. The akshara *dâ*, however, is not distinct, and, as all other recensions (see note 73) read *êlâ*, it is possible that the reading in our text is intended to be *tâlîsam=êlâ*.

[76] *Vṛihatî-dvaya* or *dvi-vṛihaṭî*, 'the two Vṛihatî,' are *Vṛihatî* (Solanum indicum) and *Kaṇṭakârikâ* (Solanum xanthocarpum). They are also called *dvê Nidigdhikê*. See Mat. Med., p. 210, in the second formula quoted from Chakradatta.

[77] *Pânîya* is "a weak decoction prepared by boiling one part of medicinal substances in thirty-two of water, till the whole is reduced to one-half. This preparation is usually taken *ad libitum* for appeasing thirst or some such object," Mat. Med., p. 10. A synonym is *pâna*.

[78] *Garân*, in the plural, means 'diseases caused by poison.' According to U. C. Dutt, Translation of Suśruta, p. 43, *gara* is chronic or slow poison. The commentaries give *kṛittrima* for it; see *ante*, note 67.

[79] *Prachâraka* is puzzling. The Med. Dict. gives it as the name of an eye-disease of horses, which does not suit the present case; possibly there may be an error for *pravâhikâ*; for *dîpanîya* is usually employed with reference to *grahaṇî*, diarrhœa. I have taken it to mean 'prevalent,' 'much used;' but it is awkward. There is nothing corresponding to it in any of the parallels.

[80] A formula, under the name of *Mahâ-kalyâṇaka*, is given in most medical works, following, as in our text, immediately after the Kalyâṇaka. But it entirely differs from the formula in our text. The main point of difference is

*Kâkanâsâ (*Leea hirta*), and leaf-stalk of the lotus, (128) also Mudgaparṇî (*Phaseolus trilobus*), Mâhaparṇî (*Teramnus labialis*), Ṛiddhi[71] and Mêdâ[71], further Mahâsahâ[81] (*Gomphrena globosa*), Kshudrasahâ[81] (*Citrullus Colocynthis*) and Kâkôḍî[82], (129) Abhîruparṇî (*Asparagus racemosus*), Haṁsapadî (*Vitis pedata*), zedoary, and seeds of cowhage, nutmeg[83], dates, raisins, mango, and emblic myrobalan, (130) long pepper, ginger, treacle and sugar. A paste[84] made of all these should be put in milk, together with clarified butter,

Fifth Leaf: Reverse.

(131) and when boiled and strained, it may be drunk as a remedy against *many* diseases. It cures cough due to *disorder of* the air or phlegm, or to ulceration. (132) The Mahâ-kalyâṇaka (or 'the most efficacious') clarified butter is a cure for many diseases, and is a preparation of Âtrêya's, who taught it to the Mahâtman Agastya.

(IV) The TIKTAKA Clarified Butter,[85] in 4 ślôka.

(133—136.) Take half a pala[9] each of nîm, Paṭôla (*Trichosanthes dioica*), Indian barberry, Durâlabhâ (*Alhagi maurorum*), Tiktarôhiṇî (*Picrorrhiza Kurroa*), the three myrobalans[15], Parpaṭaka (*Oldenlandia corymbosa*), and Trâyamâṇa.[45] (134) Having boiled them in one âḍhaka[9] of water, till *the whole* is reduced to one-eighth *of its original quantity*, put in pastes made of half a karsha[9] each of sandal, chiretta, long pepper, Trâyamâṇa[45], (135) Mustâ (*Cyperus rotundus*), and seeds of Vatsaka (*Holarrhena antidysenterica*). When *the whole* is again boiled in six pala of fresh clarified butter, it may be taken as a potion. (136) It is an approved remedy against skin-diseases, fever, abdominal tumours, hæmorrhoids, chronic diarrhœa, morbid pallor[7], and swellings, erysipelas, pustules, scab, itch, and tumours of the feet.

that it takes twenty-one drugs from amoung those of the Kalyâṇaka, adds to them eight new drugs (thus making a total of twenty-nine), and lets the whole be boiled in a quadruple quantity of milk (in addition to the clarified butter and the quadruple quantity of water of the Kalyâṇaka). See Ch., VI, 14 [612] (vv. 53-55*a*), V., XX [332] (vv. 67-69), Chd., XX, 12 [252], AH., VI, 6 [469] (vv. 32-34*a*). The eight new drugs are *Ṛishabhaka, Vîrâ, Mudgaparṇî, Mâshaparṇî, Ṛiddhi, Mêdâ*, and *Kachchhu*. They all occur in the formula of our text; but the remainder of the drugs in the latter are not repeated from the Kalyâṇaka, but are mostly new ones. The total number of drugs in the latter is only twenty-three. In S., VI, 39 [771] (vv. 212-216) the Mahâkalyâṇaka agrees with the other medical works in repeating the same twenty-one drugs of the Kalyâṇaka, but for the rest the formula is different.

[81] In the list of drugs in S., I, 38 [138], *Mahâsahâ* and *Kshudrasahâ* are identified by the commentators with *Mâshaparṇî* and *Mudgaparṇi* respectively (see Dutt's Translation, p. 157); but, as the latter two drugs are separately named in our formula, it seems clear that *Mahâsahâ* and *Kshudrasahâ* must here stand for different drugs.

[82] *Kâkôḍî* or *Kâkôlî* and *Kshîra-kâkôlî* belong to the so-called Ashṭavarga (see *ante*, Part I, note 51), the constituents of which are said to be unknown at the present day. As a matter of fact, however, two drugs are supplied in modern druggists' shops under those two names; but their identity is still not quite fully determined. *Kâkolî* is suggested to be Lavunga scandens in the Phar. Ind., vol. I., p. 268, and Atalantia missionis by Col. Prain, Director of the Royal Kew Gardens. *Kshîra-kâkôlî* is, according to Col. Prain, the true bulb of Frittilaria Stracheyi.

[83] Our formula has here *phalam*, which I take to stand for *Jâtiphala*, 'nutmeg.' The same phrase, however, occurs also in verse 187 [4], where the reading is *Phalgu* (Ficus oppositi-folia).

[84] *Garbha* is used technically as a synonym of *kalka*, 'paste.' See, *e.g.*, Aruṇadatta's comment on AH., IV, 2 [328] (v. 42), IV, 5 [342] (v. 15), IV, 5 [343] (v. 24), Chd., IV, 22, 23 [113], *et passim*. In this sense I have not found it noted in any Sanskrit dictionary.

[85] This formula is found, identically, in Ch., VI, 7 [535] (v. 137) V., LV [664] (vv. 178-181), Chd., L, 58 [511], SY., LI, 75-78 [379]. In another recension it occurs in AH., IV, 19 [415] (vv. 2*b*-7), and in a third recension in prose, in S., IV, 9 [429] (§9). The main point in which the latter two recensions differ from the first are the proportions of the ingredients. Thus, the first recension directs 6 pala of clarified butter to be taken, and hence in Vangasêna and Chakradatta it is called *Shaṭ-palatikta*. On the other hand, Ashṭânga Hṛidaya orders 12 pala, and the Suśruta orders even one prastha (*i.e.* 16 pala).—This is also one of the favourite preparations; thus it is quoted in AH., IV, 1 [318] (v. 91), IV, 1 [323] (v. 155*a*), IV, 10 [37] (v. 44, IV, 14 [396] (v. 62), IV, 18 [413] (v. 9). Finally, the first portion of our formula forms a prescription by itself in S., VI, 39 [775] (vv. 227-229).

(V) The MAHÂ-TIKTAKA Clarified Butter,[86] in 7 ślôka.

(137—143.) Make pastes of *the following drugs:* Saptachhada (*Alstonia schalaris*), Pratividhâ (*Aconitum heterophyllum*), Śamyâka [87](*Cassia fistula*), Tiktarôhiṇî (*Picrorrhiza Kurroa*), Pâṭhâ[87] (*Stephania hernandifolia*), Musta (*Cyperus rotundus*), Uśîra (*Andropogon muricatus*), the three myrobalans[15], Paṭôla (*Trichosanthes dioica*), nîm, Parpaṭaka (*Oldenlandia corymbosa*), (138) Dhanvayavâshaka (*Alhagi maurorum*), sandal, long pepper, Padmaka (*Prunus Puddum*), the two Rajanî[88], Shaḍgranthâ (*Acorus Calamus*), Viśâlâ (*Citrullus Colocynthis*), Śatâvarî (*Asparagus racemosus*), and the two Śârivâ[41], (139) seeds of Vatsaka (*Holarrhena antidysenterica*), Vâśâ (*Adhatoda vasica*), Mûrvâ (*Sanseviera zeylanica*), Amṛita (*Tinospora cordifolia*), chiretta, liquorice and Trâyamâṇa.[45] (140) Of these pastes take one-fourth as much, of water eight times as much, of the juice of the fruit of emblic myrobalan twice as much as the *ingredient* clarified butter; then, after boiling *the whole*, it may be taken as a potion. (141) This preparation will infallibly cure skin-diseases, bleeding piles due to *excess of* air and bile, erysipelas, hemorrhagia, leprosy, and morbid pallor[7], (142) boils, scab, mania, jaundice, worms, itch, heart-diseases, tumours, immature abscesses[89], unhealthy menses, and adenia, (143) but it should be taken at the proper time and in accordance with the *patient's* strength (of digestion). This is a grand *preparation of* clarified butter, unsurpassed by hundreds of other formulas, on account of the wide range of its applicability.[90]

(VI) The PANCHAGAVYA.[91]

(144—147.) Take one aksha[9] each of the two Haridrâ[66], madder, Pâṭhâ (*Stephania hernandifolia*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), plumbago-root, baberang, long pepper, turpeth-root, Vachâ (*Acorus Calamus*), (145) Śârivâ (*Ichnocarpus frutescens*), Kushṭha (*Saussurea Lappa*), Musta (*Cyperus rotundus*), cardamoms, liquorice, and Śankhapushpî (*Canscora decussata*), and mix them with one prastha[9] of each of the five products of the cow.[92] (146) This *preparation of* clarified butter, when boiled and taken as a potion, makes one strong and healthy, of a clear complexion, intelligent,

[86] This formula is found, almost identically the same, in Ch., VI, 7[515] (vv. 141-147), V., LV[666] (vv. 197-203), Chd., L, 61[513], SY., LI, 86-92[880]. In a second and third recension, distinguished only by slightly differing serial arrangements of the drugs, it occurs in Śâ., II, 9[153] (vv. 43-48) and AH., IV, 19[415] (vv. 8-11*a*). In a fourth recension, in prose, with a difference in the serial order and the proportion of the ingredients, it occurs in S., IV, 9[429] (§ 8). There is even a fifth recension, in ślôka verses, in S., VI, 39[772] (v. 212-226), but here there are thirty-three drugs instead of twenty-seven, out of which, however, twenty-six drugs are common to both recensions.—This, also, is one of the favourite and often prescribed formulas.

[87] *Śamyâka* appears to be the correct form, not *śampâka*, see the smaller Petersburg dictionary.—*Pâṭha* is erroneously cancelled in the original text; it occurs in all the parallels, and is required by the metre.

[88] *Dvi-rajanî*, 'the two Rajanî,' are the same as the two Haridrâ (see Part I, note 80).

[89] On *piḍaka*, see Part III, note 42.

[90] The other identical recensions (see note 86) have here a different reading: *yôga-śatair=apy=ajitân=mahâ-vikârân= mahâ-sarpiḥ*, i.e., 'this grand clarified butter cures even such great diseases as could not be overcome by hundreds of other prescriptions.'

[91] I have not been able to identify this formula in any medical work. Most of them give a formula, under the name of *Pañchagavya* (or *Mahâ-pañchagavya*), but it entirely differs in the matter of drugs. Moreover, it is uniformly given as a remedy against *apasmâra* or 'epilepsy,' a disease which is not even mentioned in our formula. The latter is rather of the nature of a *rasâyana* or *vâjîkaraṇa*. See Ch., VI, 15[618] (vv. 16-21), V., XXI[342] (vv. 53-59*a*), SY., XXI, 18-23[194], Chd., XXI, 15[258], AH., VI, 7[471] (vv. 19*b*-24*a*), S., VI, 61[895] (vv. 31-35).

[92] The *pañcha-gavya*, or 'five products of the cow,' are *kshîra* or 'milk,' *dadhi* (*dadhy-amla*) or 'curds,' *ghṛita* or 'clarified butter,' *mûtra* or 'urine,' and *śakṛid-rasa* or 'diluted dung.' See their enumeration in the *Svalpa-pañcha-gavya*, or 'small Panchagavya' formula in Ch., VI, 15[616] (v. 15), V., XXI[342] (v. 52), Chd., XXI, 14[258], AH., VI, 7[471] (vv. 18*b*-19*a*).

brilliant, and inexhaustible with women. (147) Through it speech becomes clear, sacred lore once acquired is never again lost, voice and colour is brought out, and barren women are predisposed to pregnancy.

Sixth Leaf: Obverse.

VIIth Formula.[93]

(148 and 149.) *Take* baberang, plumbago-root, Dantî (*Baliospermum montanum*), the three acrids[23], Vairiṇà (*Andropogon muricatus*), long pepper, Aśvamûtrî (*Boswellia serrata*), turpeth-root, Kshîrî (*Euphorbia neriifolia*), Nîlîkâ (*Indigofera tinctoria*), rock-salt, and Vachâ (*Acorus Calamus*), (149) *and* boil them in one prastha[9] of clarified butter doubled by *the addition of* curds.[94] When done, *this preparation* may be drunk at discretion to cure asthma, hæmorrhoids, and abdominal tumours.

(VIII) The SHAṬPALA Clarified Butter,[95] in 2 ślôka.

(150 and 151.) *Take* one pala[9] each of long pepper, root of long pepper, Chavya (*Piper Chaba*), plumbago-root and dry ginger[96], also of carbonate of potash, *and* boil *the whole* in one prastha[9] of clarified butter, (151) together with one prastha of milk. This preparation will cure abdominal tumours characterised by *deranged* phlegm, remove chronic diarrhœa *and* morbid pallor[7], *and* heal spleen, cough, *and* fever.

(IX) The TRYÛSHAṆA.[97]

(152.) The three acrids[23], the three myrobalans[15], Mustâ (*Cyperus rotundus*,) baberang, Chavya (*Piper Chaba*), *and* plumbago-root. A paste, made of these *and* boiled in clarified butter with milk, makes a remedy against abdominal tumours due to *deranged* air.

(X) The VÂsâ Clarified Butter,[98] in 2 ślôka.

(153 and 154.) Having minced Vṛiśa (*Adhatoda vasica*) with its twigs, boil it in eight times as much of water, till *the whole* is reduced to one-eighth *of its original*

[93] I have not been able to trace this formula anywhere; nor am I satisfied regarding the correctness of some portions of the text.

[94] That is, they should be boiled in one prastha each of clarified butter and curds.

[95] This formula is found, in the identical recension, in Ch., VI, 5 [495] (vv. 143-144), SY., XXX, 54, 55 [271] and V., XXX [477] (v. 52, 53), and in another, only very slightly differing recension, in Śâ., II, 9 [150] (vv. 19, 20), Ch., VI, 8 [531] (v. 164), VI, 9 [544] (v. 104), VI, 18 [648] (v. 110*b*). In a third recension, in verse, it occurs in the V., XXXVIII [650] (vv. 150-160), and in the same recension, in prose, it is given in S., IV, 14 [454] (§ 1). In a fourth and much shorter recension, it occurs in Chd., I, 183 [64]. In a fifth short recension it occurs in AH., IV, 5 [342] (vv. 22, 23). It is found under different names; the usual one is simply *Shaṭ-pala*, under which it is frequently quoted, *e.g.*, Ch., VI, 3 [471] (v. 293*b*), VI, 18 [645] (v. 77*a*), S., VI, 51 [854] (v. 26), AH., IV, 1 [323] (v. 154*b*), IV, 7 [358] (v. 104*a*). But it is also called the *Kshira-shaṭpala* (Vangasêna, Chakradatta), *Pañcha-kôla* (Charaka, *see* note 96), and *Pippaly-âdi* (Śârṅgadhara).

[96] The foregoing five drugs are known under the name of *Pañcha-kôla*, see V., 1 [31] (v. 332), AH., I, 3 [68] (v. 164*b*), BhP., I, 1 [164], Chd., I, 114 [36].

[97] This formula is found in a practically identical form in V., XXX [473] (v. 19), and in two other, only slightly differing, recensions in Ch., VI, 5 [488] (v. 62), Chd., XXX, 32 [369], and in AH., IV, 14 [394] (vv. 21*b*—22*a*) respectively.

[98] This formula occurs in a slightly different recension in Ch., VI, 5 [493] (vv. 122-123). In another slightly different recension it is given in SY., IX, 39-40 [135], V., VIII [229] (vv. 120, 121), and Chd., IX, 33 [186]; and in a third, in AH., IV, 2 [328] (vv. 40*b*-42*a*). It is named in S., VI, 51 [854] (v. 26*b*), where the commentary refers to S., VI, 45 [826] (vv. 29, 32). See also BhP. II, 2 [51].—*Vâsâ* is the same as *Vṛiśa*; hence the name of the formula.

quantity. Then add to it a paste made of its flowers, (154) and boil *again the whole* in clarified butter together with honey of the small bee. This *preparation* cures abdominal tumours due to *deranged* bile, and is a remedy against hemorrhagia, fever, asthma, cough, and heart-diseases.

(XI) The CHÂNGÊRÎ Clarified Butter,[99] in 3 ślôka.

(155—157.) *Take* dry ginger, root of long pepper, plumbago-root, Hastipippalî (*Piper chava*), Śvadaṁṣṭrâ (*Tribulus terrestris*), long pepper, coriander-seed, bêl, Pâṭhâ (*Stephania hernandifolia*), and lovage, (156) and boil pastes made of them in clarified butter together with the fresh juice of Châṅgêrî (*Oxalis corniculata*) and with four times as much of curds. This preparation is a remedy against *derangements of* the phlegm and air, (157) *and* cures hæmorrhoids, chronic diarrhœa, strangury, diarrhœa, prolapsus ani, and costiveness.

(XII) Another CHÂNGÊRÎ Clarified Butter,[100] in 2 ślôka.

(158 and 159.) Take of the Châṅgêrî juice a quadruple quantity, thoroughly strained,[101] and having mixed it with as much as a vilva[9] of the paste of the same *Châṅgêrî*, (159) boil *the whole* slowly over a gentle fire in one prastha[9] of clarified butter. Any one, suffering from piles, who drinks *this preparation*, will be made comfortable.

(XIII) The KAṆṬAKÂRIKÂ Clarified Butter,[102] in 2 ślôka.

(160 and 161.) Extract fresh juice of Nidigdhikâ (*Solanum xanthocarpum*) by crushing it with a blunt instrument, and boil one prastha[9] of clarified butter in four times as much of that juice; (161) throw in also a paste *made* of the three acrids[23], *Râsnâ (*Vanda Roxburghii*), Gôkshura (*Tribulus terrestris*), *and* Balâ (*Sida cordifolia*). This preparation is an instant cure for the five *kinds of* cough.[103]

[99] This formula is found, in the identical recension, in Ch., VI, 9 [544] (vv. 110-112), Chd., IV, 27 [114] and SY., IV, 27-29 [86], V., III [119] (v. 60-62). In another slightly differing recension, it is given in Śâ., II, 9 [150] (v. 21-24). In a third and much shorter recension, it occurs in AH., IV, 8 [363] (v. 77*b*-79*a*). In a fourth equally short recension it is quoted in the commentary to Chd. (*ibid.*) and runs as follows: *dadhi-dhânya-vilva-pâṭhâ-yamânikâ-pañchakôla-gôkshurakaiḥ châṅgêrî-svarasê sarpir=guda-niḥsṛiti-mûtrârtti-nud=grâhi*, i.e., 'a preparation of clarified butter made with curds and fresh Châṅgêrî juice and paste of coriander, bêl, pâṭhâ, lovage, the five kôla (see note 96) and gôkshura is a cure for prolapsus ani and strangury.' Lastly it is found in a fifth, but much expanded recension, in Ch., VI, 9 [544] (vv. 113 ff.), and V., III [130] (vv. 178-184). See also Mat. Med., p. 124.

[100] This formula is a mere variation of the preceding one, and does not appear to be a quotation, but made by the author of the Nâvanîtaka himself. The two formulas differ only in the omission of the curds, in the place of which the author suggests that the quadruple quantity of Châṅgêrî juice itself may be taken, and then mixed with paste of the same drug.

[101] On *parisruta* see Med. Dict. It means *vindušaḥ ksharita*, trickling off in drops, or *vastra-gâlita*, passed through a cloth, hence strained, clarified. See *parisrâvya*, in v. 269.

[102] This formula is given, in another recension, in SY., XI, 37-40 [158], V., XI [274] (v. 150) and Chd., XI, 34 [218], and in a third recension in SY., XIII, 7-8 [165], Chd., XIII, 9 [227] and V., XIII [295] (v. 31). There is a fourth greatly expanded recension, with additional ingredients, in Ch., VI, 22 [708] (vv. 123-126), V., XI [274] (vv. 151-155), AH., IV, 3 [332] (vv. 59-62*a*).

[103] The five kinds of cough are the following,—1, *vâtika* or cough due to air; 2, *paittika* or cough due to bile; 3, *ślaishmika* or cough due to phlegm; 4, *uraḳ-kshata* or cough due to ulcers in the chest; 5, *kshaya* or cough due to consumption. See Nid., p. 63, and AH., III, 3 [256] (v. 17). There is, however, also another division into 3 kinds according as the cough is due to one single humour (*vâta-ja*, *pitta-ja*, *kapha-ja*) or to two humours jointly (*dvanda-ja*) or to all three humours jointly (*sannipâta-ja*); see the commentary to Chd., XI, 34 [213].

(XIV) The MṚIDVÎKÂ Clarified Butter,[104] in 3 ślôka and 1 pâda.

(162—165*a*.) *Take* eight pala[9] of liquorice and one prastha[9] of raisins, and boil them slowly over a gentle fire in one drôṇa[9] of tank-water; (163) and when *the whole* is reduced to one-eighth *of its original quantity*, boil it *once more* in one prastha of clarified butter. When it is done, strain it and allow it to cool, and then add (164) eight pala of sugar and one-half prastha of honey of the common bee. This *preparation* may be given to people suffering from hemorrhage, cough, deficiency of semen,

Sixth Leaf: Reverse.

(165*a*) debility, and ulceration, *and should be taken* with an equal quantity of powdered parched grain.

(XV) The RÂSÂYANIKA Clarified Butter,[10] in 4 ślôka.

(165*b*—169*a*.) Boil one pala[9] each of the lesser set of five roots[105], Gulûchî (*Tinospora cordifolia*), liquorice, Balâ (*Sida cordifolia*), (166) in one drôṇa[9] of water, till *the whole* is reduced to one-fourth *of its original quantity*. With this decoction boil *once more* one prastha[9] of clarified butter, (167) together with a paste of the drugs called Jîvanîya.[106] Add also of milk four times as much (*i.e.*, 4 prastha), and of the juice of Vidârî (*Ipomoea digitata*), emblic myrobalan and sugar-cane (168) just as much as the *quantity of* clarified butter (*i.e.*, one prastha of each), and boil *the whole* over a gentle fire. This preparation, known as the Râsâyanika (*i.e.*, 'of the nature of the tonic'), may be given as a remedy against consumption, (169*a*) and as a cure for heart-diseases, cough due to ulcers, and fevers.

(XVI) The ŚARAMÛLÎYA Clarified Butter,[107] in 7 ślôka and 1 pâda.

(169*b*—176.) Roots of Śara (*Sacchurum Sara*) and of sugar-cane, Kaṇḍêkshu (*Saccharum spontaneum*), Ikshuvâlikâ (*Saccharum fuscum*), (170) Śatâvarî (*Asparagus racemosus*), *Payasyâ (*Gynandropsis pentaphylla*), Vidârî (*Ipomoea digitata*),

[104] This formula is given in a much more expanded recension, under the name of *Sama-saktuka*, or 'with an equal quantity of parched grain,' in verse 454—459. In addition to the ingredients here given, it comprises long pepper, milk, pastes of various drugs, and goat's flesh. Ch., VI, 16 [625] (vv. 45, 46) and AH., IV, 3 [334] (vv. 105-106) have a third recension, called *śaktu-prayôga*, which practically agrees with ours, here given, except that it adds long pepper. On the other hand, the V., X [257] (vv. 34-37) and BhP., II, 2 [72] give a fourth recension which rather agrees with the recension in vv. 454-459. It adds long pepper, milk and pastes, but omits goat's flesh as well as honey.

[105] See Part I, note 48.

[106] The drugs belonging to the so-called *Jîvanîya-gaṇa*, or 'class beginning with *Jîvanîya*, or *Jîvantî*,' also called the *daśaka-varga* or 'group of ten,' or *madhura-varga* or 'group of sweet drugs,' are the following ten: 1, *Jîvantî* (Dendrobium multicaule); 2, *Kâkôlî*; 3, *Kshîra-kâkôlî*; 4, *Mêdâ*; 5, *Mahâmêdâ*; 6, *Jîvaka*; 7, *Ṛishabhaka*; 8, *Mudgaparṇî* (Phaseolus trilobus); 9, *Mâshaparṇî* (Teramnus labialis); 10, *Madhuka* (liquorice). See Ch., I, 4 [19] (§ 25), AH., I, 15 [108] (v. 8), and Śâ., II, 6 [109] (vv. 14-16), V., XII [261] (vv. 22, 23). Nos. 2-7 in this list belong to the so-called Ashṭa-varga (see Part I, note 51); and some authorities add the whole of the latter varga to the list, thus making it comprise twelve drugs. See the Vaidyaka Paribhâshâ in the larger Petersburg Dictionary. *Jîvanîya* is also a synonym of *jîvantî* (v. 611); but not when used in the plural; see v. 621; also v. 278, where it stands together with the plural of *gandha*, showing that both indicate classes, not individual drugs.

[107] This formula is found, in the identical form, in Ch., VI, 2 [434] (vv. 23-31), and in a different and more expanded recension, in AH., VI, 40 [577] (vv. 12*b*-21*a*). The translation follows Gangâdhar's commentary on Charaka.

Kaṇṭakârikâ (*Solanum xanthocarpum*), *Jîvantî (*Dendrobium multicaule*), Jîvaka[71], Mêdâ[71], Vîrâ (*Desmodium gangeticum*), Ṛishabha[71], Balâ (*Sida cordifolia*), (171) Ṛiddhi[71], Gôkshuraka (*Tribulus terrestris*), * Râsnâ (*Vanda Roxburghii*), cowhage, Punarnavâ (*Boerhaavia diffusa*). Take three pala[9] each of these *drugs* and one âḍhaka[9] of fresh Mâsha (*Phaseolus Roxburghii*), (172) and boil them in one drôṇa[9] of water till *the whole* is reduced to one âḍhaka. Then throw in pastes[40] *made of* liquorice, raisins, Phalgu (*Ficu oppositifolia*), long pepper, (173) cowhage, Madhûka (*Bassia latifolia*), dates, Śatâvarî (*Asparagus racemosus*), and boil *the whole once more* in one âḍhaka each of the juice of Vidârî (*Ipomoea digitata*), emblic myrobalan and sugar-cane, (174) one âḍhaka of clarified butter, and one drôṇa of milk, till it is reduced to the quantity (*i.e.*, one âḍhaka) of the clarified butter. *Now* strain it well (through a piece of cloth), add to it (175) one prastha[9] each of powdered sugar and bamboo-manna, and make it into pills of one pala each. These *pills* may be administered in accordance with *the state of the patient's* digestion. (176) This preparation is most excellent as an aphrodisiac, alterative tonic, and strengthening medicine. By means of it the venereal appetite is powerfully excited.[108]

(XVII) The MÂYÛRA Clarified Butter,[109] in 5 ślôka.

(177—181.) Prepare spiced mince-meat[110] of peacock's flesh and boil it in one armaṇa[9] of water, together with *Râsnâ (*Vanda Roxburghii*), the ten roots[105], Balâ (*Sida cordifolia*), and liquorice, (178) till *the whole* is reduced to one quarter *of its original quantity*. Then boil it *once more* in one prastha[9] of clarified butter together with four times as much of milk and with paste[40] made of the drugs of the Jîvanîya class.[106] (179) This Mâyûra *preparation* is recommended as a sternutatory and a potion, and for external application to the head, as a cure for head-aches, facial paralysis, and tumours. (180) It also removes pains in the ears, deafness, stiffness of the neck, lock-jaw, fetor of the mouth, noises in the ear, inflammation of the palate, ranula, (181) night-blindness, redness of the eyes, obscuration of sight, vitrification of the aqueous humour, and the milder and severer forms of ophthalmia.[111]

Seventh Leaf: Obverse.

(XVIII) The MAHÂ-TRYÛSHAṆA Clarified Butter,[112] in 3 ślôka and 1 pâda.

(182—185*a*.) Take the three acrids[23], the three myrobalans[15], Pâṭhâ (*Stephania*

[108] Lit., *per hoc equi instar excitatu membrum in figit potens.*

[109] This formula occurs in three different recensions in Ch., VI, 26 [751] (vv. 146-148), SY., LXII, 51-53 [492], V., LXVII [839] (v. 33-37), Chd., LXIV, 35 [644], and AH., VI, 24 [519] (vv. 47-49*a*), and Śâ., II, 9 [157] (vv. 72-75) respectively. In the same works there is also given a much more expanded form of the formula, under the name of 'Mahâ-Mâyûra clarified butter.'

[110] For *vêśavâra* or 'spiced mince-meat' there exist several recipes. According to AH., I, 6 [47] (v. 39*b*) it is made of minced meat confected with dry ginger, coriander, cumin, and asafœtida, in clarified butter. According to V., XXII [317] (v. 35) the mince-meat is confected with long pepper, black pepper, molasses, and clarified butter. According to Suśruta the ingredient drugs are ginger, pepper, and sugar. See the larger Pet. Dict., *subvoce*.

[111] According to Suśruta, cataract passes through three stages of development. The initial stage is called *timira*, obscuration of sight; the medial stage is *kâcha*, or, as here, *jala-kâchatâ*, vitrification of the aqueous humour; the final stage is *liṅga-nâśana*, destruction of the organ of sight. The two earlier stages are named in verse 181. In the third stage the disease must be operated on. *Timira*, however, is also used to denote cataract generally.

[112] A formula, practically the same as this and called by the same name, but in a different recension, is given in Ch., VI, 22 [701] (vv. 37-40). The latter has twenty-two, while our formula has twenty drugs; and from among these seventeen are common to both recensions.

hernandifolia), plumbago-root, deodar, Râsnâ (*Vanda Roxburghii*), *zedoary*, Tâmalakî (*Phyllanthus urinaria*), Vidârî (*Ipomoea digitata*), Nidigdhikâ (*Solanum xanthocarpum*), Gôkshura (*Tribulus terrestris*), Sthirâ (*Desmodium gangeticum*), (183) cowhage, Śârivâ (*Ichnocarpus frutescens*), Mêdâ[71], and Śatâvarî (*Asparagus racemosus*). Boil equal parts of all these *drugs* in (one prastha[9] of) clarified butter[113] together with four times as much of milk. (184) This preparation relieves coughs and fevers, heat in the head, and want of relish for one's food. It may also be given in cases of heart-diseases, of a hard globular swelling and other tumours in the abdomen due to *deranged* air, of spleen, and of emaciation and debility from ulcers. (185*a*) It cures piles, as well as the air-humour, when either of them is in an angry state, and, *in fact*, all *diseases*, if it is properly administered.

(XIX) The CHYAVANA PRÂŚA Clarified Butter,[114] in 13 ślôka.

(188—200.) Bêl, Agnimantha (*Premna integrifolia*), Syônâka (*Oroxylum indicum*), Kârshmarya (*Gmelina arborea*), Pâṭalâ (*Stereospermum suaveolens*), Balâ (*Sida cordifolia*), the four Parṇî[115], long pepper, Śvadaṁshṭrâ (*Tribulus terrestris*), the two Vṛihatî[76], (189) Śṛingî (*Rhus succedanea*), Tâmalakî (*Phyllanthus urinaria*), raisins, * Jîvantî (*Dendrobium multicaule*), Pushkara[12], aloe-wood, chebulic myrobalan, Amṛitâ (*Tinospora cordifolia*), Ṛiddhi[71], Jivaka[71], Ṛishabha[71], zedoary, (190) Mustâ (*Cyperus rotundus*), Punarnavâ (*Boerhaavia diffusa*), Mêdâ[71], cardamoms, sandal, blue lotus, Vidârî (*Ipomoea digitata*), roots of Vṛisha (*Adhatoda vasica*), Kâkôlî[82], * Kâkanâsikâ (*Leea hirta*). (191) Of these *drugs* take one pala[9] each, add five hundred *pala*[9] of emblic myrobalan, and boil *the whole* together in one drôṇa[9] of water, (192) till the infusion is found to be sufficiently evaporated.[116] Now remove the emblic myrobalans from the *inspissated* juice, stone them[117], and fry them (193) in twelve pala of (sweet) oil and clarified butter. Then add fifty pala of well-clarified solid molasses (to the inspissated juice and the fried myrobalans), till *the whole* is brought to the consistency of a linctus.[118] (194) When it has become cool, mix it with six pala of liquorice, four pala of bamboo-manna, two pala of long pepper, (195) and one pala each of cinnamon-bark, cardamoms, cinnamon-leaves, and Kêsara (*Mesua ferrea*). This is the celebrated tonic preparation, *called* the Chyavana-prâśa. (196) It is a remedy for cough and asthma, and it is especially said to promote the growth of the tissues of the body in the

[113] The quantity of clarified butter is one prastha, as shown by the recension in Charaka, see note 112.

[114] This formula is found, in the identical recension, in Ch., VI, 1 [413] (vv. 59-71), SY., X, 29-41[145], V., IX. [251] (vv. 141ff.), and Chd., X, 20 [203]. In another recension it is given in AH., VI, 39 [564] (vv. 33-41); and in a third, in HS., III, 9 [208]. —I have omitted the first two verses (vv. 186 and 187). They are not given in any of the other recensions; moreover, some of the drugs mentioned in them are repeated in the subsequent verses. They are found in vv. 128, 129 as parts of the Mahâ-kalyâṇaka formula, and it can hardly be doubted but that they are there in their right place, and are given here by some error of the scribe of the Manuscript.

[115] The "four Parṇî" are the following four drugs, called by names ending in *parṇî*: 1, *Sâlaparṇî* (Desmodium gangeticum), 2, *Pṛiśniparṇî* (Uraria lagopodioides), 3, *Mudgaparṇî* (Phaseolus trilobus), and 4, *Mâshaparṇî* (Teramnus labialis). See AH., IV, 1 [320] (v. 120), and the commentary to Chd., X, 20 [203].

[116] The commentaries to Charaka and Chakradatta (see note 114), explain this to mean "till the decoction is reduced to one-fourth of its original quantity," or, according to some, "to one-eighth." The Ashṭâṅga Hṛidaya, in its own recension, says "one-fourth" (*pâda-śêsha*).

[117] *Nishkula* is explained in Chakrapâṇidatta's commentary on Ch., VI, 1 [404] (v. 63).

[118] The construction is here (from *tad-rasaḥ* down to *sâdhayêt*) very rugged and anakoluthic. It is somewhat improved in the more modern version of the Charaka and Chakradatta (see note 114), which read *taṁ rasaṁ* and *dattvâ* (for *dêyâ*). Verbally the translation would run thus: 'taking out that *inspissated* juice and those emblic myrobalans (after stoning *the latter*, and frying them in oil and butter), add molasses, and prepare *the whole* to the consistency of a linctus.'

emaciated, the ulcerated, the old, and the young. (197) It also cures loss of voice, consumption, diseases of the chest and of the heart, leprosy, (morbid) thirst, and disorders connected with the urine and semen. (198) Of this *preparation* any quantity may be taken that does not interfere with the digestion of one's ordinary food.

Seventh Leaf: Reverse.

By the use of it, Chyavana[119], when of great age, was restored to youth. (199) Intelligence, memory, beauty, health, length of life, power of the senses, eminent potency with women, increase of the digestive power, clearness of complexion, and regularity of the air-humour. (200) *all these* are acquired by a man, however old and decrepit he may be, through the use of this tonic, *if administered* in the retirement of his house. His appearance of decrepit old age will then be transformed into that of fresh youth.

(XX) The DAŚÂNGA Clarified Butter,[120] in 3 ślôka.

(201—203.) *Take* one aksha[9] each of chebulic myrobalan, the three acrids[23], Vachâ (*Acorus Calamus*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), sonchal-salt, carbonate of potash, baberang, and plumbago-root, (202) and boil them in one prastha[9] of clarified butter. Then strain the decoction, and drink it in doses suitable to the strength *of the digestion.* (203) This Daśânga (or 'medicine of ten ingredients') relieves abdominal tumours due to *deranged* air, spleen, cough, hiccough, and kills worms. These diseases it cures just as the thunderbolt destroys the Asuras.

(XXI) The NÂRÂCHAKA Clarified Butter,[121] in 6 ślôka.

(204—209.) Take one karsha[9] each of plumbago-root, the three myrobalans[15], Vṛihatî (*Solanum indicum*), Kaṇṭakârikâ (*Solanum xanthocarpum*), the milky juice of Snuhâ (*Euphorbia neriifolia*), baberang-seeds, and as the ninth *ingredient* (205) one kuḍava[9] of clarified butter. Boil these together in four times as much (*i.e.*, 4 kuḍava) of water over a gentle fire. (206) Of this *preparation* take at suitable times a dose of half a karsha, and follow it up with a drink of warm water on account of the smallness of the dose of the clarified butter. (207) When it has purged the patient, he may be given some gruel stirred in clarified butter, or some food *cooked* with the broth of land-animals. (208) This *preparation* relieves abdominal tumours due to *deranged* air, retention of discharges, scrotal enlargement, piles, spleen, strengthens a weak digestion[122], and

[119] Chyavana was a Ṛishi, whom the Aśvins restored to youth, when he had become old and decrepit. For a full account of his story see Dowson's Classical Dictionary of Hindu Mythology, *sub voce*. In the Hârîta Saṁhitâ (see note 114) the formula is said to have been taught by Kṛishṇâtrêya (*Kṛishṇâtrêya-vibhâshita*). He is named among the great Ṛishis in Ch. I, 1, v. 8.

[120] I cannot trace this formula anywhere; though there are three formulas under the name of Daśânga in AH., VI, 3 [462] (vv. 48*b*-49*a*), VI, 37 [557] (vv. 27*b*-28), and Chd., LIII, 28 [538], and HS., III, 2 [145], respectively. But they are all made up of entirely different ingredients.

[121] This formula is found in a slightly different recension in V., XXXVIII [546] (vv. 105-107). Here it has eleven ingredients, including the clarified butter. In a third recension, with ten ingredients, it is given in V., XXXVIII [545] (vv. 103, 104) and Chd., XXXVIII, 30 [424]. There exists also a formula for a powder (*chûrṇa*) under the name of *Nârâchaka*, in AH., IV, 14 [395] (v. 37). Compare also the *Mahâ-nârâchaka-rasa* in Mat. Med., p. 229.

[122] *Grahaṇî* is the name of the small intestines, the seat of *agni*, or the digestive fire, see AH., II, 3, v. 53*a*. Hence *mandâ grahaṇî*, weak state of the small intestines, is practically synonymous with *mandâgnitâ*, weak digestion. But often *grahaṇî* is used by itself, to denote diarrhœa; or it is qualified by *dôsha*, disorder, as in verse 493.

cures skin-diseases. (209) It is called Nârâchaka (or 'arrow'), because it may be employed by a physician like an arrow against an enemy.

(XXII) The MÛLAKA Clarified Butter,[10]

in 6 ślôka.

(210—215.) Take eight pala[9] of old radishes, and boil them down slowly over a gentle fire in a pan *filled* with one drôṇa[9] of water. (211) Then throw in a paste made of no more than one bilva[9] of radish, also a paste made of five pala of the seed of pomegranate. (212) To this add (pastes made of) one pala each of finely powdered long pepper, ginger, and plumbago-root. (213) Further add eight pala of fresh clarified butter, and the same quantity of well-made curds. (214) The whole of this boil

Eighth Leaf: Obverse.

together slowly over a gentle fire; and when it is found to be thoroughly done, strain it carefully, and store it for use. (215) For any disease that may arise in one's body through *the derangement of* phlegm and air, this preparation serves as a most excellent remedy.

(XXIII) The LASUNA Clarified Butter of the Aśvins,[123]

in 7 ślôka.

(216—222.) Boil one hundred *pala*[9] of garlic in one drôṇa[9] of water, and when the decoction is reduced to one-fourth *of its original quantity*, take it off *the fire*. (217) With this decoction boil one âdhaka[9] of clarified butter, and while it is boiling, throw in pastes made of powders of the following *drugs:* (218) one karsha[9] each of plumbago-root, long pepper, and Chavyâ (*Piper Chaba*), one pala of ginger, (219) half a pala each of the five salts[22] and of Indian sorrel, and one pala each of Râmaṭha (*Alangium hexapetalum*) and asafœtida. (220) When it is ready, strain it carefully, and keep it well covered for use. A dose of it may be taken at a suitable time.[124] Now listen to the diseases in which it is beneficial: (221) globular swelling in the abdomen due to *deranged* air, sciatica, abdominal tumours due to *deranged air*, enlargement of the spleen, nervous diseases, morbid pallor[7], piles, and fistula in ano. (222) Whether any one is paralysed in one part of his body, or in all parts[125], let this Laśunâdya (*i.e.*, 'prepared with garlic and the rest') clarified butter be given to him, *for* it is a composition of the Aśvins.[126]

[123] This formula is found in a more concise recension in V., XXII$_{1}^{40\frac{1}{2}}$ (vv. 605, 606). In this recension the drug *Râmaṭha* is omitted; the reason of which possibly is that *Râmaṭha* is also a synonym of *Hiṅgu* or 'asafœtida.' There is a somewhat similar formula given in V., XXII ^{347,348} (vv. 40-43 and vv. 44-48*a*), but it prescribes only a very small quantity (one and a half pala) of garlic, and is therefore called the *Svalpa-rasôna-piṇḍa*, i.e., 'bolus made with a little garlic.'—Both formulas of Vangasêna are given in the chapter on the *Vâta-vyâdhi* or 'nervous diseases.'

[124] *I.e.*, early in the morning (*prâtaḥ*).

[125] There are three diseases; *êk-âṅga* or *êk-âṅgika*, 'local paralysis (of one limb),' *paksha-bâdha* or 'partial paralysis (of a whole side),' and *sarv-âṅga* or 'total paralysis (of the whole body).' The first two are mentioned in v. 332. In AH., III, 15 ^{301} (v. 40*a*) it is said that some physicians identify these two.

[126] The Aśvins, or 'the pair of charioteers,' 'Dioscuri,' are the two physicians of heaven. See a full account of them in Dowson's Classical Dictionary of Hindu Mythology. They are the first founders of medicine, having been taught by Daksha; see BhP., I, 1 ^{2}. See Part I, note 4.

(XXIV) The Antifebrile Clarified Butter of the Aśvins,[10] in 3 ślôka.

(223—225.) The *following* clarified butter is to be prepared with ten times its quantity of water, till all the water is evaporated: boil emblic myrobalans in ten times their quantity of water, (224) and when *the decoction* is reduced to the tenth part *of its original quantity*, boil it in one prastha[9] of clarified butter. When ready, it may be given to drink to any one much troubled with fever[127] in doses suited to his strength. (225) It is highly esteemed by Brahman as a remedy against every kind of fever, and when it is used for any length of time, it serves as a strengthening and alterative tonic.

(XXV) The Siddhôttara Clarified Butter[128], in 6 ślôka.

(226—231.) Take twenty fruits each of the emblic, chebulic and belleric myrobalans[15], also one pala[9] each of Trâyamâṇa[45], (227) Tiktarôhiṇî (*Picrorrhiza Kurroa*) and Gulûchî (*Tinospora cordifolia*), and boil *the whole* in one-half kaṁsa[9] of water, till it is reduced to one-quarter *of its original quantity*. (228) Then boil it again with half as much[129], that is, with one kuḍava[9] of pure clarified butter, and throw in also pastes made of the following fresh drugs: (229) one-half pala each of long pepper and turpeth-root,

Eighth Leaf: Reverse.

one-fourth *pala* of Kampilyaka (*Mallotus philippinensis*) and one-tenth *pala* of Nichula (*Barringtonia acutangula*). (230) When ready, *this preparation* should be strained, and may then be used as a remedy against morbid pallor[7], jaundice, abdominal tumours, hernia[143], morbid secretion of urine, swellings, skin-diseases, (231) disorders of the penis, enlargements of the abdomen, constipation, fevers, and diseases caused by eating unsuitable food. *In all these cases* this *preparation of* clarified butter is a most effective remedial agent.

(XXVI) The Dhânvantara Clarified Butter[130], in [9] ślôka.

(232—240.) Take eight sannakha[9] of Dantî (*Baliospermum montanum*) and plumbago-

[127] *Kâśita*, from root *kaś*, trouble, torment. It has nothing to do with *kâsa*, cough, or *kâsin*, coughing, as shown by the palatal *ś*. Hence footnote 66, on p. 38, should be cancelled.

[128] I have not been able to trace this formula elsewhere. But in later works it would seem to have been broken up into two formulas. The first part (with the three myrobalans and *Guḍûchî*) is made a formula by itself in SY., XXXIX, 2 [316], Chd., XXXIX, 2 [431] and V., XXXIX [564] (v. 33), quoted in Mat. Med., p. 204, No. 3. The second part (with long pepper, turpeth-root, *Kampilyaka* and *Nichula*) is added on to the Dhânvantara formula. See note 130.

[129] *Parârdhya* means 'being equal to one-half of the other,' *i.e.*, of the reduced infusion, and indicates the quantity of clarified butter to be one kuḍava. This indication works out correctly: for a *kaṁsa* is equal to one âḍhaka, or 16 kuḍava; hence half a *kaṁsa* = 8 kuḍava; hence one-fourth of half a *kaṁsa* = 2 kuḍava; hence finally one-half of that one-fourth is equal to one kuḍava. Charaka (*i.e.*, Dṛiḍhabala), VII, 12 [297] (v. 94*b*) makes the *kaṁsa* equal to eight *prastha* or two *âḍhaka*; but he differs herein from all other medical writers. See *ante*, footnote 9.

[130] This formula is found in two other, but rather different recensions, one in SY., XXXV, 33-39 [290], V., XXXVI [524] (v. 89-96), Chd., XXXV, 19 [404], and the other in AH., IV, 12 [388] (v. 19-24*a*). The first portion of the formula is practically the same, but the second portion, prescribing the pastes, almost entirely differs in the drugs, some of which (viz., *Pippalî*, *Trivṛit*, *Kampilyaka* and *Nichula*) are the same with those in the preceding Siddhôttara formula. This would seem to point to some connection between the two formulas, as if they had subsequently been broken up into

root, twenty choice chebulic myrobalans, six pala[9] of deodar, (233) also six pala each of the larger and smaller kinds of Kadamba (*Anthocephalus Cadamba*), Varaṇa (*Crataeva religiosa*), Râjavṛiksha (*Euphorbia neriifolia*), Punnarnavâ (*Boerhaavia diffusa*), and rind of Chirivilva (*Pongamia glabra*), (234) and add one âḍhaka[9] each of the two Panchamûla[105] (or 'sets of five roots'). Then boil *the whole* in one drôṇa[9] of tank-water over a gentle fire, (235) and when the decoction is reduced to one-fourth *of the original quantity*, take it down *from the fire*. Now, boil it *once more* in one âḍhaka of clarified butter, and throw in also pastes of one karsha[9] each of the following drugs: (236) long pepper, root of long pepper, Chavya (*Piper Chaba*), black pepper and the five salts.[26] (237) This *preparation of* clarified butter called the Dhânvantara (or 'composed by Dhanvantari') is a remedy for all diseases. It cures the five *kinds of* abdominal tumours[131] when they have become apparent, the eight *kinds of* enlargements of the abdomen[131], (238) swellings, consumption, piles, and the twenty-one *kinds of* morbid secretion of urine.[131] It also strengthens a weak digestion[122], and cures the many kinds of skin-diseases. (239) It counteracts the venom of snakes and mice, also every sort of artificial poison.[67] Taken with any meal, without any *dietary* restriction, it is an agent for increasing the bulk of one's body.[132] (240) This clarified butter, composed by Dhanvantari[133], is most excellent and highly esteemed by Brahman. Whoever makes suitable use of it will attain the highest prosperity.

(XXVII) The ANTITOXIC Clarified Butter of the Aśvins,[10] in 4 ślôka.

(241—244.) Take equal parts of (white) sandal, Uśîra (*Andropogon muricatus*), Padmaka (*Prunus Puddum*), Kuruvindaka (*Dolichos biflorus*), Trâyamâṇa[45], Chandana-śârivâ (*Ichnocarpus frutescens*), (242) Prativishâ (*Aconitum heterophyllum*), and Tâmalakî (*Phyllanthus urinaria*). Boil them in one prastha[9] of clarified butter, after first boiling them down in four times that quantity of water.[134] (243) This makes a potion which is beneficial in morbid secretion of urine, hemorrhagia, consumption, piles, loose bowels, and morbid pallor.[7] (244) It cures also chronic diarrhœa and skin-diseases. This *preparation of* clarified butter acts ambrosia-like as an antitoxic medicine.

two separate formulas. A fourth recension in prose occurs in S., IV, 12[445] (§3); it agrees in the main with that in AH., but its genuineness is objected to in Ḍallana Mishra's commentary. All these recensions substitute *Sudhâ* or *Snûhi* (Euphorbia neriifolia) for *Râjavṛiksha*, and this agrees with the properties and uses of *Snûhî*, as described in Phar. Ind., III, p. 254. The usual synonym of this tree, however, is *Mahâvṛiksha*, while *Râjavṛiksha* is more usually applied to *Aragbadha* (Cassia Fistula). *Nimba-kadamba* (or *Nîpa-kadamba*) is explained in the commentary to the Chakradatta recension to be the *alpavṛihat-kadamba*, i.e., 'the small and the large' Kadamba, or the *Kadamba* and *Âlambusha* (Vernonia cinerea).

[131] On the five *gulma*, the eight *udara* and the twenty-one *pramêha*, see Nid., pp. 116, 128, 135, and White, pp. 337, 354 and 360, 361. The uniform doctrine of the Indian medical works, however, is that there are only twenty varieties of *pramêha* or 'morbid secretion of urine'; but they state that all these twenty varieties may terminate in the incurable *madhu-mêha* or 'diabetes.' The number twenty-one of our text, therefore, probably includes the *madhu-mêha*.—Of the eight *udara*, the first four, which are due to the humours singly or in conjunction, are called *dôsh-ôdara*, in v. 322. The others are those due to *plîha* or 'spleen,' *baddha* or 'intestinal concretions,' *kshata* or 'intestinal laceration' and *udaka* or 'ascites.' Another name for *udara* is *jaṭhara*, see vv. 53, 63, 254.

[132] *Dêha-m-âtmanaḥ* stands for *dêh-âtmanaḥ*, 'a corporeal being.' It is practically used in a redundant way, like *dêhinaḥ* in v. 90 and *śarîriṇâm* in v. 244.

[133] Dhanvantari is said to be the physician of the Dêvas and an early teacher of surgical science. There was, however, a human surgeon of that name. See Dowson's Classical Dictionary of Hindu Mythology. See also Part I, note 4, and BhP., I, 1[7].

[134] The regular process of preparing a medicated clarified butter is: first, to inspissate a number of drugs in water, and afterwards to boil this inspissated decoction once more in clarified butter, sometimes with another supply of drugs (in juice or paste). The original text does not clearly exhibit this succession. I have accordingly done so in a free translation.

(XXVIII) The VINDU Clarified Butter,[135] in 6 ślôka.

(245—250.) Take one pala[9] each of plumbago-root and of the black and white varieties of turpeth-root,

Ninth Leaf: Obverse.

also (twenty-two) fruits of chebulic myrobalan, and boil them down in half a drôṇa[9] of water, (246) and when the decoction is reduced to one quarter *of the original quantity*, take it down *from the fire*. Then boil it *once more* in one prastha[9] of clarified butter, (247) boiling with it a paste made of half a kuḍava[9] each of Nîlîkâ (*Indigofera tinctoria*) and the milky juice of Arka (*Calotropis gigantea*), and (of one and a half kuḍava of the) milky juice (of Sudhâ or *Euphorbia neriifolia*). (248) This *preparation of* clarified butter, known by the name of Vindu (or 'the Drops'), is a remedy for numerous diseases. As many drops of it as the patient takes, so many evacuations he will have. (249) It cures enlargements of the abdomen, spleen, abdominal tumours, skin-diseases, and cases of poisoning; and it is recommended to women in the case of abdominal tumours, adenia, and fistula in ano; (250) also in the case of piles due to *deranged* bile, of the pressure of air upwards, and of all diseases due to the concurrent *derangement of all the* humours; also in cases of illness due to administered poison[67], and in diabetes.

(XXIX) The VINDU Clarified Butter of the Aśvins,[136] in 7 ślôka.

(251—257.) With one pala[9] of the milky juice of Sudhâ (*Euphorbia neriifolia*) boil two pala of clarified butter, *adding* also one pala of Kampilyaka (*Mallotus philippinensis*), one-half śâṇa[9] of rock-salt, (252) one pala of turpeth-root, and one kuḍava[9] of the juice of emblic myrobalan, after having decocted these in one kaṃsa[9] of water slowly over a gentle fire.[134] (253) This *preparation of* clarified butter, known by the name of Vindu (or 'the Drops') is a composition of the Aśvins and is excellent. As many drops of it as *the patient* takes, so many evacuations he will have. (254) A dose of one karsha[9] should be given to people suffering from enlargements and small tumours in the abdomen. It may also be administered for hypertrophy of the tonsils. (255) Afterwards *the patient* should drink warm water on account of the smallness of the dose. One dose of it is sufficient to disperse abdominal tumours that are due to combined disorder of the three humours[137] and are very painful, and of great size, (256) just as the wind disperses the clouds. It may be administered for the purpose of removing *any of*

[135] This formula is much mutilated, but sufficient is preserved to identify it with another, though much expanded, recension in V., XXXVIII[546] (vv. 109-113*a*) and Chd., XXXVII, 28[423]. There is a third, still longer recension in Śâ., II, 9[155]. These recension prescribe from five to nine additional drugs (one pala of each).— Twenty-two myrobalans are equal to about one pala.

[136] This formula is given, in a somewhat shorter recension, in V., XXX[482] (vv. 106, 107). The only difference in the drugs is that it substitutes *Arka-kshîra*, 'the milky juice of Calotropis gigantea for *Amalakî-rasa*, or 'juice of emblic myrobalan.'

[137] *Nichaya* is a synonym of *sannipâta*, joint vitiation of the three humours. See the commentaries to AH., III, 11 (v. 32), 13 (v. 37), IV, 10 (v. 65), 15 (v. 128), Ch., VI 18 (v. 100).

the five *kinds of* abdominal tumours[131], (257) just as the thunderbolt is in the hands of Svayambhû for the destruction of the whole *host of* Asuras. This *preparation of* clarified butter, known by the name of Vindu (or 'the Drops'), is declared to be a perfect medicine on the authority of the Sages (or 'Perfected-ones').

(XXX) The SÂRASVATA Clarified Butter,[138] in 3 ślôka.

(258—260.) Take the following ten ingredients: goat's milk, ginger, Vachâ (*Acorus Calamus*), Śigru (*Moringa pterygosperma*), chebulic myrobalan, long pepper, black pepper, Pâṭhâ (*Stephania hernandifolia*), rock-salt, and clarified butter. (259) Of the eight drugs, from ginger down to rock-salt, take one pala[9] each, and boil these in one prastha[9] of clarified butter, together with four times as much of the milk. (260) By the use of this *preparation* a man attains memory and intelligence. The drinking of it at once removes torpor[139], stammering, and dumbness.

THE THIRD CHAPTER: FORMULAS FOR MEDICATED OILS.

(I) A BALÂ Oil,[140] in 16 ślôka.

(Verses 261—276.) I will describe the oil *which is prepared* with Balâ (*Sida cordifolia*) *and is* a cure for nervous diseases.[141] It is an approved composition of Âreya, *and* for barren women an excellent predisponent to conception. (262) Take one hundred pala[9] of dry roots of Balâ (*Sida cordifolia*), twenty-five pala of Guḍûchî (*Tinospora cordifolia*), and ten pala of * Râsnâ (*Vanda Roxburghii*), (263) and having washed and crushed them, boil them in one hundred âḍhaka[9] of rain-water, till *the whole* is reduced to one âḍhaka. (264) With this decoction boil one âḍhaka each of (sweet) oil, curds with whey, śukta[57], and juice of sugar-cane, (265) and one-half that quantity (*i.e.*, half an âḍhaka) of goat's milk, boiling the whole over a gentle fire.

Ninth Leaf: Reverse.

Put in also pastes made of one pala each of the following powdered drugs: (266) roots of Balâ (*Sida cordifolia*), and Atibalâ (*Sida rhombifolia*), Sarala (*Pinus longifolia*),

[138] This formula is found in a practically identical recension in V., LXXII [395] (v. 501-504). A second recension of our formula, in a much shorter form, occurs in AH., VI, 1 [455] (vv. 46*a*-47*b*). A third recension, with slightly different drugs, is given in V., XXII [360] (v. 161). The latter work, on page 994, also gives a second formula under the same name, which, however, is entirely different. Regarding the name Sârasvata, see below footnote 384.

[139] *Jaḍa* is torpor, a morbid state of the organs of sense. In the AH., III, 6 (v. 5), *jaḍa* is explained by *badhira*, deaf; *ibid.*, VI, 39 (v. 47) a *jaḍa* patient is said to be cured and become *vâgmî*, eloquent, *śruta-dhârî*, endowed with good memory, *pratibhânavân*, intelligent, and *arôga*, healthy; *ibid.*, II, 2 (v. 62) *jaḍa* is explained by *nirbuddhi*, unintelligent.

[140] This formula is found in Ch., VI, 28 [783] (vv. 144-152), and AH., IV, 21 [427] (vv. 72*b*-80), but it differs in three respects: 1. the first portion, which gives the process of boiling (vv. 262-265) is nearly identical, but expressed in a much more concise form; 2, the second portion, which enumerates the drugs for making pastes (vv. 266-268), is far more expanded, giving from twenty-two to twenty-six additional drugs; 3, the third portion, which details the diseases, is again much shorter. These differences, both in contraction and expansion, are characteristic of the later date of the Charaka recension. I have not been able to trace this formula in any other standard medical work, though they all possess a long formula for preparing a Balâ oil, which differs, however, in all respects. It is given in S., IV, 15 [459] (vv. 25-35), V., XXII [370] (vv. 248-257), Chd., XXII, 64 [277], Śâ., II, 10 [162] (vv. 17-21).

[141] *Vâta-rôga*, or *vâta-vyâdhi*, or *vâta-vikâra*, or even sometimes only *vâta*, lit., 'diseases due to (generally deranged) air' are nervous or rheumatic diseases. See Wise, p. 250. Commonly eighty diseases of this kind are enumerated; see vv. 303 and 741; also Ch., VI, 28 [772] (v. 12) and BhP., II, 2 [140].

deodar, Musta (*Cyperus rotundus*), liquorice, madder, Tagara (*Tabernæmontana coronaria*), Padmaka (*Prunus Puddum*), aloe-wood, (267) Harêṇu (*Piper aurantiacum*), cardamoms, Vyâghranakha (*Unguis odoratus*), Kêsara (*Mesua ferrea*), Surasa (*Ocimum sanctum*), zedoary, Mudgaparṇî (*Phaseolus trilobus*), Mâshaparṇî (*Teramnus labialis*), and both Jîvaka [71] and Ṛishabhaka.[71] (268) When the decoction is found to be done, take it down at once *from the fire*, and throw into it a paste made of cinnamon-leaves. (269) Then having clarified it by straining, it should be stored in a clean vessel. Then it may be administered as it may suit the patient's disease and strength *of digestion*. (270) It may be administered in the form of a liniment, an errhine, an oily enema, or in one's food, or as an injection into the ears, or as a clyster by the anus or by the urethra.[142] (271) Whether it be consumption or cough or asthma or fever, or whether it be fainting or vomiting or weakness or loss of colour, (272) or whether it be swellings, diseases of the semen, abdominal tumours, spleen, scrotal enlargements[143], chronic diarrhœa, consumption, heat in the head, (273) epilepsy, *and* emprosthotonos,—all these *evils* are cured by this oil. All *disorders of* air, whether they affect the skin or the marrow, (274) or the blood vessels or the sinews, or the whole body, they are all relieved *through it;* there is no doubt whatever about this. (275) At the time of menstruation it may be given to women when they have bathed their head. A barren woman by its habitual use predisposes herself to conception. (276) It may be given to improve bad colour, avert bad luck, and increase one's muscular and sensorial powers. It is altogether an auspicious oil.

(II) *Another* BALÂ Oil,[144]

in 3 ślôka.

(277—279.) Boil a decoction of one hundred (pala[9] of) Balâ (*Sida cordifolia*) in half an âḍhaka[9] of (sweet) oil, together with pastes made of liquorice, madder, sandal, lotus, Padmaka (*Prunus Puddum*), (278) and the drugs belonging to the Gandha[145] and Jîvanîya classes[106], also with two drôṇa[9] of milk. This makes an oil fit for a king, and cures all nervous diseases [141]. (279) By this same method one may prepare, with * Râsnâ (*Vanda Roxburghii*), Guḍûchî (*Tinospora cordifolia*), liquorice, and likewise with Sahachara (*Barleria cristata*), oils named after these *four drugs* respectively.

[142] On enemas or clysters see AH., I, 19 [126] and Śâ., III, 5 [257], 6 [264], 7 [269]. They are of two kinds, according to the liquid used for them; 1, *anuvâsana* or 'oily enema,' for which oleaginous substances (*snêha*) alone are used; 2, *vasti* or *âsthâpana* or *nirûha*, for which other liquids, besides oil, may be used. The latter are again of two kinds according to the size of the tube used for them: 1, *vasti* or 'clyster *per anum*' and *uttara-vasti* or clyster per *urethram*.' *Vasti* is also a general name for all of them; see v. 283. In v. 305 *âsthâpana* occurs as a synonym of *uttara-vasti*. In S., IV, 35 [360] clysters (*vasti*) are differently divided into two kinds: (1) *nairûhika*, made with honey and oil (*madhu-tailika*), also called *âsthâpana* because they 'establish' *vayas*, vigour, and *âyus*, long life, and *nirûha* because they 'remove' (*nirharaṇa*) vitiated humours and diseases, and *yâpana*, or *yukta-ratha*, or *siddha-vasti;* and (2) *snaihika*, made with oleaginous substances, also called *anuvâsana*, or *anvâsana*. On the size of the tube, see S., IV, 37 [575] (v. 95ff).

[143] *Vardhma* (or *vradhna*) is the same as the *vṛiddhi* or enlargement of the *phaṭa-kôsha* or 'scrotum' of the Nid., p. 143, which enumerates seven varieties, such as *rakta-ja* or 'hematocele,' *mûtra-ja* or 'hydrocele,' and *antraja* or 'scrotocele' or 'hernia' generally.

[144] I have not been able to trace elsewhere either this or the next Balâ formula. But there is some distant resemblance to the formulas given in Ch., VI, 29 [801] (vv. 117, 118), SY., XXII, 82 [210], V., XXII [369] (v. 240), Chd., XXII, 63 [277] and Ch., VI, 30 [808] (vv. 48-50). Compare also the directions, in S., IV, 15 [460] (vv. 36, 40, 42). In all these references *Sairêyaka* or *Sairîyaka* is the same as the *Sahachara* of our Manuscript. See also the two formulas for Râsnâ oils in Ch., VI., 28 (v. 160) [784] and (v. 167-170).—The meaning of the concluding direction is that Râsnâ and the other three drugs may severally be substituted for Balâ, in which case the resulting oils are named after those drugs respectively.

[145] On the *gandha*, or 'aromatic drugs,' see Part I, note 28. This class contains, however, many other drugs besides. a large number of them will be found enumerated in AH., VI, 27 [528] (vv. 36-41) in the formula for preparing the *Gandha-taila* or 'the aromatic oil.'

(III) A *third* BALÂ Oil,[144]

in 7 ślôka.

(280—286.) Let a learned *physician* take one hundred well-measured (pala[9] of) roots of Balâ (*Sida cordifolia*), and boil them in one drôna[9] of water, till *the whole* is reduced to one-fourth *of the original quantity*. (281) Now add ten more pala of Balâ (*Sida cordifolia*), made up with milk into a paste, also two âḍhaka[9] of oil made from decorticated[146] sesamum, (282) and boil *the whole* with four times the *latter* quantity (*i.e.*, eight âḍhaka) of milk over a gentle fire. In this manner the oil should be boiled ten times. (283) This Balâ oil is an approved remedy for numerous diseases. It is recommended *to be used* in the form of a draught or a liniment or an *ingredient of one's* food or an errhine or an enema[142], (284) in all diseases connected with the seasons, and those accompanied with hemorrhages, also in diseases of the womb of women[147] or of the semen of men. (285) It cures dryness of the palate, morbid thirst, morbid heat, severe pains in the side, unhealthy menses, drying up and wasting of the body, madness, and erysipelas.

Tenth Leaf: Obverse.

(286) It lengthens life, promotes strength, and relieves cough and asthma; in fact, this oil may be administered as a general remedy for all diseases.

(IV) The AMṚITA Oil, [148]

in 25 ślôka and 1 pâda.

(287—312*a*.) The two truth-speaking Aśvins, the divine physicians, honoured by the Dêvas, have declared the following excellent oil which promotes plumpness, (288) relieves all diseases, is fit for a king, and is as good as ambrosia. It is known by the name of Amṛita (or 'ambrosia') and is an oil able to make men strong. (289) At the time of Pushya[149], after having said prayers[150], performed purificatory rites, and asked the Brâhman's blessing in a few words, take out liquorice-roots grown in a favourable place. (290) Of the fresh juice of these roots let a clever *physician* take four pâtra[9], and add four pala[9] each of *the following drugs:* Prapauṇḍarîka[151], Amṛita (*Tinospora cordifolia*), knots of the root-stalk of the lotus, Śatâvarî (*Asparagus racemosus*), (291) Śṛingâṭaka (*Trapa bispinosa*), emblic myrobalan, Udumbara (*Ficus glomerata*), Kaśêruka (*Scirpus Kysoor*), the bark of each of the (five) trees with a milky sap[152], (292) roots of Kuśa (*Poa cynosuroides*), Kâśa (*Saccharum spontaneum*), and Ikshu (*Saccharum officinarum*), also of Śara (*Saccharum Sara*) and Vîraṇa (*Andropogon*

[146] On the object and method of decortication, or cleansing of sesamum, see Phar. Ind., vol. III, p. 29, in the Jury Reports of the Madras Exhibition.

[147] The *vyapad* or 'afflictions' of the *yôni* or 'womb' are said to be twenty. See Nid., p. 241, V., LXVIII [868] (v. 91); Wise, p. 380.

[148] I have not been able to trace this formula elsewhere. It is a phenomenally long one, consisting of no less than eighty-three ingredients, actually named (*i.e.*, forty in the first and forty-three in the second part), besides others not named, but permitted. A few, indeed, are repeated in the second part.

[149] *Pushya* is one of the twenty-seven lunar asterisms, the sixth according to the older reckoning. It is one of the auspicious times for undertaking medical treatment. See, *e.g.*, AH., VI, 39 [566] (v. 54). Ibidem, II, 1 [183] (vv. 38*b*-39*a*) a ceremony to insure the conception of a male child (*puṁsavana*) is directed to be performed in Pushya time. See also ibidem, VI, 35 (comm. to v. 27).

[150] For an example of such a prayer, see Dr. Wise, p. 134.

[151] See Part I, note 54.

[152] See Part I, note 69.

muricatus)[153], also roots of Gundrâ (*Panicum uliginosum*), of Naḍikâ (*Phragmites Karka*)[154], and of the lotus, (293) Vadarî (*Zizyphus Jujuba*), Vidârî (*Ipomoea digitata*), Vêtasa (*Calamus Rotang*), Aḍurûshaka (*Adhatoda vasica*), Nîm, Sâlmalî (*Bombax malabaricum*), dates, cocoanut, Priyangu (*Aglaia Roxburghiana*), (294) Paṭôla (*Trichosanthes dioica*), Kuṭaja (*Holarrhena antidysenterica*), raisins, leaf-stalk of the lotus, sândal, Kakubha (*Terminalia Arjuna*), Aśvakarṇa (*Shorea robusta*), Lâmajjaka (*Andropogon laniger*), and plumbago-root, (295) also other astringent, sweet or cooling drugs, as many as may be obtainable. Boil all these in two drôṇa of water, (296) and when *the whole* is reduced to one-eighth *of the original quantity*, boil in it pastes made of fine powder of one pala each of the following drugs: Balâ (*Sida cordifolia*), Nâgabalâ (*Sida spinosa*), Jîvâ (*Dendrobium multicaule*), cowhage, Kasêruka (*Scirpus Kysoor*), (297) Nata (*Tabernæmontana coronaria*), mercury[155], Spṛikkâ (*Trigonella corniculata*), small cardamoms and cinnamon-bark, Jîvaka[71], Ṛishabhaka[71], Mêdâ[71], Madhuka (*Bassia latifolia*), and blue lotus (298), the colour producing saffron, aloe-wood, and cinnamon-leaves, Vidârî (*Ipomoea digitata*), Kshîrakakôlî[82], Vîrâ (*Uraria lagopodioides*), and Śârivâ (*Ichnocarpus frutescens*), (299) Śatâvarî (*Asparagus racemosus*), Priyangu (*Aglaia Roxburghiana*), Guḍûchî (*Tinospora cordifolia*), filaments of the lotus, Lâmajjaka (*Andropogon laniger*), red and white sandal, and fruits of Râjâdana (*Mimusops hexandra*), (300) pearl, coral, conch-shell, moon-stone, sapphire, crystal, silver, gold, and other gems and pearls, (301) liquorice, madder, and Aṁśumatî (*Desmodium gangeticum*). Boil *the whole* slowly over a gentle fire (302) with four pâtra[9] of (sweet) oil and eight times as much of milk, adding also vinegar of rice[156] one-half as much as the milk. (303) This boiling should be repeated a hundred or even a thousand times; and when it is thoroughly done, it may be known by this sign, (304) that on the arrival of the proper time the oil stiffens by the mere *exposure to the* rays of the sun.[157] After asking Brâhman's blessing, performing purificatory rites and saying prayers, (305) this Amṛita (or 'ambrosial') oil, highly esteemed by the Dêvas, may be administered *to the patient*, in the form of an injection per anum or per urethram,[142] or as a draught, or an errhine, or a liniment.

[153] The five drugs from *Kuśa* to *Vîraṇa* are known as the *triṇa-pañcha-mûla*, or 'set of roots of five grasses.' See Mat. Med., p. 266; also S., I, 38 [145] (v. 68), Chd., XXXII, 4 [381].

[154] *Naḍikâ* is the same as *Naḍa*, which is similarly mentioned, as a root, in Part I, p. 6, verse 72, together with *gundrâ*.

[155] The original text has *rasa*. The context shows that this word is here used as a technical term, *i. e.*, as the proper name of a particular drug. The only drug of which it commonly serves as a proper name is mercury; see, *e.g.*, DhN., VI, 9, RN., XIII, 105. As a neuter noun (*rasam*) it is also said to be a proper name of myrrh (*bôla*); see DhN., III, 25; but here RN., VI, 117, has *su-rasam*, though in its Pariśishṭa (Appendix), XXIII, 2, v. 52, it adds *rasam*. As a name of mercury, the word is both masculine (*rasaḥ*) and neuter (*rasam*); see RN., *ibid.* As in our formula the word is used in the accusative case, it is impossible to determine its gender; but there can probably be little doubt that it is not the word for myrrh; for that drug is little used by the Indians, and was introduced into India through the Greeks; for its proper name is *bôla* (both masc. and neut.) which is the Greek βῶλος, lump, as shown by its synonym *piṇḍa*, lump; see Phar. Ind., III, p. 305. The word *rasa* is also a proper name of taste, and of chyle; but of course, neither of these two is applicable in our formula. As a common name the word *rasa* is of frequent occurrence, denoting the juice of any plant (sap) or of flesh (broth), or generally any liquid substance; but when so used, it is always defined either explicitly by the addition of a specific word (as in *ikshu-rasa*, juice of sugar-cane, or *mâṁsa-rasa*, juice of flesh), or implicitly by the context (see below, footnote 335); for examples, see the Index, s. v. *rasa*. All these meanings are out of the question; for in our formula, *rasa* is clearly a proper name of a drug; and as that cannot well be myrrh, it must be mercury. This is the only place, where mercury is mentioned; but it shows that *rasa* as a word for mercury, and therefore the use of mercury as a drug, was known in India as early as the 5th century at least. It may be added that mercury is of rare occurrence in works on general medicine, even of a late date, such as the Ashṭânga Hṛidaya. This work has it twice, as *rasêndra* in VI, 13, v. 36, and *pârada* in VI, 32, v. 31. Suśruta has it as *sutâra* in V, 3, v. 19; and as *pârada* in IV, 25, v. 38. Charaka VI, 3, v. 124, mentions it as *rasâkhyaṁ dhâtum*.

[156] On *kâñchika* or 'vinegar of rice,' see Part I, note 23.

[157] This has been conjecturally restored after an indication in AH., VI, 39 [575] (v. 170), where it is said with regard to the preparation of a certain kind of medicated clarified butter: *pâtrê lôhamayê try-ahaṁ ravi-karair-âlôḍayan-pâchayêt*, i.e., 'let a man, stirring, boil it for three days in the rays of the sun in an iron vessel.' See note 53.

Tenth Leaf: Reverse.

(306) It serves the purpose of relieving diseases and imparting strength to the organs of sense. For those who suffer from morbid heat and thirst it makes an excellent and beneficial liniment. (307) It promotes the growth of hair in the old and that of the body in the young; it produces loveliness and blessedness[158] in women; and also *ensures* numerous offspring, (308) for by the use of this ambrosial oil, women are predisposed to conception. It cures the eighty nervous diseases[141], also those due to *derangement of* the blood or the bile (309) or the phlegm or all the humours concurrently[159]. By its use as an errhine or a liniment the eyes become as sharp as those of an eagle. (310) It keeps off calamities, averts ill-fortune, and promotes prosperity. By the use of this oil the Maharshi Chyavana[119] regained (311) his youth, and was delivered from decrepitude and disease; and the blessed Maharshi Mârkaṇḍêya[160], who was desirous of a long life, (312*a*) obtained his desire by the regular use of this oil.

(V) A MÛLAKA Oil,[161]

in 6 ślôka and 1 pâda.

(312*b*—318*a*.) Take tender radishes without their leaves, and boil one âḍhaka[9] of their juice (313) over a gentle fire, together with one âḍhaka each of curds, vinegar of rice[156], milk and (sweet) oil. (314) Also there should be boiled with it[162] pastes of * Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), Gôkshuraka (*Tribulus terrestris*), rock-salt, Śigruka (*Moringa pterygosperma*), Vachâ (*Acorus Calamus*), plumbago-root, ginger, long pepper, Gajapipdalî (*Scindapsus officinalis*), (315) Bhallâtaka (*Semecarpus Anacardium*), and Prativishâ (*Aconitum heterophyllum*). This Mûlaka (or 'radish') oil is much recommended as beneficial to men (316) in paraplegia,[163] lumbago, sciatica, and apoplectic convulsions. Barren women also are by it predisposed to conception. It also averts calamities, (317) and removes obstruction and relaxation in the case of scrotal enlargement[143] or displacement of the bladder and of the joints respectively.[164] All these diseases are driven off by drinking the radish-oil, (318*a*) just as a furious elephant, by a skilfully applied goad.

[158] *Saubhâgya* is blessedness arising from being a *subhagâ*, a woman blessed with children, and therefore beloved by her husband; see note 3 on p. 77.

[159] This passage would seem to imply the doctrine of a tetrad of humours; for nervous diseases are those due to vitiated air. On this subject, see Part I, note 76.

[160] He is the reputed author of the Mârkaṇḍêya Purâṇa, and was remarkable for his great age, whence he was called *Dîrgh-âyus* or 'the long-lived.'

[161] This formula is found in a different recension, re-arranging the ingredients, in V., XXII [396] (vv. 525-528). In a third, but more enlarged recension, it occurs in Ch., VI, 28 [784] (vv. 162-164) and Chd., XXII, 69 [282]. In this recension there are eight drugs in addition to the twelve given in our recension and in that of Vangasêna.

[162] The construction in verses 314 and 315 is rather awkward. The causal *pâchayât* has a double accusative, the drugs *râsnâ*, etc., as well as the before-mentioned decoction; also it has the instr. *garbhêna anêna*, which refers to the drugs *râsnâ*, etc. More literally the passage may be translated thus: '(then taking) *Râsnâ, Balâ*, etc., with their paste let *it* be boiled.'

[163] On paraplegia see Nid., p. 107. It appears to be the same as the disease called *pangu* in Wise, p. 254, No. 19.

[164] *Stambhana* or 'obstruction' refers to scrotal enlargement and displacement of the bladder, and *sraṁsana* or 'relaxation,' to the joints; compare verse 335—*Kuṇḍala* is one of the thirteen forms of *mûtra-ghâta* or 'retention of urine,' in which *stambhana* or 'painful obstruction in the passage of urine' is one of the symptoms. See its description in Ch., VIII, 9 [908] (v. 49), and Wise, p. 366. AH., III, 9 [276] (vv. 20-23*a*) and Nid., p. 125, enumerate only twelve forms, of one of which *kuṇḍala* is a sub-variety.

(VI) *Another* Mûlaka Oil,[165] in 6 ślôka.

(319—324.) Take one prastha[9] each of curds, vinegar of rice, vinegar of Mâsha (*Phaseolus Roxburghii*), juice of the sugar-cane, juice of radishes, (sweet) oil, and vinegar of jujubes[166], (320) also one part (*i.e.*, one pala) each of the following seven drugs: *Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), Aśvagandhâ (*Withania somnifera*), liquorice, ginger, deodar, Syônâka (*Oroxylum indicum*).[167] (321) Boil this Amṛita (or 'ambrosial') preparation, slowly over a fire of cowdung, then remove and place it aside to be used according as it may be most beneficial. (322) They say that (according to the nature of the disease) it may be taken with one's food or administered as an errhine or an enema.[142] In the case of enlargements of the abdomen due to *the derangement of* the humours[131], and of rheumatism of the limbs, it should be administered as a liniment, (323) also in the case of sciatica, abdominal tumours due to *derangement of the* air, disorders of the womb, and pressure of the air downwards. It is also said to be beneficial in the case of colic and spleen. (324) It is a tonic medicine composed by Vâḍvali[168], and is known by the name of the Mûlaka (or 'radish') oil. It may be administered to men suffering from the loss of their virile power,

Eleventh Leaf: Obverse.

and to women desirous of offspring.

(VII) A *third* Mûlaka Oil,[169] in 4 ślôka.

(325—328.) Take one prastha[9] each of the juice of radishes and of milk, and boil it, and when it has turned into curds, add one prastha of (sweet) oil. (326.) Throw in also pastes, made with water, of half a pala[9] each of powder of liquorice, *Râsnâ (*Vanda Roxburghii*), Pâṭhâ (*Stephania hernandifolia*), molasses, and ginger, (327) also one karsha[9] of salt, and then boil the whole slowly over a gentle fire. When the oil is ready boiled, two pala of it may be drunk before one's meal. (328) One's food should be prepared

[165] This formula is only found in Ch., VI, 28 [785] (vv. 167-170). But there its two parts exchange places, for the recension in Charaka begins with *Râsnâ* (v. 320), and hence the formula is there called *Râsnâ-taila* or 'the Râsnâ oil.' Moreover, in Charaka, *Balâ* is omitted and replaced by three other drugs, *Śirîsha* (Albizzia Lebbek), *Sahachara* (Barleria cristata), and *Trikaṇṭaka* (Tribulus terrestris); thus making the number of the drugs to be ten, and accordingly ten pala (*i.e.*, one pala of each) are directed to be taken. In our recension there are only seven drugs, and the quantity of each is not defined, but 'one part of each' evidently means 'one pala of each' of the seven drugs. In the formula of Charaka (unfortunately missing in the old Nepal manuscript) there is clearly an error. Instead of *sahachar-âmṛitâḥ* probably *sahacharâḥ smṛitâḥ* should be read. Otherwise we should have eleven drugs to the ten pala. The commentary in Gangâdhar's edition, indeed, explains that ten pala should be taken of each of the eleven drugs. But the phrase *êshâṁ daśa palân-bhagân-kashâyam-upakalpayêt* cannot have that meaning; that would require the addition of *pṛithak pṛithak* or *pratyekaśaḥ* or some similar term.

[166] On these three kinds of vinegar see Part I, note 23. *Âraṇâla* is the same as *kâñchika* or *dhanyâmla*; see AH., VI, 36[554] (v. 71, commentary).

[167] The phrase *syônâka-saptamânâṁ bhâgân dadyât* is awkward: it should be *syônâka-saptamaṁ étéshâṁ bhâgân*, i.e., Syônâka being the seventh; of these take one part each. The genitive *syônâka-saptamânâm* really presupposes all the preceding names in composition: *râsnâ-bal-âśvagandhâ-madhuka-mahaashadha-suradâru-syônâka-saptamânâṁ bhâgân*, etc.

[168] One of the ancient Indian physicians; otherwise unknown. A certain Vâḍvali is mentioned in the second Vârttika of Kâtyâyana to Pâṇini 6, 3, 109 (see Kielhorn's edition of the Mahâbhâshya, Vol. III, p. 174), who, therefore, must have lived a considerable time before Christ.

[169] This formula is only found in Ch., VI, 28 [782] (vv. 132, 133), but in a more concisely and more definitely formulated recension. As it is a good example of a later and improved version, I may quote it here. It runs thus: "Take juice of radishes and milk in equal quantities, and put into it curds for three days; when the whole has turned sour, take three prastha of it, and boil it with one prastha of (sweet) oil as well as with a paste made of one pala each of liquorice, sugar, râsnâ, salt, and both fresh and dry ginger. As a draught, as well as a liniment, this is a remedy for nervous diseases."

in a *plain* fashion without fat, and should consist of boiled split-pulse and rice.[170] It is a medicine recommended to barren women who desire to give birth to a son.

(VIII) The SAHACHARA Oil.[171]

(329—336.) Take one hundred (pala[9]) of Sahachara (*Barleria cristata*) with their roots, leaves and twigs, mince them finely, and boil them in four drôṇa[9] of water, (330) till *the whole* is reduced to one drôṇa. Then strain *the decoction*, and boil it *again* slowly with a paste made of ten pala of the roots of Sahachara (*Barleria cristata*) in one âḍhaka[9] of (sweet) oil. (331) Strain it again, and while it is still fairly warm, throw in eighteen pala of sugar. After stirring this well, put it by for use. (332) It is highly recommended to be used in the form of an enema[142] or a draught or a liniment or an errhine. Paralysis of a single limb[125], or of a whole side of the body. cramps of the jaw or of the head, (333) facial paralysis, tic convulsive, insanity, palsy of the whole body, fever, sciatica, abdominal tumours due to *deranged* air, demoniacal possession, (334) epilepsy, emprosthotonos, paraplegia, glossitis[172], goitre, displacement of the bladder[164], scrotal enlargements, contracture of the hands or the knees, (335) *and* loosening or trembling or drying up of the knuckles and joints: *all these evils* are relieved by this oil, which scatters them, just as the storm-wind scatters the clouds. (336) In case no sugar be at hand, the oil may be boiled with milk. In order to subserve the destruction of a host of diseases, it has been ordained by the Self-existing God.

(IX) The MADHUYASHṬIKA Oil.[173]

(337—343.) Boil one prastha[9] of oil made from decorticated[146] sesamum seeds, with four times as much of milk and one pala[9] of liquorice. (338) Give it a gentle boiling, and, when ready, repeat the process of boiling again and again, until one hundred (pala[9]) of liquorice have been boiled in. (339) Having thus given to it a hundred boilings, put it by for use. It is recommended as a draught and as a liniment, also for enemas and errhines. (340) Taken in one's food it is as good as ambrosia for curing people suffering from phthisis. Taken as a draught, it relieves heart-diseases, morbid dryness of the palate, abdominal tumours due to bile, hysterical convulsions, (341) morbid thirst, insanity, erysipelas, asthma, cough, unhealthy menses, excess of *vitiated* air, pressure of it in all directions, pressure of it upwards, (342) jaundice, fever, and morbid pallor[7], suppuration due to *deranged* phlegm, internal heat, boils, psoriasis, (343) and

[170] *Sûpôdana* is the dish known in modern India as *dâl-bhât*.

[171] According to Dr. Cordier, this formula is found in a nearly identical recension in the Hârîta Saṁhitâ. In another recension which combines the two options (sugar or milk) in the same formula, it occurs in Ch., VI, 28 (vv. 140, 141). A third recension is given in AS., IV, 23 [130] (ll. 8-13) and in AH., IV, 21 [427] (vv. 69-72*a*). Here the option of our formula is broken up into two separate optional formulas. The oil may be prepared either with milk, but without any sugar; or it may be prepared with sugar (without milk), but in that case, instead of the paste of Sahachara, pastes made of ten other specified drugs should be used. This recension, moreover, is expressly ascribed to the physician Bhêḍa, in whose Saṁhitâ, according to Dr. Cordier (Rec. Dec., p. 7) it occurs in chap. 24, vv. 39, 40. There is still a fourth recension in the V., XXII [371] (v. 258-259), which is a compromise between those of Ch. and the AH. It combines the options of sugar and milk, but for the paste of Sahachara it substitutes pastes made of nineteen other specified drugs, nearly all of which, however, differ from those in AS. and AH.

[172] On *alâsaka* or *alâsa*, glossitis, see Nid., p. 208; also Med. Dict. It is to be distinguished from *alasaka*, tympanitis.

[173] This formula is found, though in a much more concise recension, in V., IX [260] (vv. 132-133), under the name of *Śatapâka-taila* or 'Oil of one hundred boilings.' I have not been able to trace it elsewhere.

Eleventh Leaf: Reverse.

whatever other diseases, of their own kinds, there are . . . . . ., all these are relieved by this oil, just as the dust is laid by the advent of the rains.

(X) An AŚVAGANDHÂ Oil.[174]

(344—350*a*.) Measure out one hundred pala[9] of roots of Hayagandhâ (*Withania somnifera*) and boil them in a vessel with four (âḍhaka) of water, till *the whole* is reduced to one-fourth of the *original quantity of the* water. Having strained the decoction, (345) stiffen it with pastes made of one karsha[9] each of powder of the following drugs: liquorice, ginger, deodar, Śatâvarî (*Asparagus racemosus*), madder, Nalada (*Nardostachys Jatamansi*), Kushṭha (*Saussurea Lappa*), the two Karanja[175], Varshabhû (*Boerhaavia diffusa*), (346) leaf-stalk of the lotus, Śatapushpâ (*Peucedanum graveolens*), Surasa, (*Ocimum sanctum*), *Râsnâ (*Vanda Roxburghii*), Payasyâ (*Gynandropsis pentaphylla*), zedoary, roots of Pushkara[12], Sthirâ (*Desmodium gangeticum*), *Dravantî (*Ipomoea reniformis*), Payasyâ (*Oxystelma esculentum*).[176] (347) Now boil the whole over a gentle fire in one âḍhaka[9] of oil, and four times its quantity of milk. (348) When it has finished boiling gently, put by the oil in a clean vessel. *It may be administered* in the form of a draught or a liniment or an enema, or used in the process of maceration.[177] (349) People *may use it* who suffer from apathy, dumbness, lameness, stammering, paraplegia, or facial paralysis, from loss of memory, from festering splinters of bone in the side, from dislocation or comminuted fracture of the bones and joints,[178] from stumbling, (350*a*) from debility of or injury to the semen, from sterility caused by jealousy, and from lock-jaw.

(XI) Another AŚVAGANDHÂ Oil,[174]

in 15 ślôka and 1 pâda.

(351—366*a*.) Cut in pieces half a tulâ[9] of roots of Aśvagandhâ (*Withania somnifera*) and boil it in a drôṇa[9] of water, till *the whole* is reduced to one-eighth *of its original*

[174] This and the following are merely varieties of the same formula. They contain pastes of twenty and twenty-four drugs respectively, of which they have sixteen in common. Neither of them, however, I have been able to trace elsewhere. The nearest is an Aśvagandhâ formula in V., XXII [396] (vv. 531-536), in which the general outline is the same, but nearly all the drugs differ. The quantity of water, directed in it to be taken, is one drôṇa, which is equal to four âḍhaka.

[175] *Dvê Karañjê*, or 'the two Karañja,' are the *Karañja* (Pongamia glabra) and the *Pûti-karañja* (Caesalpinia Bonducella, or 'The Bonduc nut'), the properties of which are said to resemble one another. See Mat. Med., p. 153.

[176] *Payasyâ* occurs twice in this formula. It is a name of several plants; but such a repetition of the same term is most improbable. There is probably an error. The text of this formula is much out of order. *Payasyâ* as well as its synonyms *dugdhikâ*, *kshîrî*, etc., are applied to a great variety of milky plants, and are descriptive rather than proper names. See Phar. Ind., vol. II, p. 457; also Dutt's Translation of the Suśruta, pp. 75, 180, 195.

[177] *Bhâvana* or 'maceration' here probably refers to the preparation of eatables, or preserves in oil, and corresponds to the term *bhôjana* in other formulas. See *ante*, note 28.

[178] The term *bhagna* or *bhaṅga* denotes generally any kind of lesion of a bone (*asthi* or *kâṇḍa*) or a joint (*sandhi*), whether caused by an accident (*âgantu*), or by a rheumatic, gouty, or tuberculous condition (*vâta*, or *vâta-vyâdhi*). See S., III, 15 [292], where *bhagna* denotes not only a fracture, but also a dislocation (*sandhi-mukta*, *chyutâ*), or a curvature (*vakra*); see *Nid.*, p. 92, where *asthi-bhaṅga*, lesion of bones, is mentioned as one of the symptoms of *vâta-vyâdhi*. *Bhagna* is said to be sometimes due to *âkshêpaṇa*, or a wrench, causing distortion or deformation of limbs or joints. Hence S., III, 1 [247] (v. 50ff.) enumerates among the *vâtavyâdhi* four kinds of *âkshêpaka*, distortion or convulsion. Hence *kshipta* (v. 359) means distorted or convulsed, and *vâta-bhagna*, distorted or deformed by rheumatism, gout, or tuberculosis. Both terms occur in this sense in the Atharva Veda, VI, 109, *kshiptasya* or *vâtî-kṛitasya bhêshaja*, remedy for one who suffers from convulsions or from rheumatism, etc., see note 333. The terms *paksha-kshata-âvabhagna* (v. 349) and *paksha-hîn-âvabhagna* (v. 358) are probably synonyms, and denote that kind of *bhagna*, lesion, which S., III, 15 [293] calls *asthi-chhallita*, and which he explains to mean *pârśvayôr-asthi-hîm-ôdgata*, i.e., a splinter, or decayed piece, of bone which has appeared in the side. So also, the terms *chyuta-nish-pishṭa* (v. 349) and *chyuta-bhagna* (v. 358) would seem to be synonymous, denoting loosened or displaced, and comminuted or fractured bones or joints.

quantity. (352) Then mix into it one âḍhaka[9] of oil, and add four times as much of milk. Now boil *the whole again* in a kettle, throwing in *at the same time* pastes of the following *drugs :* (353) cardamoms, dill-seeds, Kushṭha (*Saussurea Lappa*), Vyâghranakha (*Unguis odoratus*), cinnamon-bark, liquorice, ginger, deodar, Balâ (*Sida cordifolia*), Sthirâ (*Desmodium gangeticum*), (354) *Râsnâ (*Vanda Roxburghii*), roots of Pushkara[12], Bhûtikya (*Andropogon Schœnanthus*), Punarnavâ (*Boerhaavia diffusa*), madder, Nalada (*Nardostachys Jatamansi*), cinnamon-leaves, *Dravantî (*Ipomoea reniformis*), Surasa (*Ocimum sanctum*), Vachâ (*Acorus Calamus*), (355) Śvadaṁshṭrâ (*Tribulus terrestris*), leaf-stalk of the lotus, Payasyâ (*Gynandropsis pentaphylla*), Bahuputrikâ (*Asparagus racemosus*). Having thrown in pastes made of one aksha[9] each of those drugs, boil *the whole,* (356) and when it is ready, take it undiminished[179] down at once *from the fire. This oil* may be used in the form of a potion, or of an enema, or of a liniment, or of an errhine, or in the preparation of one's food. (357) Now, listen to the enumeration of the diseases in which it may be administered *in any of those forms.* It may be given to people who suffer from lameness or dumbness, from paraplegia or facial paralysis, (358) from festering splinters of bone in the side, from dislocation or fracture of the bones or joints, or to people whose elements[180] are impaired or deformed through *generally deranged* air, (359) or who suffer from lock-jaw, gout in the hands[181], or morbid secretion of urine, or convulsions due to *deranged* air, or who suffer from deformations through *deranged* air[178], or from debitity or impaired senses, (360) also to men whose semen is exhausted, or to people who are suffering from sterility caused by jealousy,

Twelfth Leaf: Obverse.

or whose minds are oppressed by demoniac influences or by a combination of two disordered humours,[182] (361) or who suffer from remittent fever, abdominal tumours due to *deranged* blood, deep-seated abscesses, sciatica, spleen, abdominal tumours due to *deranged* air, and . . . . . (362) Also women *should take it* who suffer from any disease of the womb[147], and . . . . . , and who do not conceive when the time of puberty has arrived, (363) also such as have a protracted parturition, as well as such as are barren, or suffer from some defect in the womb. A barren woman who (preparatory to cohabitation) has bathed herself after menstruation is sure to conceive; there is no doubt about this. (364) In fact, it should be given to a woman at once when she has taken her bath after a period of menstruation. It is an excellent preparation to produce strength and colour, and to create intelligence and (365) memory. It is altogether a very effective strengthening medicine which cures all diseases and causes children to grow. (366*a*) It is an ambrosia-like medicine which may be administered in all four forms.[183]

[179] *Avibhakta,* as a medical term, is unknown. Kavirâj B. B. Gupta suggested the meaning 'undiminished.' Apparently it indicates that the mixture is not to be boiled down, or reduced to one-fourth, or one-eighth, but is simply to be brought to the point of boiling, and then removed from the fire. It is, therefore, the opposite of *avaśishṭa* or *avaśéshita.*

[180] See Part I, note 34: also *ante,* note 141.

[181] *Khaḍa* is not noted in any dictionary. The translation 'gout in the hand' has been suggested by *khaṭaka,* which in Med. Dict. is stated to mean *kubjita-pâṇi,* deformed hand. Compare also *khalli,* explained in note 194.

[182] *Saṁśṛishṭa,* if correctly restored, is a synonym of *saṁsarga;* see Aruṇadatta's commentary to AH., III, [11] (v. 32).

[183] By the "four forms" are probably meant the following : 1, *pâna* or 'potion,' 2, *abhyaṅga* or 'liniment,' 3, *vasti* or 'enema,' and 4, *nasya* or 'errhine.' These four forms are enumerated above in verse 356, also verses 305, 332, 339, *et passim.* Both Charaka and Suśruta give this fourfold division; thus, S., IV, 31 [539] (§ 13) divides medicated *snéha* (oils, etc.) into three classes: *khara* or 'thick,' *madhyama* or 'middling,' and *mṛidu* or 'soft,' 'thin,' and says that a *pâna* should be *mṛidu,* while an *abhyaṅga* and a

(XII) The ŚVADAṂSHṬRÂ Oil,[184] in 12 ślôka.

(366*b*—379*a*.) I will now explain the Śvadaṁshṭrâ oil[185] (367), by the proper application of which men's nervous diseases[141] may be overcome. Listen to me! Nabhas and Nabhasya[186] are the two best months of the seasons (368), in which numerous *medicinal* plants spring up on the face of the earth, made to grow by the showers which fall from the seasonable rain-clouds (369) on the ground covered with the young crops. Then take up *that plant* at a time when it has yet no flowers nor fruit, as it grows in the field in a healthy and good condition; (370) and having collected it at an auspicious moment, on a favourable day, put it in a clean state in a clean wooden mortar, and pound it. (371) Then strain as much as one âḍhaka[9] of its juice through a piece of cloth, and add to it one prastha[9] of oil and four times as much of milk, (372) also eight pala[9] of molasses, and six pala of ginger. After boiling *the whole*, let it stand in a pure, clean and spotless vessel. (373) Of this *preparation* a small quantity may be drunk at a time, and *afterwards* one should drink milk . . . . . , and eat molasses, together with ginger, (374) and when the oil is digested, one may partake of Shashṭika rice[187] cooked with milk. Now, listen, as I tell you the diseases which it relieves. (375) It is an excellent oil . . . . . , and most highly valued as a remedy for people afflicted with nervous diseases. (376) It is unsurpassed, indeed, as a medicine[188] promoting the growth of men's strength and health. It removes the *vitiated* air, when it has penetrated through the whole body, (377) . . . . . and such as are moving about. It cures paralytic shaking and trembling. It is also beneficial to people suffering from sciatica, (378) also in the case of fistula in ano, skin-diseases, and abdominal tumours, also to people suffering from epilepsy, and to young women who suffer from diseases of the womb.

Twelfth Leaf: Reverse.

(379*a*) All these diseases it infallibly destroys, just as the thunderbolt destroys the Asuras.

(XIII) An Oil for an Errhine for Headache.[189]

(380—382.) Boil one kuḍava[9] of oil with twice as much of the juice of chebulic

nasya should be *madhyama*, and a *vasti* should be *khara*. Charaka says: *kharô' bhyaṅgê, mṛidur-nasyê, pânê vastau cha madhyamaḥ*, i.e., for ointments (an oil) should be thick, for an errhine it should be soft, and for a potion or enema it should be middling.' See also S., IV, 31 [536] (§ 1), where some subdivisions are enumerated; also AS., V, 8 (p. 169, l. 15,) and AH., V, 6 (v. 19-21). A different four-fold division, applicable to oils applied to the head, is given in AH., I, 22 [142] (v. 23), and Mat. Med., p. 18. This division, of course, cannot be here intended.

[184] This formula is found in another, but very much contracted, recension in Ch., VI, 18[783], (vv. 142, 143). In a third recension it is given in V., XXII [405] (vv. 612-614). In this the ingredients are the same, but all the proportions differ.

[185] The construction of the original text is here very awkward. *Śvadaṁshṭrâ-vâta-nirjjayam* seems to form a compound phrase, meaning 'curing nervous diseases by means of *śvadaṁshṭra*.' But I would suggest to read *śvâdaṁshṭraṁ vâta-nirjjayam*.

[186] *Nabhas* and *Nabhasya* are the two months of the rainy season, usually called Śrâvaṇa (July-August) and Bhâdra (August-September). On the seasons, see Part I, note 76.

[187] *Shashṭika* (*scl. vrîhi*) or 'sixty-days' (rice), also called *gaura-shashṭika* or 'the white sixty-days' rice' (see V., LXXXVII[1079], verse 2*a*), is a white variety of rice which ripens in sixty days from the sowing, between Jyêshṭha (May-June) and Śrâvaṇa (July-August). This and the red varieties of rice (*rakta-śâli* or *lôhita-śâli*) are considered the most superior for the dietary; see Ch., I, 27 [156] (vv. 7, 8) S., I, 20 [77] (§ 2), AH., IV, 8 [366] (v. 120). The red variety, accordingly, is often simply called *śâli*, i.e., 'the (wholesome) rice'; see Ch., I, 3 [25] (§ 1). V, LXXXVII, verse 1*a* [1078].

[188] For *ajita*, see v. 143. It is not the name of the formula; *nâma* is a particle of asseveration.

[189] This formula is found in a more concise recension in Ch., VI, 26 [765] (vv. 273-277), and Chd., LV, 52 [560]. In another still shorter recension, omitting the proportions, it occurs in V., LXII, [729] (v. 180), and AH., VI, 24 [519] (vv. 44*b*-45). See also *infra*, note 427.

myrobalan, throwing in also pastes of one karsha[9] each of the following drugs: (381) liquorice, Prapauṇḍarîka[151], fresh blue lotuses, long pepper, and sandal. This oil should always be administered with two fingers as an errhine.[190] (382) It cures any complaints in the head; it even restores the black hairs of an old man, after *being used for* one year.

(XIV) An Oil for an Antifebrile Enema,[191] in 3 ślôka.

(383—385.) *Take* Jîvantî (*Dendrobium multicaule*), liquorice, Mêdâ[71], long pepper, Madana (*Randia dumetorum*), Vachâ (*Acorus Calamus*), Riddhi[71], *Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), bêl, dill, Śatâvarî (*Asparagus racemosus*), (384) and having made them into a paste, boil *the whole* in milk and water, together with clarified butter and oil. This oily enema[142] makes a remedy for fever. (385) Through removing the *vitiated* humours by the excretory passage and *thus* restoring the balance of the elements [180], the patient gets rid of his pains, feels himself easy, and becomes thoroughly free from fever.

(XV) An Oil for an Enema,[192] in 4 ślôka.

(386—389.) Take long pepper, liquorice, bêl, dill, Madana (*Randia dumetorum*), Vachâ (*Acorus Calamus*), Kushṭha (*Saussurea Lappa*), zedoary, root of Pushkara[12], plumbago-root, and deodar, (387) and having made them into pastes, boil them in oil with twice as much of milk. This makes a most excellent oily enema[142] for piles and flatulency. (388) It cures prolapsus ani, colic, strangury, and dysentery, infirmity in the hips, thighs or back, costiveness, and pains in the groin, (389) slimy discharges, inflammation of the rectum, obstruction of wind and fæces, and frequent evacuation. It is an oily enema which overcomes *all these diseases.*

(XVI) An Oil for the cure of Nervous Diseases,[193] in 3 ślôka.

(390—392.) Take five prastha[9] of the juice of radishes and four of curds, also three kuḍava[9] of śukta[57] and three of oil, (391) also four pala[9] of rock-salt and eight of fresh ginger; but if fresh is not available, let it be sixteen pala of dry ginger. (392) This *preparation* relieves sciatica, paraplegia, and attacks of severe gout,[194] also all diseases of the hips, and nervous diseases due to hard drinking.

[190] That is, it should be administered (as the Charaka recension states, see note 189) in the form of a *pratimarśa*. On this see Mat. Med., p. 17, and Śâ., III, 8 [277] (v. 36). It is done by dropping two drops of the medicated oil, at a time, into the nose to be snuffed up. Each drop is to be let fall into the nose with two fingers (as in the case of an *âschyôtana*, see Part I, note 66). According to AH., I, 20 [135] (vv. 9*b*-10*a*), V., LXXXI[1049] and Śâ., III, 8 [277] (v. 37), the drops are formed by dipping the forefinger, two joints deep, into the oil, and allowing the adherent oil to drop from it.

[191] This formula is found, in an identical recension, in Ch., VI, 3 [466] (vv. 245, 246) and in another, only slightly differing, in AH., IV, 1 [320] (vv. 121*b*-123*a*).

[192] This formula is found in the identical recension in Ch., VI, 9 [546] (vv. 131-135), and in another, also practically identical recension, in SY., V, 64-67 [97], V., IV [150] (vv. 102-105), AH., IV, 8 [364] (vv. 89*b*-93*a*), and Chd., V., 39 [138].

[193] I have not been able to trace this formula elsewhere. Compare, however, the formula in V., XXII [382] (vv. 391-393) and Chd., XXII, 89 [299].—*Vâta-hara* is an abbreviation of *vâta-vyâdhi-hara*. See *ante*, note 141.

[194] *Khallivâta*, in the simpler form *khallî* or *khalvî*, is mentioned in MN., XXII, 44 [158] as a kind of *vâta-vyâdhi*, whence it is quoted by Dṛiḍhabala in Ch., VI, 28 [776] (v. 55). It is described as excruciating pains (*avamôṭana*) in the feet, legs, thighs, and wrists. It also occurs in SY., VI, 61 [119], where it is mentioned as a symptom of *vishûchikâ*, or cholera, and explained in Śrikaṇṭhadatta's commentary as 'crushing pains in the hands and elsewhere.' In AS., III, 15 [302] (quoted in AH., III, 15, v. 55*a*) *khallî* is said to be a severe form (*tîvra-ruj-ânvitâ*) of the two diseases *gṛidhrasî* and *viśvâchi*, though this definition is said by Gayâdôsa (as stated by Vijaya Rakshita in his comment on the passage of the Nidâna, above referred to) to be really due to Hârîta. Suśruta in II, 1 [249] (v. 73, 74) does not employ the term *khallî* at all, but he names the two diseases *gṛidhrasî* and *viśvâchî*, and describes them as gout in the lower and upper limbs respectively. See also *ante*, note 181.

(XVII) An Oil for an Errhine for Hair and Head Diseases,[10] in 3 ślôka.

(393—395.) Take the following ten ingredients: liquorice, Prapauṇḍarîka[151], Vṛihatî (*Solanum indicum*), rock-salt, and seeds of Aḍhakî (*Cajanus indicus*), also half-ripe bêl, Harêṇu (*Piper aurantiacum*), the two Haridrâ[66], and long pepper. (394) Make pastes of one aksha[9] each of these,

Thirteenth Leaf: Obverse.

and boil *the whole* slowly in half a prastha[9] of oil and four times as much of milk, and, after clarifying it, administer it perseveringly in the form of an errhine. (395) By this preparation wrinkles and grey hair, ... , brown spots on the face, ... , and all (diseases of the head) are cured. So the medical authorities declare.

(XVIII) An Oil to remove Wrinkles and Grey Hair.[10]

(396—398.) Take one prastha[9] each of the juice of emblic myrobalan, oleander, Bhṛingaraja (*Eclipta alba*), and (sweet) oil, (397) and boil these four prastha in a new vessel of iron. Then let it stand for a month in a box made of piasâl-wood (*Terminalia tomentosa*). (398) This oil removes wrinkles and premature grey hair, and may even change the white colour of cows, dogs, asses, camels, and white-feathered birds.[195]

(XIX) A Formula for curing Adenia.[196]

(399—401*a*.) Take equal parts of Phaṇijjhaka (*Origanum Marjorana*), Kshavaka (*Achyranthes aspera*), Nâdêya (*Sesbania ægyptiaca*), Navamâlikâ (*Jasminum Sambac*), sonchal-salt, Vachâ (*Acorus Calamus*), and asafœtida. (400) *That is, of these drugs* take one aksha[9] each, and boil them in one prastha[9] of oil over a gentle fire, together with an equal part (*i.e.*, one prastha) of the urine of a faultless female animal[197] and four parts (*i.e.*, four prastha) of goat's milk. (401*a*) Then administer *the preparation* in the form of an errhine to cure adenia.

(XX) *Another* excellent Formula for Adenia.[198]

(401*b*—403*a*.) Take a dead black snake, and place it in a new (earthen) vessel, (402) and having *covered its mouth* with a plaster (of clay), roast it, thus enclosed, over a very strong fire. When done, mix it up with oil, and place it as a plaster over his (*i.e.*, the patient's) enlarged glands. (403*a*) An application of *this remedy* for no more than seven days will effect a cure of the adenia.

[195] The effect on the white colour of animals is only added *in majorem gloriam* of the oil.

[196] I have not been able to trace this formula elsewhere. Compare, however, the formula in Ch., VI, 26^{756} (vv. 137, 139), given in the section on head-diseases.

[197] *Sasyikâ* must here refer to the cow, according to the rule given in Part I, verse 59. The word *sasyaka* is, in Pâṇini, 5, 2, 68, said to mean 'endowed with good qualities,' as *sasyakô maṇiḥ* 'a faultless gem,' *sasyakô vatsaḥ* 'a faultless calf'; see the Petersburg Dictionary.

[198] With this formula may be compared one in AH., VI, 30^{535} (vv. 28*b*, 29*a*), which recommends, among other things, an ointment made with the burnt (*dagdha*) body of a black snake which has died naturally (*svayaṁ-mṛita*) and the oil of *Inguda* (Balanites indica). The 'black snake' is a variety of the *Naga tripudians* or Cobra. Of this species there exist several varieties in India, the prevailing colour of which is black or blackish, with certain white marks. See Dr. Günther's Reptiles of British India, p. 339.

THE FOURTH CHAPTER: MISCELLANEOUS FORMULAE.

In this chapter we shall describe miscellaneous formulae.

Two Formulae for the Cure of Leprosy,[199] in 2 ślôka.

(I)

(Verse 404.) Having poured out[200] roasted sesame-seed from the roasting pan into milk *to cool it*, make it thoroughly into a paste. This, when mixed with liquorice, will form a poultice[201] *which may be used as a remedy* against leprosy.

(II)

(405.) *Similarly* an excellent plaster[158] may be made of wheat with goat's milk and clarified butter. This may be considered the principal remedy for the cure of leprosy.

Four Formulae for the Cure of Fetid Diarrhœa,[202] in 7 ślôka.

(I)

(406.) Clarified butter, oil, treacle, śukta[57], and ginger;—a potion, made of these five ingredients, will give immediate relief from severe pains in the sacrum.

(II)

(407 and 408.) Root of plumbago and of long pepper, Vachâ (*Acorus Calamus*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), Pâṭhâ (*Stephania hernandifolia*), seeds of Vatsaka (*Holarrhena antidysenterica*), chebulic myrobalan, and ginger;—(408) *a preparation of* these quickly stops acute diarrhœa attended with fetid discharges[203] and severe pain, also stools charged with phlegm or bile.

[199] These two formulae are quoted in my preliminary paper on the Bower MS., in the Proceedings of the Asiatic Society of Bengal, for 1891, p. 58.—Substantially the same two formulae are found in V., XXIII[408] (v. 35), Chd., XXIII, 11, 12[306], and BhP., II, 2 [209], with the following two differences, however: (1) liquorice is omitted from the first formula, (2) both formulae are for plasters (*pralêpa*). With the formulae, as given in these three works, Ch., VI, 29 [302] (v. 137) and AH., IV, 22 [430] (v. 33) agree, with the following difference that they substitute the root of *Sahachara* (Barleria cristata) and *Jîvantî* (Dendrobium multicaule) for *Gôdhûma* or 'wheat'. Ch., VI, 29 [302] (v. 131), and V., XXIII[410] (v. 63), however, give a formula for making a poultice (*pradêha*) which, in addition to sesame, liquorice, and milk, requires three or four other ingredients. Moreover, Chd., XXIII, 11 [306] quotes in its commentary a formula from Charaka for making a poultice which otherwise agrees with our second formula. It runs thus: *vâtê sa-raktê sa-ghṛitaḥ pradêho | gôdhûma-chûrṇaṁ chhâgalî-payaś=cha ||* i.e., 'a poultice may be made with clarified butter, powdered wheat, and goat's milk.' I have not been able, however, to trace this formula in any copy of Charaka accessible to me.

[200] Aruṇadatta, in his commentary to AH., I, 30 (v. 17), explains *nirvâya* by *śîtî-kṛitya*, having cooled (see also ibidem, IV, 6 (v. 60), and *nirvâpya pishṭvâ* by *śîtî-kṛitya kshâra=nishyaṇdêna dṛishadi pishṭvâ*, i.e., having cooled and made it into paste with lye in a mortar. Ibidem, II, 1 (v. 39) *nirvâpya kshîrê* is explained by *nivêśya kshîrê*, having dipped into milk. This is said of a doll made of gold or silver or iron, which is to be made red-hot, and then to be dipped in milk; of that milk a handful may be drunk as a charm.

[201] On plasters (*pralêpa*) and poultices (*pradêha*) see Mat. Med., p. 19; also S., I, 18 [69] and Śâ., III, 11 [296] (vv. 63, 64).

[202] The first three formulae are in the original text marked off by the numbers 1, 2, 3. The first of them, as I learn from Dr. Cordier, occurs in KS., XI, v. 58. The second formula is found almost identically in S., VI, 40 [783] (vv. 35*a*, 36*b*) and V., II [83] (vv. 32, 33), but the latter reads *sa-vâtaṁ* for *purîsham*. AH., IV, 9 [375] (vv. 104*b*, 105*a*) has it in another recension; and SY., III, 34 [75] and Chd., III, 23 [90] gives only the latter portion of the formula, beginning with *pâṭhâ*. The third and fourth formulae are mere varieties of one another, the fourth substituting *saindhava* for *tryûshaṇa*, the other five ingredients being the same in both. Both formulae, as the corresponding recensions, quoted below, show, consist of six ingredients. In the third formula, as given in our Manuscript, there is probably a clerical error, and *Vachâ* should be read for the second *tathâ*. Compare the similar recensions, all of which include *Vachâ*, in S., VI, 40[783] (v. 35*a*), V., II [83] (v. 27), Chd., III, 20 [89], AH., IV, 9 [375] (vv. 105*b*, 106*a*), BhP., II, 1[142], HS., III, 3 [166]. An early identical recension of the fourth formula occurs in V., II [83] (v. 29) and BhP., II, 1 [135]. S., VI, 40 [784] (v. 46) has another recension of it which omits *saindhava*.

[203] *Âma-samutthânam=atisâra*, is the same as the simpler *âm-âtisâra*, lit., unripe, or undigested, diarrhœa. *Âma* is a morbid state of the bowels, when they do not digest properly, but excrete solid and fetid matter.

(III)

(409 and 410.) Chebulic myrobalan, the three acrids[23], asafœtida, sonchal-salt, also Vachâ (*Acorus Calamus*) and Ativishâ (*Aconitum heterophyllum*);—a preparation made of these may be drunk with warm water. (410) It will stop acute diarrhœa attended with fetid discharges[203] and severe pain, just as the shore *stops* the raging sea.

(IV)

(411 and 412.) Chebulic myrobalan, Prativishâ (*Aconitum heterophyllum*), asafœtida, sonchal-salt, Vachâ (*Acorus Calamus*), rock-salt;—

Thirteenth Leaf: Reverse.

a paste made of these may be drunk with warm water. (412) This preparation against fetid diarrhœa is much approved by physicians, but a doctor who cares for his profit and credit should use it with discretion.

(Four Formulae for Astringents against Diarrhœa.[204])

(I)

(413 and 414*a*.) Kernels of the jâman and mango[205], Rôdhra (*Symplocos racemosa*), rind of pomegranate, rasot, Anantâ (*Hemidesmus indicus*), small cardamoms, and filaments of the lotus;—(414*a*) these mixed with one part of honey are said to make an excellent astringent,

(II)

(414*b*—416*a*.) Rasot, galena, talc, Śailêya (*Parmelia perlata*)[206], Musta (*Cyperus rotundus*), Kaṭphala (*Myrica sapida*), (415) kernels of the jâman and mango[205], also bêl, Yâśa (*Alhagi maurorum*), Vatsaka (*Holarrhena antidysenterica*), Śalmala (*Bombax malabaricum*), Dhâtakî (*Woodfordia floribunda*), Lôdhra (*Symplocos racemosa*), Phalî (*Aglaia Roxburghiana*), Mêchîka (*Moringa pterygosperma*), and red ochre;—(416*a*) a potion *prepared from these* with rice, treacle and honey makes an excellent astringent.

(III and IV)

(416*b* and 417.) A potion may be prepared either from cucumber-seed with rasot, (417) or from rind of pomegranate and bark of Vatsaka (*Holarrhena antidysenterica*) with butter-milk. These two formulae are considered to make excellent astringents in cases of diarrhœa.

[204] None of these four formulae can be traced in any other medical work. There are, however, many corresponding formulae, made up, in varying combinations of the same ingredients, such as Ch., VI, 10[562] (vv. 57-61, six formulae), S., VI, 40 [785] (vv. 60-62, six formulae, vv. 66-68, four formulae, vv. 69-70, 89), AH., IV, 9 [373] (vv. 56*a*-63), V., II [85] (vv 52, 58, 66, 86, 92-94, 105, 174, 175). Chd., III, 29, 31, 39, 41 [92], BhP., II, 1 [136] (vv. 1-4, four formulae, also p. 138, l. 15, 16). It may be noted, that most of the formulae, here quoted, also differ from one another.

[205] By *asthi* or 'stone' of the mango is intended the kernel of the stone, or *asthi-madhya*, as the corresponding formula in S., VI, 40 [785] (v. 67) shows. It is also called *majjan*, marrow, see note 294.—Jâman is the *Eugenia Jambolana*.

[206] The reading of the text *andhâ śailôbhâ* is puzzling and probably corrupt. I read *abhraṁ śailêyaṁ*, as suggested by Kavirâj Binod Bihari Gupta Kavibhûshaṇa, these two drugs being used in the case of bowel complaints. The emendation, however, is not altogether satisfactory.

A Formula of the Aśvins to cure Hæmorrhage,[207] (including which there are) 13 ślôka.[208]

(418 and 425.) Loudly proclaiming, the excellent Aśvins, the best of physicians, for the benefit of those suffering from hæmorrhage, hæmorrhoids, and fever, (419) taught to Vâsava (*i.e.*, Indra) the *following* formula *which had been* declared by Brahma of old:—Sandal, Nalada (*Nardostachys Jatamansi*), Rôdhra (*Symplocos racemosa*), Uśîra (*Andropogon muricatus*), filaments of the lotus, (420) Nâgapushpa (*Messua ferrea*), bêl, Bhadramustâ (*Cyperus rotundus*), and sugar; also Hirivêra (*Pavonia odorata*), Pâṭhâ (*Stephania hernandifolia*), fruit and bark of Kuṭaja (*Holarrhena antidysenterica*), (421) ginger, Ativishâ (*Aconitum heterophyllum*), Dhâtakî (*Woodfordia floribunda*), and rasot; also kernel of the mango and the jâman[205], and gum of Môcha (*Bombax malabaricum*), (422) blue lotus, Samangâ (*Mimosa pudica*), small cardamoms, and rind of pomegranate. Of these twenty-four ingredients take equal parts, (423) and make them up into a potion with rice-water and honey. As such it is beneficial to people suffering from hæmorrhage, hæmorrhoids, and fever, (424) it may also be given to people subject to fits of swooning and syncope[62], and troubled with morbid thirst; *it also cures* diarrhœa, vomiting, and suppression of the menses in women. (425) This formula, devised by the Aśvins, is a remedy against hæmorrhagia; it is also said to be an excellent means of arresting *threatening* miscarriages.

(Four Formulae for the Cure of Dysentery.[209])

(I)

(426 and 427.) Take curds, clarified butter, oil, ginger, and molasses, also honey and powder of (dried) jujube; and having stirred the whole together, give it *to the patient* to drink. (427) This preparation effectively restrains acute diarrhœa, just as the wind does the current of a river as if it were obstructed by a weir of creepers.

(II)

(428.) Or prepare a paste of jujube leaves, chebulic myrobalan, and Rôdhra (*Symplocos racemosa*), with the juice of wood-apples and honey, and take it as a draught with curds.

(III)

(429.) *A patient* overcome with the pains of dysentery should drink . . . . boiled with the root of Âḍhakî *Cajanus indicus*), after having strained it and boiled it again in smoked clarified butter[209]. This *preparation* relieves the most intense pain.

[207] I cannot trace this formula in any medical work, except V., VIII [237] (vv. 93-99*a*). There it is given in nearly identical terms, with only a few slight verbal alterations.

[208] The text reads "12 ślôka, which must be a clerical error for 13; for the count is from v. 413 to v. 425. The Âśvina formula, by itself, has only 8 ślôka.

[209] I have been able to trace only the first and second of these four formulae in other medical works. The first occurs in a different recension, substituting *sitâ* or 'sugar' for *karkandhu-châṛṇa*, in V., II [107] (v. 282). In a third recension, in which it is broken up into two distinct formulae, it is found in AH., IV, 9 [370] (v. 18). The second formula occurs in two different recensions in V., II[107] (v. 287, also v. 103) and AH., IV, 9 [371] (vv. 36*b* and 37*a*). In both of these *Dhâtakî* (Woodfordia floribunda) is substituted for *Abhayâ* or 'chebulic myrobalan.'—On "smoked clarified butter" (v. 429), see *infra*, v. 868.

(IV)

(430*a*.) In the case of dysentery the patient should take a paste of cucumber-seed made up into a draught with rice and coriander.

Fourteenth Leaf: Obverse.[210]

(Twenty Formulae for the Cure of Cough due to Disorders of the Bile or Phlegm, or to Emaciation and Ulceration.)

(I)

(431.) [211]In the case of cough due to ulceration, sweet, cold, and greasy substances, such as promote the growth of the bulk of the body, are beneficial *for use* as food and drink. Also treatments such as are recommended for the relief of *disorders of* the bile should be adopted.

(II)

(432 and 433.) [212](*a*) Liquorice, long pepper, raisins, lac, Śṛiṅgî (*Rhus succedanea*), Śatâvarî (*Asparagus racemosus*), and of Bamboo-manna four times and of sugar twice as much as all *the other ingredients put together*;—(433) with these, together with honey and clarified butter, a linctus may be prepared for the cure of cough due to ulceration. (*b*) Or a potion may be made of equal quantities of sugar and lac *mixed* with milk.

(III)

(434) [10]A cough which is due to emaciation, should, according to the humour which is disordered, be relieved by a diet of flesh, milk and clarified butter, and generally by such food as promotes the growth of the bulk of the body; but an attenuating diet should be avoided.

(IV)

(435.) [213]Long pepper, Padmaka (*Prunus Puddum*), raisins, and well-ripened fruit of Vṛihatî (*Solanum indicum*), mixed with clarified butter and honey, make a linctus for the cure of cough due to emaciation.

(V)

(436—440.) [214] Boil two pala[9] each of the set of ten roots [105], cowhage, cardamoms,

[210]The number of this leaf is missing. Its exact place is uncertain. At first I had placed it as the twenty-first, as belonging to the sixth chapter on Rasâyana. The number 21 appearing in the plate, on the right-hand margin of the reverse, is inscribed by myself. The true place of the leaf, however, is most probably where it now stands, in chapter IV, on miscellaneous formulae, as the fourteenth leaf, though there is some difficulty in adjusting the junctions of the thirteenth, fourteenth and fifteenth leaves. For this leaf as well as the fifteenth leaf contain formulae for the same complaints, cough and hiccough.

[211] There is no formula, exactly like this, elsewhere. The following passages, however, may be compared, in Ch., VI, 21 [693] (v. 78), 22 [700] (v. 17) and AH., IV, 3 (v. 150) [336], (v. 177) [338], IV, 4 (v. 20*a*)[339] which contain some verbal agreements.

[212] The first part of this formula is found, in a practically identical recension, in SY., XI, 20, 21[156], V., XI [267] (vv. 77*a*, 78) and Chd., XI, 19[214], with the exception that the proportions of bamboo-manna and sugar are reversed, being twice and four times respectively.

[213] This formula occurs, in the identical recension, in SY., XI, 22 [156], V., XI [268] (v. 92, see also v. 79), and Chd., XI, 20 [214] except that Chakradatta reads *śvâsa-kâsa*, i.e., 'asthma and cough' for *kshaya-kâsa*. In a slightly different recension it is found in Ch., VI, 22 [705] (v. 86*b*). Compare also *infra*, formula VIII, in vv. 482, 483.

[214] This formula is found, in another recension, in Ch., VI, 22[703], Chd., XI, 37[219], AH., IV, 3[335](vv. 125*a*-131*a*), and Śâ., II, 8 [144] (vv. 30-35). This second recension is also given in V., XI [276] (vv. 174-180), but with two additional lines, the first of which adds, as a further ingredient, one pala each of the *chaturjâta* or 'set of four spices' (see Part I, note 28). The other explains the name *Agastya-harîtakî*, by which the formula is there called, to have been given to it, because it was composed by the great sage Agastya, and because it contains one hundred Harîtakî or 'chebulic myrobalans.' In

root of long pepper, plumbago-root, Gajapippalî (*Scindapsus officinalis*), Apâmârga (*Achyranthes aspera*), Śaṅkhapushpî (*Canscora decussata*), zedoary-root, Balâ (*Sida cordifolia*), (437) and root of Pushkara[12], together with one âḍhaka[9] of barley, in one drôṇa of water. When the decoction is thoroughly permeated with the barley, it should be boiled once more together with one hundred *pala*[9] *of* chebulic myrobalans (438) and one tulâ[9] of molasses, after adding to it one kuḍava[9] each of clarified butter, oil, and long pepper When it has become cold and *of the consistency of* a linctus, (439) add a kuḍava of honey, and then place it in a vessel *used* for clarified butter.[355] It may be taken according to one's requirement, as a linctus, and two chebulic myrobalans should be eaten with it. (440) This *preparation* cures every kind of cough, but especially *cough* due to emaciation. In patients suffering of asthma and hiccough, by being well rubbed with it, perspiration should be induced.

(VI)

(441—444*a*.) [215](*a*) Kulattha (*Dolichos biflorus*), sesame, Mâsha (*Phaseolus Roxburghii*), vinegar, clarified butter, oil, meat, and boiled rice; or broth of the flesh of the peafowl, partridge, and ordinary fowl together with the three acrids[23] and pomegranate, or (442) asafœtida, viḍa-salt[22], raisins, juice of citrons, and fresh ginger; or Kulattha (*Dolichos biflorus*), pomegranate, cumin, and dry radishes:— (443) *any of these* may be eaten with greased and hot dishes of barley, wheat, and rice; (*b*) and infusions of Kulattha (*Dolichos biflorus*), barley, and jujube, with those of the ten roots[105] and Balâ (*Sida cordifolia*), (444*a*) may be used as drinks, for the purpose of curing cough, asthma, and hiccough.

(VII)

(444*b*—446*a*.) [216]Zedoary, Pushkara[12], Jîvantî (*Dendrobium multicaule*), Musta (*Cyperus rotundus*), dry ginger, *Chôraka (*Trigonella corniculata*), (445) long pepper, Tâmalakî (*Phyllanthus urinaria*), Surasa (*Ocimum sanctum*), cardamoms, aloes, cinnamon-bark, and Bâlaka (*Pavonia odorata*):—taking equal parts *of all these drugs*, and adding eight times as much of sugar, (446*a*) a linctus may be made with honey and clarified butter, as a remedy for hiccough and asthma.

(VIII)

(446*b* and 447*a*.) [217] Dates, long pepper, raisins, and sugar,—equal parts of these, (447*a*) together with honey and clarified butter, make a linctus for the cure of asthma and hiccough.

Chakradatta and Śârngadhara the formula is also quoted under that name, though without the explanation. The main difference between the recensions as given in our Manuscript and in those medical works is that the latter substitute Bhârgî (*Clerodendron Syphonanthus*) for Êlâ or 'cardamoms,' and that they name a much larger number of diseases for which the preparation is a remedy, including among them *valî* 'wrinkles' and *palita* 'grey hair.'

[215] With this formula may be compared the following passages: Ch. VI, 21[693] (vv. 81, 84, 90, 96-98)S., VI, 51 (v. 44)[855], V., XII [287](vv. 33, 41, 42); AH., IV, 3[329] (v. 19), IV, 4[339] (vv. 20, 25, 27).

[216] For another recension of this formula, and its parallels, see *ante*, vv 27, 28.

[217] The eighth and eleventh formulae are practically two different recensions of the same formula. The eleventh formula is found, identically the same, in SY., XI, 7 [154], Chd., XI, 8 [212], while the 8th formula occurs, in a slightly different recension, in Ch., VI, 22 [705] (v. 87*a*) where *Śvadaṁshṭrâ* (Tribulus terrestris) is substituted for *Śarkarâ* or 'sugar.'

Fourteenth Leaf: Reverse.

(IX)

(447*b*—449.) [10](*a*) Dishes prepared of . . . . . rice and wheat, (448) together with cold broth of game, raisins, and sugar, or with cold boiled-milk, clarified butter, and sugar (may be taken as food); (449) (*b*) and cold grape-juice, sugar and infusions of emblic myrobalans, raisins, root of Pushkara[12], deodâr and sugarcane may be taken as drinks according to one's inclination.

(X)

(450.) [218]Raisins, emblic myrobalans, dates, long pepper and black-pepper may be made up with honey and clarified butter into a linctus as a remedy for cough due to *deranged* bile.

(XI)

(451.) [217]Dates, long pepper, raisins, sugar, and powdered fried paddy, in equal parts will make, together with honey and clarified butter, another remedy for cough due to *deranged* bile.

(XII)

(452.) [219]Clarified butter, with both a decoction and paste of Vâśâ (*Adhatoda Vasica*), and with honey and sugar, makes an approved remedy for cough due to *deranged* bile, as well as for all diseases due to *the disorder of* bile.

(XIII)

(453.) [220]Crushing calyxes of the trees with a milky sap[152], boil them as well as a paste of raisins and clarified butter, in four times their quantity of milk. This makes an approved linctus for the cure of cough due to *disordered* bile.

(XIV) The SAMASAKTUKA Clarified Butter.[221]

(454—459.) In sixteen pâtra[9] of water place sixteen pala[9] of raisins, eight pala of honey, and half a tulâ[9] of goat's flesh. (455) Boil this till the water is reduced to one-fourth *of its original quantity;* then remove the decoction, strain it, and add to it an equal quantity of milk and one prastha[9] of fresh clarified butter. (456) Now add one aksha[9] each of the following drugs: Ṛishabhaka[71], Jîvaka[71], Mêdâ[71], Vidârî (*Ipomoea digitata*), sugar-cane, cowhage, Bhavya (*Piper Chaba*),[222], walnuts, Nikôchaka (*Alangium decapetalum*), Śṛiṅgâṭaka (*Trapa bispinosa*), and lotus-seeds, (457) boil *the whole* over a

[218] This formula is given, in identically the same recension, in SY., XI, 6 [154], V., XI [262] (v. 34) and Chd., XI, 7 [211].

[219] This formula occurs, in a somewhat different recension, in Chd., XI, 18 [214]. There exist, however, numerous similar formulae. Thus one is given *ante*, verses 153, 154 and references to parallel recensions will be found in note 98. Others are in AH., IV, 2 [327] (vv. 24, 25), Chd., IX, 8, 12, 13 [179], V., VIII [222] (vv. 39*b*, 40, 44).

[220] This formula is found, under the name *Kshîra-ghṛita* or 'medicated milk and clarified butter,' in the identical recension, in V., XI [262] (v. 36).

[221] This formula is already given in a different and much shorter recension, in the second chapter, under the name of the 'Mṛidvîkâ Clarified Butter' (*ante*, vv. 162-165*a*), where, in note 104, some parallel recensions will be found noticed. The longer recension, here given, shows similarities with portions of other formulae, *e.g.*, the Amṛitaprâśa (see *ante*, vv. 108-119) as given in AH., IV, 3 [333] (v. 96).

[222] *Bhavyâ* is the same as *Chavyâ* or 'Piper Chaba' according to the Mêdinî Kôsha. In Pet. Dict. it is said to be a false spelling, though it is not apparent on what ground.

gentle fire, and when it is thoroughly boiled, add eight pala of refined sugar,[223] (458) eight pala of honey, four pala of powdered long pepper, and a quantity of powdered parched grain equal to the whole. This clarified butter, highly esteemed by Janakêśvara (*i.e.*, the Creator), is called the Samasaktu (or 'containing an equal quantity of powdered parched grain'). (459) In the case of emaciation, ulceration, paucity of semen, hæmorrhagic disorders, and craving for women it may be given; it acts as an aphrodisiac and promotes bodily strength.

(XV)

(460—462.) [224]Boil one pala[9] each of raisins, liquorice, dates, Vidârî (*Ipomoea digitata*), Śatâvarî (*Asparagus racemosus*), Parûshaka (*Grewia asiatica*), and the three myrobalans[15], (461) in one aḍhaka[9] of water, till *the whole* is reduced to one quarter *of its original quantity*. Then boil in it once more the juice of emblic myrobalans, clarified butter, juice of sugar-cane, milk, and of paste of chebulic myrobalans one quarter as much as each of the *others*. (462) This clarified butter, when ready boiled, should be mixed with one quarter its quantity of sugar and honey, and may then be administered as a remedy for cough due to *disordered* bile, and in fact for any disease due to *disorder of* the bile.

(XVI)

(463—464.) [225]In the case of cough due to phlegm the first thing to do is to take an emetic and to fast; afterwards soups of barley porridge, *mixed with* acrid and bitter things, are appropriate. (464) As drinks, warm water or wine may be taken, mixed with old honey.[226] Athletics and inhalations also may be practised, and dry and hot things may be eaten.

(XVII)

(465.) [227]In the case of cough caused by phlegm the physician may give mustard oil or safflower-oil to drink; or *the patient* may drink Pañchaḳôla-oil[96].

(XVIII)

(466.) [228]The three acrids[23], Pushkara[12], raisins, the three myrobalans[15], zedoary-root, and plumbago-root, mixed with honey and oil, make a linctus for the cure of cough due to *deranged* phlegm.

[223] *Sita-śarkarâ*, in Med. Dict., is said to be *chînî*, on which see Dr. Grierson's Bihar Peasant Life, para. 1014, p. 236. Raw brown sugar, from pressed inspissated sugar-cane juice (*rab*) is called *sakkar* (*śarkarâ*); when refined it is called *chînî*, and in this condition it is comparatively white (*sita*); when candied, it is called *misrî*.

[224] This formula is found, in the identical recension, in Ch., VI, 5 [493] (vv. 199-122), V., XXX [475] (vv. 42-44), SY., XXX, 50-52 [271], Chd., XXX, 34 [370], under the name of *Drâkshâdi-ghṛita*, in the chapter on *gulma* or 'abdominal tumours,' and accordingly these works read *pitta-gulma-ghnam* instead of *pitta-kâsa-ghnam*. In AH., IV, 13 [391] (vv. 16, 17) it is given in another recension, in the chapter on *Vidradhi* or 'internal abscesses.' See also S., VI, 42 [812] (v. 106*b*, 107*a*).

[225] The first portion of this formula is found, identically the same, in V., XI [263] (v. 39). The latter portion I have not been able to identify elsewhere.

[226] *Purâṇam* might seem to qualify *madyam*, wine, but old wine is no particular feature in Indian Medicine, while old honey is; see Mat. Med., p. 277; old honey is preferred to new, and is said to be astringent and demulcent. One would expect the compound *purâṇa-kshaudra-saṁyutam*, but such loose constructions are not uncommon.

[227] I have not been able to trace this formula elsewhere. The Pañchaḳôla, however, is prescribed in Chd., XI, 11 [212]. The 'Pañchaḳôla clarified butter' will be found in the second chapter, under the name of *Shaṭpala*, in vv. 150, 151.

[228] This formula I have found, in the identical recension, only in V., XI [263] (v. 47).

(XIX)

(467 and 468*a*.) [229]Take powders of the three acrids[23], the three myrobalans[15], deodar, baberang, Padmaka (*Prunus Puddum*), Balâ (*Sida cordifolia*), and *Râsnâ (*Vanda Roxburghii*), and add sugar equal to all of these, and honey as well as clarified butter. (468*a*) This may be taken as a linctus to cure cough due to *disordered* phlegm.

(XX)

(468*b*.) The three acrids[22] and the three myrobalans[15] . . . . . .

Fifteenth Leaf: Obverse.

Five Formulae for the Cure of Hiccough,[230]

in 5 ślôka.[231]

(I)

(469.) Root of Kâśa (*Saccharum spontaneum*) done up with honey, long pepper and ginger, makes a linctus which most effectively relieves hiccough.

(II)

(470.) The patient may inhale the fumes of the horn and hair of kine, or the fumes of choice resin of the sal-tree, or fumes of Kuśa-grass (*Poa Cynosuroides*), *in pastils*[232], well smeared with clarified butter. *By this* he will obtain relief from hiccough.

(III)

(471.) Powder made of Tiktakarôhiṇî (*Picrorrhiza Kurroa*), or powders of gold and red ochre, made up *into a paste* with honey, very quickly cures even a most persistent case of hiccough.

(IV)

(472.) Fried paddy, kernels of the stones of jujube, and best riparian sulphide of antimony[233]:—all these, well made up with honey into a paste, make a linctus which most effectively relieves hiccough.

[229] This formula occurs again, in another recension, in verses 476 and 477, where references to parallel recensions will be found.

[230] Of these five formulae I have not been able to trace the fifth in any other medical work. But the four others occur in Vangasêna, and the second is also found in Charaka. The first formula is found in V., XII [282] (v. 23) in another recension which runs as follow: *sadya êva mahâyôgaḥ kâśa-mûla-bhavaṁ rajaḥ hikk=ârttô madhunâ lihyâch=chhuṇṭhî-dhâtrî-kaṇ-ânvitam.* The second formula occurs in another recension in V., XII [282] (v. 27) which substitutes *naipâlyâ* and *kushṭha* for *gô-vâla* and *śrêshṭha* respectively. In a third and altogether different recension it is found in Ch., VI, 21 [692] (vv. 76-78). The third and fourth formulae are found in V., XII [282] (v. 25*a*), contracted into one, which runs as follows: *kôla-majj-âñjanaṁ lâjâ tiktâ kâñchana-gairikam.*

[231] The text reads "15 ślôka," which is probably a mere clerical error.

[232] For the method of inhaling fumes (or *dhûma-pâna*) see Mat. Med., p. 20. "Pastilles for inhalation are thus prepared: a reed, half a cubit in length, is smeared or laid over with a paste of the drugs to be used, to two thirds of its extent and is dried in the shade. When dry the reed is withdrawn from the paste, leaving it in the form of a hollow tube. This is smeared with clarified butter and lighted. The lighted extremity is introduced into one end of the inhaling tube, and the fumes drawn in by the other end through the mouth or nose, as the case may be, and emitted again through the mouth."

[233] 'Riparian sulphide of antimony' or *srôtaja añjana* is one of the five kinds of *añjana* or 'substances used for collyriums.' The word literally means 'produced from a river,' especially from the Yamunâ (or Jam'nâ) See Professor Garbe's Indische Minreelien, p. 54, and Mat. Med., p. 74.

(V)

(473.) One pala[9] of finely pulverised rock-salt, *made up with* two pala of clarified butter, may be given to a patient for the relief of his hiccough as well as in the case of effusion of blood from the mouth.

Eight Formulae for the Cure of Cough,[234]

in 10 ślôka.

(I)

(474.) [235] Long pepper, emblic myrobalan, raisins, bamboo-manna, sugar, fried paddy, clarified butter, and honey together make a linctus that cures cough.

(II and III)

(475.) [236]Long pepper, sugar, and raisins, mixed with honey, make a linctus *for cough:* (III) so do powders of chebulic myrobalan and long pepper, mixed with honey.

(IV)

(476 and 477.) [237]Prepare fine powder of the three acrids[23], the three myrobalans[15], Padmaka (*Prunus Puddum*), deodar, * Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), and baberang, (477) add sugar equal in quantity to the total powder, and make up *the whole* into a linctus with honey and clarified butter. This linctus will cure the five *kinds of* cough, when occurring in complication.

(V)

(478 and 479.) [238]Prepare powders of equal parts of carbonate of potash, baberang, asafœtida, Bhârgî (*Clerodendron Siphonanthus*), ginger, rock-salt, long pepper, and * Râsnâ (*Vanda Roxburghii*), (479) and take them as a draught with clarified butter. This *compound* powder is a remedy against cough; it also cures dyspepsia, swooning, asthma,[239] and hiccough.

[234] Several of these formulae are mere variants of one another; *viz.*, Nos. 1 and VIII*a*, Nos. II and VI, Nos. IV, and VIII*c*. Most of them are found in other medical works, see the subsequent notes; but Nos. II, III, VI, and VII, I have not been able to trace elsewhere.

[235] This formula is merely a variant of No. VIII*a*. It occurs in practically the same form in Ch. (G), VI, 18 [413] (v. 93); but in Ch. (J), VI, 22 [706] (v. 92) it is given, in a rather different form, not as a linctus, but as a potion. According to Dr. Cordier it is also found in KS., XI, v. 38.

[236] The second and sixth formulae appear to be merely two different recensions of the same formula. This as well as the third formula I have not been able to trace in any other medical work.

[237] This formula occurs in numerous recensions, in Ch., VI, 22 [712] (vv. 172, 173) in V., XI, [272] (v. 134, 147), in AH., IV, 3 [337] (v. 170*b*, 171), and in S., VI, 52 [858] (v. 18); also *ante*, vv. 467, 468*a*. The Suśruta recension, however, substitutes *Vachâ* (Acorus Calamus) for *Balâ* (Sida cordifolia), and adds *Śṛiṅgî* (Rhus succedanea). Formula VIII*c*. is a shorter variant of it.

[238] The fifth formula occurs in another recension in both, Ch., VI, 22 [702] (vv. 45, 46*a*) and AH., IV, 3 [329] (v. 12).

[239] *Tama-śvâsa*, or *tamaka-śvâsa* is a kind of severe asthma, in which through the violence of the asthmatic attack the patient is said to loose consciousness (*pratâmyati sa végêna*). See S., VI, 51 [852], AS., III, 4 [269] (l. 3), AH., III, 4, (v. 2), Nid., p. 67. (Jiv. ed., p. 107, cl. 13), Dṛiḍhabala in Ch., VI, 49 [722], Asthma is said to be of five kinds, among which *tamaka* is one, while *pratamaka* is said to be a variety of *tamaka*, complicated with *jvara*, fever. See note 62.

(VI)

(480.) [236]*Take* of raisins one hundred *pala*[9] by measure, and grind them up into a paste with honey, long pepper, and powdered sugar. This makes a most excellent linctus in *all* cases of cough.[240]

(VII)

(481.) [10]A decoction of long pepper, Vṛihatî (*Solanum indicum*), and Vyâghrî (*Solanum Xanthocarpum*), boiled in milk, and mixed with sugar and clarified butter and honey, makes a medicine which cures consumptive cough.

(VIII)

(482 and 483.) [241](*a*) Bamboo-manna, emblic myrobalan, raisins, fried paddy, long pepper, and sugar; or (*b*) raisins, Karkaṭaka (*Pistacia integerrima*), the three acrids[23], the three myrobalans[15], cumin-seed, and plumbago-root; (483) or (*c*) the three acrids[23], deodar, baberang, the three myrobalans[15], sugar, and Balâ (*Sida cordifolia*):—these three *sets of drugs*, contained in half a ślôka each, combined with clarified butter and honey, make linctuses for sufferers from cough.

The PRASTHA Purgative,[242]

in 7 ślôka.[243]

(484—490.) *Take* twenty-five chebulic myrobalans, twenty-five pala[9] of Dantî (*Baliospermum montanum*), and as many pala of plumbago-root, and boil *the whole* in

[240] The grammar of this formula is very rugged. Literally it runs thus: 'having ground (*pishṭvâ*) raisins (*drâkshâḥ*), one hundred by measure (*pramâṇât hi śata-pramâṇâḥ*), into a paste with honey and long pepper; with this *paste* (*êtêna* scl. *pêshyêṇa*) this linctus of powder of sugar (*sa lêhaḥ śarkarâyâḥ chûrṇasya*) is most excellent in cases of cough.'

[241] This formula corresponds to Ch., VI, 22 [705] (vv. 86, 87) though there only the first of the three options is the same. The first option is a variant of No. I, and the third, of No. IV. The second option occurs, in another recension, in Ch., VI, 22 [712] (v. 171), and in a third, somewhat shorter recension, giving only one of the three myrobalans (*Âmalaka*), and only two (*i.e.*, long and black peppers) of the three acrids. Compare also the formula No. IV, in v. 435.

[242] This formula is found in a nearly identical recension in Ch., VI, 5 [496] (vv. 150-156). The dietetical direction, given in the last half-verse, occurs only in this recension; no other medical work gives it. There are, however, the following differences in Charaka: 1, it reduces the decoction to one-eighth; 2, in the eighth half-verse it reads *kshipêch=chûrṇa-palam=êkaṁ tvag-êla-patra-kêsarât*, which, however, does not alter the quantity, for one karsha of each of the four drugs is equal to one pala of the aggregate (one pala being equal to four karsha, see *ante*, note 9). 3, It reads *ânâha* or 'habitual constipation' for *utklêśa* or 'nausea,' but the latter is given in the recension of Chakradatta (see below). 4, In the last half-line, it reads *niratyayaś=ch=âsyâ* (i.e., *dantî harîtakyâ*) *dravô mâṁsa-ras-audanaḥ*, i.e., 'a safe diet to be observed with (this preparation) is a fluid (soup) of meat-broth and boiled rice.' 5, In the sixth half-verse, it reads *palam=ekaṁ* or 'one pala' for *ardha-palikaṁ* or 'a quantity of half a pala'; but this does not alter the quantity, for the latter reading refers to each of the two drugs while the former refers to their aggregate. V., XXX [478] (vv. 62-68*a*) also has this formula in the same recension as Charaka, except that it omits the final dietary direction. In a third recension it is found in AH., IV, 14 [378] (vv. 92-97*a*), and in a fourth recension, in Chd., XXX, 40 [373] and SY., XXX, vv. 44-48 [270]. Both these recensions agree with Vangasêna in omitting the dietary direction; they also agree with the Charaka recension in reducing the decoction to one-eighth, but differ from it by increasing the quantity of oil and honey to four pala each. —Regarding the name of the formula, in all other recensions it is called *Dantî-harîtakî* or *Dantî-harîtaky-avalêha*. The word *prastha* in the name of our recension is explained in Śivadâsa's old Sanskrit commentary to Chakradatta to mean 'thirteen and one-half pala,' on the authority of Bhôja, a medical writer, and he adds *sârdha-trayôdaśa-palaṁ prastham=âhur=manîshiṇaḥ*, i.e., 'learned men say that a prastha contains thirteen and one-half pala.'

[243] The original text has "5 ślôka and one pâda," *i.e.*, five and one-half ślôka. But the actual number of ślôka composing the formula is seven. The Charaka recension has the same number seven, but the Vangasêna, which omits the dietary half-verse, has only 6½. The Aṣhṭâṅga Hṛidaya recension has 5½, and the Chakradatta, only 5 ślôka. It may be noted that, in our Manuscript, a half-verse (485*a*) had originally been omitted by the scribe who added it afterwards at the bottom of the page (fol. 15*a*), and marked the place of insertion by a cross.

one drôṇa[9] of water, (485) till it is reduced to one-fourth *of its original quantity*. Then strain it, and boil it once more, leaving the chebulic myrobalans in it, and adding clarified treacle in quantity equal to the Dantî (*i.e.*, 25 pala), (486) half a kuḍava[9] of pure oil, four pala of turpeth-root,

Fifteenth Leaf: Reverse.

and half a pala each of powdered long pepper and ginger. (487) Let *all* this be boiled down to the consistency of a linctus, and while it is yet warm add to it honey, in quantity equal to the oil, and one karsha[9] each of cinnamon-bark, cardamoms, cinnamon-leaves and Kêsara (*Messua ferrea*). (488) Then if he takes one pala of the linctus, and eats with it one of the chebulic myrobalans, the patient, being lubricated thereby, will easily be purged of *as much as* one prastha[9] of vitiated humours, and become healthy. (489) The administration *of this medicine* relieves abdominal tumours, inflammation, piles, morbid pallor,[7] loss of appetite, heart-diseases, chronic diarrhœa, severe jaundice, intermittent fever, (490) black leprosy, spleen, and nausea. If the treatment is to be without any harm, a fixed *diet should be observed consisting* of meat-broth with boiled rice.

A Formula for preparing a Medicated Liquor with Honey.[244]

(491—493.) Take one karsha[9] each of Rôdhra (*Symplocos racemosa*), zedoary-root, orris-root,[12] cardamoms, Mûrvâ (*Sanseviera zeylanica*), baberang, turpeth-root, lovage, Chavya (*Piper Chaba*), Priyaṅgu (*Aglaia Roxburghiana*), lotus, Viśâlâ (*Cytrullus Colocynthis*), chiretta, and Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), (492) *and* boil *the whole* in one drôṇa[9] of water, till it is reduced to one-fourth *of its original quantity. Then* strain the resulting liquid, add to it one-half as much of honey, and keep *the whole* for half a month, in a vessel used for clarified butter.[355] (493) The Madhvâsava[245], (*i.e.*, liquor medicated with honey,) if taken in doses of two pala[9] each, speedily cures morbid secretion of urine due to *vitiated* phlegm or bile, also morbid pallor[7], piles, loss of appetite, chronic diarrhœa[246], leucoderma, and the various kinds of skin-disease.[64]

(Six Formulae for the Cure of Fever,) in 11 ślôka.[247]

(I)

(494 and 495*a*.) [248]Madhûka, (*Bassia latifolia*), Musta (*Cyperus rotundus*), raisins,

[244] This formula is found, in a practically identical recension in Ch., VI, 6 (vv. 39-42), where it is also called *Madhvâsa*; Ch. (G.), p. 175, however calls it by the name *Lôdhrâsavaḥ*. In another recension it occurs in AH., IV, 12 [388] (vv. 24-28*a*), and is here also called *Rôdhr-âsava*. In our Manuscript the formula consists of 14 drugs enumerated in one verse (v. 453); Charaka adds another verse giving 14 additional drugs, or a total of 28 drugs. The omission of this additional verse in our Manuscript would seem to be a clerical error. Further Charaka reads *Triphalâṁ* for *Trivṛitâṁ* and *Kramukaṁ* or 'betel-nut' (Areca Catechu) for *Kumudaṁ* or 'lotus'; and as these readings are supported by the Ashṭânga Hṛidaya recension, they would seem to be the correct ones.

[245] *Madhvâsava* is the name of the formula. On *âsava*, see note 52.

[246] *Grahaṇyaḥ* (acc. plur.) in the original text is a false reading for *grahaṇyâḥ* (gen. sing.), and is to be constructed with *dôshân* which does not denote a separate disease, see note 122.

[247] The original text reads "10 śloka." The actual total, from v. 494 to v. 505*a*, however, is 11. There cannot well have been more than half a ślôka (v. 505*a*) to fill up the lacuna at the end of the first line of the obverse of the sixteenth leaf. This is shown by a comparison with the corresponding eleventh line of the reverse of the same leaf, where the lacuna can actually be fully supplied from other medical works. The original leaf, as used by the scribe, must have been a little damaged at this place, otherwise the two lines would have admitted of more writing.—Of these six formulas only the three first can be traced elsewhere.

[248] This formula occurs in the identical recension in Ch., VI, 3 [462] (v. 201, 202*a*). In a second recension it is found in AH., IV, 1 [316] (vv. 7, 8*a*).

Kârshmarya (*Gmelina arborea*), Parûshaka (*Grewia asiatica*), Trâyamâṇa[45], Uśîra (*Andropogon muricatus*), the three myrobalans[15], and Kaṭurôhiṇî (*Picrorrhiza Kurroa*): —(495*a*) a draught, made of these and allowed to stand over-night, will speedily cure the patient of his fever.

(II)

(495*b*—496*a*.) [249]*Take* long pepper, sugar, and honey, mix with clarified butter, and boil in milk. (496*a*) This *mixture, called* Pañchasâra (*i.e.*, made of five ingredients) may be taken to cure consumptive fever and cough.

(III)

(496*b*—499*a*.) [250](*a*) Seeds of Kaliṅga (*Holarrhena antidysenterica*), leaves of Paṭôla (*Tricosanthes dioica*), and Kaṭukarôhinî (*Picrorrhiza Kurroa*); (497) or (*b*) Paṭôla (*Tricosanthes dioica*), Śârivâ (*Ichnocarpus frutescens*), Musta (*Cyperus rotundus*), Pâṭhâ (*Stephania hernandifolia*), and Kaṭukarôhiṇî (*Picrorrhiza Kurroa*); or (*c*) nîm, Paṭôla (*Tricosanthes dioica*), the three myrobalans[15], raisins, Musta (*Cyperus rotundus*), and Vatsaka (*Holarrhena antidysenterica*); (498) *or* (*d*) chiretta, Amṛitâ (*Tinospora cordifolia*), sandal, and ginger; *or* (*e*) Guḍûchî (*Tinospora cordifolia*), emblic myrobalan, Musta (*Cyperus rotundus*);—a decoction, made of *any one of the five sets of drugs* comprised in *one of the foregoing* half-ślôka, (499*a*) will relieve at once *any one of* the five kinds of cough.

(IV)

(500.) [10]Nîm-leaves, together with Paṭôla (*Tricosanthes dioica*), sandal, Bhadramusta (*Cyperus rotundus*), emblic myrobalan, and chebulic myrobalan, boiled in water and *mixed* with clarified butter and sugar, give relief to a patient's fever when it proceeds from the three humours.

(V)

(501.) [10]The three sweets[251], two parts each of the three myrobalans[15] and Pâṭhâ (*Stephania hernandifolia*), and one part each of madder and Sârivâ (*Ichnocarpus frutescens*), mixed with an equal quantity of water, and strained through *a piece of* clean cloth, make a decoction for the relief of every *kind of* fever.

(VI)

(502 and 505*a*.) [10]*Take* sandal, filaments of lotus[252], Musta (*Cyperus rotundus*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), Vatsaka (*Holarrhena antidysenterica*), Trâyamâṇâ[45], raisins, and wild Parûshaka (*Grewia asiatica*); (503) also Madhûka (*Bassia latifolia*), Śîtapâka (or Kakôlî[82]), liquorice, and sugar; also both Jîvaka[71] and Ṛisha bhaka[71], as well as emblic myrobalans;

[249] This formula is only found in V., I [54] (v. 585) in a different recension.

[250] This quinary formula is found, in the identical recension, in Ch., VI, 3 [462] (vv.196-198), VII [53] (vv. 575-576), SY., I, 118-120 [36], Chd., I, 154 [51], and in a very slightly different recension in AH., IV, 1 [315] (vv. 48-51*a*).

[251] *Madhu-trika* or *Madhura-trika* (or *Madhu-traya*), 'the tree sweet (things)' are *madhu* 'honey', *śarkarâ* 'sugar,' and *ghṛita* 'clarified butter.' So in the Râjanighaṇṭu, according to the Śabdakalpadruma dictionary.

[252] Read *padma-kêsaram* to supply the lacuna in the original text.

Sixteenth Leaf: Obverse.

(504) . . . . . in a wooden mortar, let it stand for a night, and administer it with sugar. (505*a*) This decoction *will serve as a remedy for fever* due to *vitiated* air *and* . . . . . .

(Two Formulae for the Cure of Heart-Diseases and others.[253])

(I)

(505*b*—506*a*.) Chebulic myrobalan, asafœtida, long pepper, lovage, and Indian sorrel:—(506*a*) one aksha[9] each of these may be taken in the form of a draught (as a remedy for heart-diseases).

(II)

(506*b*—508*a*.) . . . . . (507) are said to make an excellent stomachic preparation *which is* highly valued in the case of heart-diseases, severe pains in the side, and abdominal tumours due to *vitiated* air; (508*a*) also in the case of wind staying *in excess* in the stomach,[361] . . . . . .

Nine Formulae for the Cure of Headache,

in 13 ślôka.[254]

(I)

(508*b* and 509*a*.) [10]An errhine made of . . . . . (509*a*) is highly recommended as a remedy for head-diseases.

(II)

(510 and 511*a*.) [255](*a*) In the case of headache, sandal, Kushṭha (*Saussurea Lappa*), Nata (*Tabernæmontana coronaria*), and blue lotus, made up with clarified butter into a poultice, are useful; or (*b*) take equal parts of ginger, cardamoms, white lotus-flower, blue lotus, Prapauṇḍarîka,[151] deodar, and Kushṭha (*Saussurea Lappa*), (511*a*) also Padmaka (*Prunus Puddum*), and *Chôraka (*Trigonella corniculata*), and *make them up* with clarified butter *into* a poultice *as a cure* for headache.

[253] Neither of these two formulae are traceable elsewhere, though owing to their extremely mutilated condition, it is difficult to say so with certainty.

[254] The Manuscript reads "16 ślôka." Strictly there are only 12½ ślôka, as verses 509 and 513 are only ½ ślôka each. But as the leaf is so much mutilated, it is just possible that there may have been somewhere an additional half-ślôka, and if so, the full number is thirteen. To these may be added the 3 ślôka of the preceding set of formulae. This produces the total of 16 ślôka, which appears to be what is intended by the original text.—The Manuscript reads "five formulae," but there are really nine. After verse 518*a* there is a sign which may be intended to mark the discrepancy.

[255] This double formula is found in Chd., LXIV, 15 [639] in a slightly different recension, which adds *Lôha* (aloes) and *Érakâ* (*Typha angustifolia*) to the *b* formula. The latter, according to Dr. Cordier, occurs also in KS., VI, v. 33. In the Chakradatta recension it runs as follows: *Nat-ôtpalaṁ chandana-kushṭha-yuktaṁ śirô-rujâyâṁ sa-ghṛitaḥ pradêhaḥ prapauṇḍarîkaṁ suradâru kushṭhaṁ yashṭyâ-hvam=êlâ kamal-ôtpalê cha ‖ śirô-rujâyâṁ sa-ghṛitaḥ pradêhô lôh-airakâ-padmaka-chôrakaiś=cha ‖*

(III)

(511*b*—513*a*) [256] . . . . . (512) or best clarified butter, boiled with jujubes, may be administered as an errhine; and after the discharge has taken place, clarified butter may also be taken as a drink, ... (513*a*), and when food is taken, it may be taken with treacle.

(IV)

(514.) [257]The root and fruit of the bêl tree may be administered in the form of an errhine. By its administration headache is quickly relieved.

(V)

(515.) [10]Collecting . . . . . , the physician may boil it as a medicated oil, and then administer it as an errhine for the cure of headache.

(VI)

(516.) [10] . . . . . , it should be repeatedly given as an errhine.

(VII)

(517 and 518*a*.) [10]One part of oil and the same quantity of Paṭala (*Stereospermum suaveolens*), ... (518*a*) are well-known to make an excellent plaster *to be applied* to the forehead as a remedy against headache.

(VIII)

(518*b* and 519.) [10]Salt, ginger, ... (519) . . . . . plumbago-root and Tinduka (*Diospyros embryopteris*), mixed with goat's urine, makes a plaster which cures headache.

(IX)

(520 and 521.) [10] . . . . . .

Sixteenth Leaf: Reverse.

[258]Kaṇḍîra (*Momordica Charantia*), and root of Mârka (*Eclipta alba*), the three myrobalans[15], *and* seeds of the pungent Indian mustard, (521) mixed with cow's urine, makes a plaster for the cure of headache, (or it may be prepared) with rain-water.

[256] This formula is mutilated, and I have not been able to identify it, but in elucidation of its direction see AH., I, 20 (v. 22), where after the errhine some *snêha* is enjoined to be given.

[257] This formula, according to Dr. Cordier, is also found in KS., VI, v. 34.

[258] *Kaṇḍîra* is the smaller, muricated variety of Momordica Charantia. See Phar. Ind., Vol. II, pp. 78, 79.

(Three Formulae for the Cure of Coryza[259].)

(I)

(522 and 523*a*.) [259]Take . . . . . cumin-seed, and *Chôraka (*Trigonella corniculata*) as well as seeds of Kaṇṭakârî (*Solanum xanthocarpum*), and powder them very finely. This makes a most excellent medicine.

(II)

(523*b* and 524*a*.) [260]Vârtâka (*Solanum indicum*), Kulaka (*Trichosanthes dioica*), the three acrids[23], Kulattha (*Dolichos biflorus*), Aḍhakî (*Cajanus indicus*), and Mudga (*Phaseolus Mungo*) :—(524*a*) if the patient drinks a decoction of these pulses, he gets rid of his nasal catarrh.

(III)

(524*b*.) [261]*The patient may also inhale the fumes produced* from powdered parched grain, well mixed with clarified butter, and made to burn in a crucible covered with a lid.

(Six Formulae for the Cure of Toothache.[262])

(I)

(525.) [262]Having burnt Kaṇḍîra (*Momordica Charantia*)[258], to ashes with fire, let a wise *patient* who is tormented by toothache rub it on the inside of his teeth.

(II)

(526*a*.) [10]Toothache is relieved by the application of one part of . . . . . .

(III)

(526*b*—528.) [263]Gather cumin-seed, ginger, and baberang (527) and having mixed them with honey and vinegar, crunch them with the points of the teeth ; also let the set of ten drugs[105], made into a paste with clarified butter, be given ; then, *having boiled it* over a fire in an iron vessel . . . . . .

[259] The original text is too much mutilated to be quite certain as to the number of formulae and ślôka. It appears to me, however, that there are three formulae, for a powder, a decoction, and an inhalation respectively. To judge by the trace *pâ*, at the beginning of the 5th line, the original would seem to have counted $3\frac{1}{2}$ (or perhaps only $2\frac{1}{2}$) ślôka, for these three formulae.—The first formulae, according to Dr. Cordier, is found in KS., VIII, v. 5.

[260] The fragment of this formula may, with much probability, be identified with the formula for a decoction given in Ch., VI, 26 [763] (v. 138). It occurs, in different variations, in most medical works ; *e.g.*, V., LXV [779] (v. 77*a*), AH., VI, 20 [503] (v. 4*a*), Chd., LXI, 1 [595]. The *Shaḍ-aṅga* decoction, referred to in the last citate, is given in the section on the *yakshman* disease, *ibid.*, X, 31 [194], V., IX [241] (vv. 33-35).

[261] This fragment can almost certainly be identified with the formula for an inhalation, given, in almost identical terms, in Ch., VI, 26 [762] (v. 118*a*), V., LXV [778] (v. 71), AH., VI, 20 [503] (v. 8*b*), SY., LX, 18 [446], Chd., LXI, 13 [598], where it runs thus : *athavâ sa-ghṛitân=śaktûn=kṛitvâ mallaka-saṁpuṭê.* In order to understand the formula, the word *pivêt* (scl. *dhûmam*) must be supplied from the preceding formula. The process, indicated in this formula, is thus explained by Śivadâsa in his commentary to Chakradatta "powdered parched barley should be placed in a *śarâva* or brazier filled with hot coals and covered over with another *śarâva*. The latter should be provided with a hole. Through this hole, a piece of hollow reed is to be inserted, and the fumes inhaled by means of it."

[262] I count six formulae, but owing to the extremely mutilated condition of the text, the exact number must remain uncertain. The first formula, according to Dr. Cordier, occurs in KS., X, v. 1.

[263] The first part of this formula (v. 526*b*, 527*a*), according to Dr. Cordier, occurs in KS., X, v. 2.

(IV)

(529.) [264]Nichula (*Baringtonia acutangula*), white mustard, long pepper, and ginger, also alkaline ashes, and salt, make a gargle for the cure of toothache.

(V)

(530.) [265]A pill prepared of a well-made paste of Sômarâjî (*Vernonia anthelmintica*) will make an excellent gargle for the cure of toothache.

(VI)

(531.) [265]Carbonate of potash and ginger, done carefully into a paste, with vinegar will make an excellent gargle for the removal of toothache.

(Six Formulae for the Cure of Diseases of the Ear.[266]

(I)

(532 and 533*a*.) [266]Take asafœtida, extract of Śigruka (*Moringa pterygosperma*), Kushṭha (*Saussurea Lappa*), also Tagara (*Tabernæmontana coronaria*), and Śatapushpâ (*Peucedaneum graveolens*), and Musta (*Cyperus rotundus*), and let them be boiled in oil. (533*a*) With this *preparation* may be filled the ear of a patient who suffers from severe pain in the ear.

(II)

(533*b* and 534*a*.) [267](*a*) In the case of hissing in the ear or noises in the ear, one should fill the ear with pungent oil. (534*a*) (*b*) In the case of noises or deafness the same remedies may be used as in the case of severe pains in the ear.

(III)

(534*b*—537*a*.) [268]Long pepper, root of the bêl tree, Kushṭha (*Saussurea Lappa*), and liquorice, (535) also Mâṁsî (*Nardoshachys jatamansi*), Vyâghranakha (*Unguis odoratus*), Rôdhra (*Symplocos racemosa*), small cardamoms, and deodar:—with a paste made of these *drugs* boil one prastha[9] of oil over a gentle fire.

Seventeenth Leaf: Obverse.

(536.) *Then* expressing the juice of radishes, add it, mixed with some oleaginous substance.[269] Of this *preparation* pour as much as a pichu[9] into the ear, or use it as an injection into the bowels. (537*a*) By means of it the most excruciating earache may be quickly relieved.

[264] This formula is probably identical with one which occurs, in a somewhat similar recension, in S., IV, 22 [492] (vv. 18*b*, 19*a*), where it runs as follows: *pippalî-sarshapâṁ ś=ch=aiva nâgaraṁ naichulaṁ phalam | sukh-ôdakêna saṁsṛishṭaṁ kavalaṁ ch-âpi dhârayêt*. In a slightly different form it is found in SY., LVIII, 19 [421], Chd., LVII, 9 [570]; V., LXIII (v. 77) [744] and, according to Dr. Cordier, KS., X., 4.

[265] Formulae V and VI, according to Dr. Cordier, occur in KS., X, vv. 4*b*-6.

[265] The original text is too much mutilated to determine with certainty whether there were six or seven formulae. The first formula, according to Dr. Cordier, occurs in KS., VII, vv. 21, 22*a*.

[267] This formula occurs identically in SY., LIX, 23 [438], Chd., LX, 13 [589], V., LXIV, 54 [765], and in another recension in BhP., II, 4 [125]. Its second part also occurs identically in AH., VI, 18 [499] (v. 22*a*). The combined formulae I and II correspond to Ch., VI, 26 [760] (vv. 216*b*-220*a*). See note 270.

[268] This formula occurs in V., LXIV, 48-50 [764], and (according to Dr. Cordier) KS., VII, 5-7. The V. recension, however, substitutes *Aguru* (aloes) for *Rôdhra*, and reads *Kêyûra-Mûlaka-rasau* (juices of *Kêyûra* and radishes) for *nishpîḍya*, etc. The name *Kêyû* for a drug is not found elsewhere; but as in the sense of 'bracelet', it is a synonym of *Vâlaka*, and as the latter is also the name of the drug Pavonia odorata, it may possibly signify the latter drug.

[269] On *snêha* or 'oleaginous substance,' see *ante*, Part I, note 21.

(IV)

(537*b* and 538*a*.) [270]Procure urine of a hog, or urine of a child, and having soaked with it (*some*) alkaline ashes of long pepper, boil *the whole* in oil as a remedy for diseases of the ear.

(V)

(538*b* and 539*a*.) (Another remedy for diseases of the ear, entirely wanting.)

(VI)

(539*b* and 540*a*.) [271]Take the fat of a cock, and boil it with Sthûla (*Artocarpus integrifolia*) and Mâsha (*Phaseolus Roxburghii*), (540*a*) . . . . . .

(Formulae for the Cure of various Skin-diseases.)[272]

(I)

(540*b*—542*a*.) [273] . . . . . ; (541) Putting all these together, for days . . . . . (542*a*) . . . . . .

(II)

(542*b*—544.) [273]Kakubha (*Terminalia arjuna*), oil of Sumanâ (*Jasminum grandiflorum*), Varaṇî (*Crataeva religiosa*), . . . (543) . . . . . These a wise *physician* should boil, (544) and (allow to stand) for seven nights, at an auspicious (time) . . . . . .

(III)

(545 and 546.) [274]Boil alkaline ashes, long pepper, Kushṭha (*Saussurea Lappa*), orpiment, realgar, Kaṭphala (*Myrica sapida*), and leaf-stalk of the lotus in oil as the eighth ingredient. (546) By means of this *oil* attacks of eczema, black leprosy, ringworm, keloid, psoriasis, as well as every kind of white leprosy may quickly be removed.

(IV)

(547 and 548.) [10]Turmeric, red ochre, honey of the small bee, sulphate of iron, and rock-salt, ..., (548) . . . . . These, boiled with oil, will make an excellent ointment for *the cure of* skin-diseases.

[270] This formula, according to Dr. Cordier, occurs in KS., VII, vv. 23*b*, 24*a*. Compare with it a long formula for the preparation of a *kshâra-taila* or 'oil prepared with vegetable ashes,' given in Ch., VI, 26 [760] (vv. 216*b*-220*a*), V. LXIV [766] (vv. 65-67), SY., LIX, 16-22 [437], Chd., LX, 12 [588], AH., VI, 18 [499] (vv. 26-30*a*). A *kshâra-taila* of plantain leaves is mentioned in v. 571.

[271] With this fragmentary formula may be compared one in S., VI, 21 [720] (vv. 11*b*, 12*a*), which prescribes the fat of a cock with *Kaṇṭakârî* (Solanum xanthocarpum) and goat's milk; and another in V., LXIV [765] (v. 59) which prescribes pig's fat together with *Mâsha*, liquorice, and the two *Kakôlî* (see *ante*, note 82). See also the formula in S., VI, 21 [720] (v. 6).

[272] Owing to the extensive mutilation of the original text, it is impossible to fix the number of formulae; but that they all had reference to the cure of various kinds of skin-diseases is evident from the traces still preserved.—On the skin-diseases, see *ante*, note 64.

[273] Compare the two formulae in S., IV, 10 [438] (§§ 2, 4) on skin-diseases. In both the mixture is prescribed to be kept standing for seven nights to macerate.

[274] This formula, according to Dr. Cordier, is found in K.S., VIII, vv. 19-20.

(V)

(549 and 550.) [275] . . . . . (550) Of these a paste may be made as a remedy for ringworm and (other) skin-diseases, after washing them with the brine of saline earth.

(VI)

(551 and 552.) (Line 11.) . . . with turmeric and bêl . . . .

Seventeenth Leaf: Reverse.

(557.) (Line 3.) . . . sulphate of copper and Mustâ (*Cyperus rotundus*) . . . .
(558.) (Line 4.) . . . . . let *the patient* eat . . . . . .

(VII)

(562*b* and 563.) [276] Nalada (*Nardostachys Jatamansi*), white sandal, Mustâ (*Cyperus rotundus*), Naktamâlâ (*Pongamia glabra*), with Vatsaka (*Holarrhena antidysenterica*), (563) . . . . . .

(VIII)

(564 and 565*a*.) [276] A paste made of Madhukâ (*Bassia latifolia*), nîm, cumin-seed, Kṛitamâlâ (*Cassia fistula*), with Vatsaka (*Holarrhena antidysenterica*), butter-milk, galena, and Kushṭha (*Saussurea Lappa*), and applied as a plaster, (565) is a remedy against black leprosy, eczema, scabies, and ringworm.

(566.) (Line 9.) . . . . Mustâ (*Cyperus rotundus*), Rôdhra (*Symplocos racemosa*) . . . . .

(568.) (Line 10.) [275] . . . . . (It cures) scabies, exanthematic and pustular (skin-diseases).

(Four) Formulae for the Cure of White Skin-diseases,[277]
in 6 ślôka.

(I and II)

(569.) (Line 11) . . . . . cures many (skin-diseases).

Eighteenth Leaf: Obverse.

(570.) It relieves (white skin-diseases) : there is no doubt of it.

[275] Compare this formula with V., LV, 67 [652], and below, v. 568 with AH., IV, 19 [419] (v. 66).

[276] Formulae VII and VIII, according to Dr. Cordier, occur in KS., XVIII, vv. 2, 3.

[277] Owing to the extensive mutilation of the text, the exact number of the formulae is uncertain. Moreover, I have only been able to identify the third formula. The fourth, though fairly complete in our text, I have not been able to trace satisfactorily.—Of the *sidhma* or 'white skin-diseases,' there are two kinds : the 'greater' or the well-known white leprosy and the 'lesser' or pityriasis ; see Nid., pp. 175-179.

(III)

(571 and 572.) [278] (*a*) White skin-diseases may be cured by *the application of* oil *prepared* with the ashes of plantain-*stalks*. (*b*) *The ashes of* Apâmârga (*Achyranthes aspera*), prepared in the same way, may also be used ; (572) or (*c*) . . . . . *mixed* with hare's blood.

(IV)

(573 and 574) [279](*a*) The five ingredients consisting of the castor-plant, Tagara (*Tabernæmontana coronaria*), Kushṭha (*Saussurea Lappa*), plumbago-root, and urine; again (*b*) root of Âṭarûshaka (*Adhatoda Vasica*), Shaḍgranthâ (*Acorus Calamus*), and liquorice, (574) also Trapunâḍa (*Cassia Tora*), baberang, rock-salt, Paripêlava (*Cyperus rotundus*), ... and the milky juice of Snuhî (*Euphorbia neriifolia*) make a grand remedy for white skin-diseases.

Seven Formulae for the Cure of Strangury,[280] in 9 ślôka.

(I)

(575.) [281]Milk should be boiled with treacle, and may then be drunk lukewarm as desired. This has been said by the Aśvins[126] to be a most effective medicine for strangury.

(II)

(576.) [10]A potion may be made of raisins, sugar, and whey. This is declared to be an unfailing medicine for strangury.

(III)

(577.) [282]Make a paste of one aksha[9] of the seeds of Êrvâruka (*Cucumis utilissimus*). This, when drunk with a suitable quantity of vinegar and salt, will cure the patient of strangury.

(IV)

(578.) [283]Twice one aksha[9] of saffron, made into a paste with the juice of raisins, and allowed to stand *in water* for one night, will cure the patient who drinks it of strangury.

[278] The two first alternatives of this formula are found, in another recension, in SY., LI, 17 [372], V., LV [653] (v. 71) and Chd., L, 8 [601] where *Apâmârga* is mentioned under its synonym *Śikharin*. The first and third alternatives are found, in another recension, in Ch., VI, 7 [517] (v. 164). The second alternative, in a different recension, is also found in V., LV [653] (v. 79) and AH., IV, 19 [419] (v. 75), where *Apâmârga* is mentioned under its synonym *Mayûraka*.

[279] With the second alternative of this formula may be compared one given in V., LV [653] (v. 80).

[280] There is some confusion in the original text. The remark which stands at the end of verse 581, should come at the end of verse 583 ; and the remark which stands there should read *ślôka* instead of *yôga*. For there are seven *yôga* or formulae in nine *ślôka*.

[281] This formula occurs, in a practically identical recension in V., XXXIII [497] (v. 29*a*). In a second recension, which adds clarified butter, it is found in SY., XXXIII, 9*b* [283], V., XXXIV [503] (v. 37*b*), Chd., XXXIII, 7*b* [388], and BhP., II, 3 [43]. In a third recension, similar to the second, it is given in S., VI, 58 (v. 40*a*) [383].

[282] This formula is found, in a slightly different recension, in V., XXXIII [498] (v. 37) and BhP., II, 3 [36], and in a third recension in S., VI, 58 (v. 28) [382] and Chd., XXXIII, 1*b* [386].

[283] This formula is found, in another recension, which prescribes honey and only one aksha of saffron, in S., VI, 58 [382] (v. 30). In a third recension, which prescribes no quantity at all, it occurs in SY., XXXIII, 4 [283], V., XXXIV [503] (v. 34*b*) Chd., XXXIII, 4*a* [387] and BhP., II, 3 [42]. Compare also AH., IV., 11 [383] (v. 7).

(V)

(579.) [284]A paste made of finely pulverised iron may be drunk with honey. This is said by the Aśvins[126] to be an unfailing medicine for strangury.

(VI)

(580 and 581.) [10]Kharâśvâ (*Carum Roxburghianum*), asafœtida, Surasa (*Ocimum sanctum*), Hirâvêra (*Pavonia odorata*), rasot, roots of plumbago and Trâyamâṇa[45]: —(581) equal parts of these may be taken as a potion with honey. This relieves all pains in the sides and strangury.

(VII)

(582 and 583.) [285](*a*) In a case of strangury *hot* water dressing should always be made with a decoction of the roots of Śara (*Saccharum Sara*), Kâsa (*Saccharum spontaneum*), sugar-cane, Darbha (*Imperata cylindrica*), Vîraṇa (*Andropogon muricatus*)[153], and Gôkshura (*Tribulus terrestris*); (583) or (*b*) *the patient* may drink a potion of safflower, rice-water and madhudrava (*Moringa concanensis*); or (*c*) a milk-clyster, as prescribed [286] may be administered, and sudorific applications may be made.

(A Formula for the Cure of Epistaxis.[287])

(584.) [10]In the case of bleeding from the nose *the application of* a liquid errhine[288] is recommended, *which may be made* with raisins, sugar-cane, the fresh juice of Dûrvâ (*Cynodon dactylon*), conch-shell, red ochre, and (white) sandal.

(Four Formulae for the Cure of Inflammation.)

(I)

(585.) [289](*a*) To one who suffers from an inflammation radishes, boiled in water and butter-milk, may be given; or (*b*) he may eat chebulic myrobalans with treacle, or (*c*) dry ginger with treacle.

(II)

(586.) [290] (*a*) For the purpose of reducing an inflamed swelling, *the patient* should drink Punarnavâ (*Boerhaavia diffusa*), deodar, and old ginger, with milk, for three days; (587) *or* (*b*) he should drink chebulic myrobalan, deodar, ginger, and Punarnavâ (*Boer-*

[284] This formula occurs, in a different recension, in SY., XXXII, 21 [280], V., XXXIII [499] (v. 48), Chd., XXXII 20*a* [384] and BhP., II, 3 [337]. Compare also HS., III, 29 [312] (l. 8).

[285] There is no formula like this elsewhere, but the substance of it is found incorporated in many formulae, such as V., XXXVIII (vv. 17, 43) [496], XXXVI (v. 48) [504], AH., IV, 11 [383] (vv. 6, 22), BhP., II, 3 [34].

[286] The milk-clyster, the prescription of which is here referred to, probably stood on the lost twentieth or twenty-first leaves. Those leaves contained a portion of the fifth chapter which treats of the preparation of clysters. It might be the enema described in verses 645-649.

[287] Neither this nor the following heading is found in the original text, where all the formulae, referring to epistaxis, inflammation and emesis are lumped together under the heading for emesis. See note 291.

[288] *Avapîḍa* or 'liquid errhine' is a kind of *śiró-viréchana* See *ante*, Part I, note 78. It consists of pungent drugs, dropped into the nose. When blown in, in the form of powder, the errhine is called *pradhamana* (spelled *praṭhamana* in Part I, v. 55). See Mat. Med., p. 17; AH.. I, 20 (v. 7*b*) [135].

[289] I have only been able to trace the second and third alternatives in slightly different recensions, in Ch., VI 17 [632] (v. 25), SY, XXXIX, 11-12 [317], V., XXXIX [567] (vv. 69*b*, 80*a*), Chd., XXXIX, 9*b*, 10*a* [433], AH., IV, 17 [410] (v. 5*b*).

[290] Only the second alternative of this formula, in a different recension, is found in Ch., VI, 17 [631] (v. 20). Compare, however, similar formulae in AH., IV, 17 [410] (v. 2*b*), V., XXXIX [565] (vv. 39, 56, 72) and Chd., XXXIX, 5 [482], 8*c* [438].

haavia diffusa), with cow's urine. After digestion, he should bathe, and may then be given milk to drink.

(III)

(588 and 589.) [10]Take three pala[9] of chebulic myrobalans, and one pala each of the three acrids[23], also one karsha[9] each of (honey and) oil, and half a tulâ[9] of treacle. (589) These make the boluses called after Agasti, and may be taken after one's meal. They serve to relieve inflammation, piles, chronic diarrhœa, cough, and retention of discharges.

(IV)

(590—592.) [10](*a*) *Mix* equal parts of the three myrobalans[15], Musta (*Cyperus rotundus*), and baberang;

Eighteenth Leaf: Reverse.

also equal parts of . . . . . and pulverised iron, and take them as a linctus *made* with honey and clarified butter. (591) Follow this up with a draught of milk and, after digestion, make another meal of milk; or drink a double quantity of urine and one kuḍava[9] of milk; (592) or take a drink *made* of the three acrids[23], or of cow's urine, as a purgative. (*b*) Barley-dishes, game, spirits of sugar-cane, and hot vapour baths are also remedies for inflammation.

(Five) Formulae for the Cure of Emesis,

in five ślôka.[291]

(I)

(593.) [292]In a case of emesis a patient who suffers from thirst and internal heat should drink rice-water with pomegranate, liquorice, Rôdhra (*Symplocos racemosa*), calyxes of the banyan-tree, sugar, and honey.

(II)

(594.) [293]Or he may, in a case of emesis, take a linctus made with honey from the kernel of jujubes,[294] galena, sugar, grains of long pepper, fried paddy, and bees' excrement.

(III)

(595*a*.) [295]*A linctus*, made of the powder of mango-kernels with water, serves also as a remedy for morbid thirst, emesis, and acute diarrhœa.

[291] The original has "14 ślôka," which number is made up by counting together all the verses from 584 to 597, comprising three distinct sets of formulae. See note 287.

[292] This formula is only found in V., XV [308] (v. 69), and Chd., XVI, 11 [240], though in a different recension.

[293] This formula is found, in a different recension, in Chd., VI, 23 [716] (v. 27). In a third recension, omitting galena, it occurs in AH., IV, 6 [34] (v. 165). In a fourth recension substituting emblic myrobalan for galena, and omitting fried paddy, it occurs in SY., XV, 21 [173], V., XV [305] (v. 46) and Chd., XV, 20 [235]. In S., VI, 49 [848] it is broken up into two separate formulae, verses 28*a* and 30*b*, the former of which is also given in V., XV [303] (v. 25*a*).

[294] *Kôla-majjan* is explained in AH., I, 6 (v. 122-123) as *asthy-abhy antaram*, or the inside of the stones of the jujube.

[295] There is no formula like this anywhere; but compare V., XV [306] (v. 57*a*).

(IV)

(595*b* and 596*a*.) [296](*a*) Sprouts of the citron and jâman trees, sugar, and honey may be taken as a linctus, in a case of emesis; (596*a*) or (*b*) they may be taken as a draught when squashed in cold water.

(V)

(596*b* and 597.) [297](*a*) In a case of emesis *the patient* may eat fried paddy mixed with honey; or (*b*) chebulic myrobalan with small bees' honey; (597) or (*c*) he may eat wood-apples with the three acrids[23]; or (*d*) he may drink them with split-Mudga (*Phaseolus Mungo*) steeped in water; or (*e*) he may drink a paste of (white) sandal with the juice of emblic myrobalans.

(Three) Formulae for the Relief of Morbid Thirst.

(I)

(598 and 599*a*.) [298](*a*) In a case of morbid thirst grains of red rice with blue lotus and galena, a baked clod of clay[299], honey, raisins, dates, and Parûshaka (*Grewia asiatica*) should be kept standing[300] in water, and drunk cool, (*b*) and with sugared water and milk.

(II)

(599*b*—601*a*) [10]Take equal parts of sugar, baberang, liquorice, long pepper, with emblic myrobalan and rock-salt, (600) clarified butter, honey, chebulic myrobalan, and oil, and sixteen parts of powdered parched grain, and drink *the whole* with water as a refreshing medicine,[301] (601*a*) which cures morbid thirst, abdominal tumours, fever and piles, acts as an aphrodisiac, and relieves chronic diarrhœa.

[296] There is no formula like this elsewhere, but the second alternative agrees substantially with Ch. VI, 23 [716] (v. 8) and V., XV [306] (vv. 54, 58).

[297] The first alternative of this formula does not occur, in this form, elsewhere. The second alternative, in another recension, is found in SY., XV, 8 [171], V., XV [303] (v. 23*a*) and Chd., XV, 7*a* [233], and, in a third recension, in AH., IV, 6 [347] (v. 17*a*). The third, fourth and fifth alternatives are found in another recension in S., VI, 49 [348] (v. 27*b* and 30*a*) and AH., IV, 6 [347] (vv. 16*a* and 21*a*). The fifth alternative also occurs, in a different recension, in Ch., VI, 23 [716] (v. 30) and in a third recension, in SY., XV, 6 [171], V., XV [302] (v. 19), and Chd., XV, 5*a* [232].

[298] The first part of this formula is found in Ch., VI, 24 [720] in two different recensions, vv. 40 and 41. The second part, in this form, I cannot trace elsewhere.

[299] *Lóshṭa* is said, in the Med. Dict., to mean (in addition to other things) iron dust (*lauha-rajas*), and in the Śabdakalpadruma, iron refuse (*lôha-mala*), on the authority of the Râja Nighaṇṭu; but that work does not mention the word *loshṭa* at all. The only meaning with which the word is known to the Indian vocabularies (*e. g.*, Amarakôsha) is *mṛittikâ-khaṇḍa*, or clod of clay; and this would seem to be its real meaning also in our verse; for in the variant of Charaka (verse 41, in note 298) the direction is *paktvâ âma-lôshṭam*, having baked a raw clod of clay. The use of clay in Indian medicine is mentioned in Mat. Med., p. 23 (rev. ed.). As to iron dust, Mat. Med., p. 46, explains it as "small particles of iron which are scattered around when hot iron is beaten on the anvil; they are allowed to remain in contact with the earth till they become very rusty and brittle, when they are considered fit for use." They are known as *maṇḍûra* or as *lôha-kiṭṭa*, *lôh-ôchchhishṭa*, iron refuse, or *lôha-chûrṇa*, iron dust, etc. Possibly clay, or earth, mixed with these iron particles may be meant here by *lôshṭa*; but the commentators of the two Charaka formulas do not attempt to explain the word. In the Ashṭânga Hṛidaya it occurs twice (II, 5, v. 118, and VI, 36, v. 41); but in both cases it has the ordinary meaning of a clod of clay.

[300] The reading *sthitam* of the original text is supported by all the Manuscripts of Charaka known to me (Ind. Off. Nos. 335, 359, Deccan Coll. No. 925, Tübingen Nos. 458, 459). The emendation *śritam*, which I had adopted from the Jîvânanda edition, should therefore be cancelled on p. 55, footnote 144.

[301] *Tarpaṇa* is a kind of sherbet, or refreshing drink. For another recipe see Chd., I, 29 [13]. In its simplest form it is water in which meal of parched grain (*saktu*) has been stirred. Some fruit juice (grapes, pomegranate, dates, etc.) may be added, also honey or sugar. See Med. Dict. For another kind of *tarpaṇa*, for external application, see Part I. v. 56.

(III)

(601*b* and 602*a*.) [302](*a*) Cold plasters *may be used*, or (*b*) cold *draughts of* broth of game or of the juice of the drugs of the Madhura-class [303]; (602*a*) or (*c*) poultices may be applied to the head, made of emblic myrobalan, pomegranates, tamarinds, and citrons.

(Six) Formulae for the Relief of Morbid Secretion of Urine, (in 5) ślôka (and 1 pâda).

(I)

(603.) [304](*a*) Any one who suffers from morbid secretion of urine, should drink a decoction of deodar, the three myrobalans[15], and Musta (*Cyperus rotundus*); or (*b*) he may take a draught of turmeric, *made* with the juice of emblic myrobalans mixed with honey.

(II)

(604.) [305] (*a*) In every kind of morbid secretion of urine a draught may be taken of turmeric with the juice of emblic myrobalans; or (*b*) a cooling draught of honey with (powdered parched) barley macerated in the urine of cows.

(III)

(605.) [306] Porridge made of barley, spirits of sugar-cane, flesh or broth of wild animals, the three myrobalans [15], and honey, with the exclusion of anything astringent, bitter, or acrid, are remedies for morbid secretion of urine.

(IV)

(606.) [10] Decoctions made of turmeric, nîm, Darbha (*Imperata cylindrica*), ginger, Kakubha (*Terminalia Arjuna*) with milk[307], and Chavyajâ (*Scindapsus officinalis*), also

[302] There is no formula like this elsewhere. Compare, however, Ch., VI, 24 [720] (vv. 28, 30, 32, 34), AH., IV, 6 [349] (v. 63, 69), and similar directions.

[303] The Madhura-class is the same as the Jîvanîya-class, for which see *ante*, note 106.

[304] This formula occurs, in a practically identical form, in Ch., VI, 6 [501] (v. 24). The only exception is that the latter reads *dârvîṁ surâhvaṁ, i.e.*, 'Dârvî (Indian barberry) and deodar,' thus making four ingredients instead of three. Both AH., IV, 12 [387] (vv. 5*b*, 6*a*,) and SY., XXXV, 17*b* [293], V., XXXVI [521] (v. 57*a* and v. 58*b*) give the formula in two different recensions which, however, agree in prescribing four ingredients, including Indian barberry and deodar. S., IV, 11 [443] (§ 4) also, in a fourth recension, prescribes four ingredients, but substitutes *Viśâlâ* (Citrullus Colocynthis) for *Dârvî* (Indian barberry). On the other hand, Chakradatta gives both versions, with three ingredients as well as with four: in XXXV, 11 [402] it gives our formula, in a fifth recension, with its three ingredients (deodar, the three myrobalans and Musta), while in XXXV, 13*b* [402] it gives the first part of our formula (identical with the Vangasêna recension) with four ingredients, adding Indian barberry or Dârvî to the other three. There can hardly be a doubt but that the shorter form of the formula, as given in our Manuscript, is the original, and that *Surâhva-dâru* was afterwards expanded into *Surâhva* and *Dârvî*. In fact, the old Nepal MS. of Charaka reads *Surâhva-dâru*, not *Dârvîṁ Surâhvam*.

[305] There is no formula like this anywhere else. With regard to the second part, however, may be compared the directions in Ch., VI, 6 [500] (v. 22), V., XXXVI [522] (v. 62*a*), and AH., IV, 12 [388] (v. 10*b*).

[306] This formula is not found elsewhere; though its substance is contained in the directions given in Ch., VI, 6 [500] (vv. 17-20), S., IV, 11 [442] (§ 2, 3, 7), V., XXXVI [520] (vv. 41, 42), AH., IV, 12 [388] (vv. 10-13), SY., XXXV, 2 [291], Chd., XXXV, 2 [399]. There is, however, a curious discrepancy; in our Manuscript astringent, bitter and acrid drugs are excluded, while in all the other works *tiktaka-śâka* or 'bitter' drugs (of the *tikta-gaṇa*, such as *Paṭôla* or Trichosanthes dioica), and in Suśruta, also *kashâya* or 'astringent drugs' (such as *Vaṭa-śuṅga* or sprouts of the Ficus bengalensis) are expressly prescribed. There are, however, here discrepancies in those works themselves; *e.g.*, Suśruta prescribes the flesh of *ânûpa* or 'marsh-animals' (such as the buffalo), while Vangasêna expressly forbids it.

[307] The phrase *ârdra-kshîra-kâkubha* is puzzling; for *ârdra* means fresh, and the proper word for ginger is *ârdraka*; *kâkubha* means made of *kakubha*, and apparently indicates a decoction of *kakubha*; and as the latter is recommended to be used with milk (see Phar. Ind., vol. II, p. 11), the phrase means "milk with a decoction of Terminalia Arjuna"; but one would rather expect *kâkubha-kshîra*. Perhaps there is some textual error.

of Kushṭha (*Saussurea Lappa*), Śyâmâka (*Panicum frumentaceum*)[308], Pâṭhâ (*Stephania hernandifolia*), and cardamoms *are beneficial* to sufferers from morbid secretion of urine due to *vitiated* phlegm.

(V)

(607.) [10] In a case of morbid secretion of urine due to *vitiated* bile, decoctions made of Sallakî (*Boswellia serrata*), liquorice, emblic myrobalan, Śvadaṁshṭrâ (*Tribulus terrestris*), Khadira (*Acacia Catechu*), various kinds of urine, Kaṭabhî (*Achyrantes aspera*)[308], milk, butter-milk, oil, and medicated liquors[52] are beneficial.

(VI)

(608*a*.) [10]In all cases of morbid secretion of urine the patient may use a linctus made of the Tiktaka[309] powder with honey.

(Four Formulae) for the Treatment of Erysipelas,

in 5 ślôka and 1 pâda.

(I)

(608*b* and 609.) [310]The first remedy to be used in the case of erysipelas is blood-letting, (609) purgatives, emetics, styptics made of cooling substances, dieting with bitter herbs, and *applying* plasters made of lentils or the common chickpea ground with milk.

Nineteenth Leaf: Obverse.

(II)

(310 and 611.) [311]Plasters and douches are also recommended, made with . . . . . Śâdvala (*Cynodon dactylon*), Vîrâ (*Desmodium gangeticum*), liquorice, madder, Vêtasa (*Calamus Rotang*), blue lotus, Kêsara (*Mesua ferrea*), (611) Jîvanîya (*Dendrobium multicaule*), Palâśa (*Butea frondosa*), and . . . . . , ground in clarified butter, water, or milk.

(III)

(612.) [312]A decoction made of turpeth-root, the three myrobalans[15], nîm, ... , Pîlu (*Salvadora persica*), and ginger, and mixed with treacle, is a cure for erysipelas and fever.

[308] *Śyâmaika* I take to be merely a various, or perhaps wrongly spelled, form of *Śyâmâka*.

Kaṭabhî is called also *Kiṇihî* (see Med. Dict.). There are two varieties: black (*kṛishṇa*) and white (*śvêta*). The latter is the same as *Apâmârga*, and of it there are, again, two varieties: large (*mahâ*) and small (*kshudra*). The latter is a remedy for *mêha*, urinary diseases; see Phar. Ind., III, 136; "European physicians agree as to its value in dropsical affections."

[309] The Tiktaka powder will be found, *ante* verses 56-58*a*.

[310] The substance of this formula is found in Ch., VI, 11 [573] (vv. 43, 44, 48); also SY., LIV, 1 [393], V., LVIII [691] (v. 26), Chd., LIII, 1 [532]; also AH., IV, 18 [412] (v. 1).

[311] This formula is not found elsewhere; but there are numerous similar formulae for the preparation of plasters and douches in all medical works; *e.g.*, Ch., VI, 11, pages 578 and 577.

[312] There is no formula exactly like this elsewhere; but compare Ch., VI, 11 [575] (v. 65), SY., LIV, 3*a* [393], Chd. LIII, 3*a* [533], V., LVIII [691] (v. 28).

(IV)

(613.) [313] The Mahâtikta clarified butter[314], likewise the ingredients of the Tiktaka powder[309], boiled in clarified butter, may be taken as a draught for the cure of erysipelas and fever.

(Three Formulae for the Cure of Morbid Pallor and Jaundice.)

(I)

(614.) [10]In the case of jaundice and morbid pallor, if the patient is feverish, he should drink of the decoction first mentioned in the preceding *formula*[315], or of turmeric mixed with cow's urine, or of the rind of pomegranate together with both the latter.

(II)

(615 and 616*a*.) [316]Take one prastha[9] each of long pepper and raisins, and boil them in one drôṇa[9] *of water* with the juice of emblic myrobalans, half a hundred pala[9] of sugar, liquorice, ginger, bamboo-manna, and Kaṭphala (*Myrica sapida*). (616*a*) Then when it is cold, mix *in it* one prastha[9] of honey, and drink of it half a pala *at a time*.[317]

(III)

(616*b* and 617.) [10] (*a*) One who suffers from jaundice and morbid pallor may make use of long pepper; (617) or (*b*) of the Mustâdya *powder* [315]; or (*c*) of a milky enema[286], or (*d*) of barley-dishes, game and honey. (*e*) He may also take the Ayôrajîya *powder*[315], and (*f*) *generally* adopt the treatments prescribed in the case of fever due to *vitiated* bile.

[313] There is no formula like this elsewhere; but both, Ch., VI, 1.1 [675] (v. 61) and AH., IV, 18 [413] (vv. 9, 22), also prescribe the Mahâtiktaka clarified butter.

[314] The Mahâtikta clarified butter will be found, *ante*, verses 137-143.

[315] The reference is to the Mahâtiktaka clarified butter. As this contains all the ingredients of the Mûrvâdya clarified butter it is possible that *pûrvâdya* in the original text may be a mere clerical error for *mûrvâdya*. A slight difficulty in either interpretation is that the preparation is there called a decoction (*kashâya*), not a clarified butter (*ghṛita*). For the *Mûrvâdya* clarified butter, see SY., VIII, 19, 20 [126], V., VII, 30, 31 [208]. It may be noted, that in the third formula (v. 617) two other powders are similarly quoted, the *Ayôrajîya* and the *Mustâdya*. The former will be found, *ante*, vv. 43-55, and the latter, though under the name *Tiktaka* powder, *ante*, vv. 56-58*a*. The *Tiktaka* powder commences with *Musta*, and may, therefore, also be called *Mustâdya*. The coincidence of *Mustâdya* and *Mûrvâdya* with *Tiktaka* or *Mahâtiktaka* is noteworthy. There is also a *Tiktaka* clarified butter (see *ante*, vv. 133-136) which practically agrees with the *Mûrvâdya*, except that it substitutes *Nimva* for *Mûrvâ*. Finally it may be noted that, in all three formulae of the *Tiktaka* or *Mustâdya* powder, the *Ayôrajîya* powder, and the *Mahâtiktaka* (or *Mûrvâdya*) clarified butter, morbid pallor (*pâṇḍu-rôga*) and jaundice (*kâmalâ*) are mentioned among the diseases, for which they are intended; see, *e.g.*, AH., IV, 16 (v. 1). There is a *Mustâdya* set of drugs given in S.,I, 38 [143] (§ 49), but this is not likely to be referred to here.

[316] This formula, in another recension, making it to be a formula for a linctus, is only found in AH., IV, 16 [408] (vv. 29*b*-31). It reads, however, *dvi-palam* for *kaṭphalam*.

[317] The Ashṭânga Hṛidaya (see note 316) reads *śîtân madhu-prastha-yutân-lihyât*, which clearly treats *śîtân* and *yutân* as acc. plur., and so does the commentary of Arupadatta. But as the formula speaks of a very large quantity (3 prastha and one drôṇa) of which only half a pala is to be taken at a time, the abl. sing., *śîtât* (*śîtân* is due to sandhi) and *yutât*, as our original text has it, is undoubtedly correct. Accordingly note 150 on p. 56 should be cancelled. Moreover, as acc. plur. the two words would be masculine, which would hardly agree with the preceding nouns.

THE FIFTH CHAPTER: FORMULAE FOR ENEMAS.

(I) The AŚVAGANDHÂ Enema of the Aśvins,[318]

in 7 ślôka and 1 pâda.

(618—625*a*.) Furthermore I shall explain a preparation for the promotion of strength and *healthy* colour, by which the muscles are made to grow and strength is produced. (619) *Take* twenty-five pala[9] of the roots of Aśvagandhâ (*Withania somnifera*), and cutting them into pieces, let them be boiled in a cooking-pot. (620) When the liquid is found to be reduced to the fourth part *of the original quantity*, take it off *the fire*, and having strained it, decant it into an iron-vessel. (621) Into this decoction a wise physician should introduce the *following* drugs: all those of the Jîvanîya-class[106], powdered sugar, (622), one prasṛita[9] each of honey, clarified butter, and powdered long pepper, and a little salt.[9] He should then stir the whole well with a ladle, (623) and having poured it into a flawless bladder, he should proceed to administer it as an enema either once or twice or three times. (624) When the injection has retroverted, a douche of warm water should be applied, after which a meal of cooked red-rice may be taken, (625*a*) with milk or with the broth of game.

(II) Another AŚVAGANDHÂ Enema,[318]

in 1 ślôka and 1 pâda.

(625*b* and 626.) (*a*) *The Aśvagandhâ roots* boiled in clarified butter with liquorice, may also be used as an oily enema[142], (626) or (*b*) again an oily enema may be made *of them* by boiling *them* in clarified butter with the Jîvanîya-class[106] of drugs. *The application of* these causes the muscles to grow, and prevents emaciation.

(III) The RÂSNÂDYA Enema,[319]

in 5 ślôka and 1 pâda.

(627—632*a*.) Take * Râsnâ (*Vanda Roxburghii*), Agnimantha (*Premna integrifolia*), Pâṭali (*Stereospermum suaveolens*), Syônâka (*Oroxylum indicum*), Kârshmarya (*Gmelina arborea*), and Nidigdhikâ (*Solanum xanthocarpum*), together with Râjavṛiksha (*Cassia Fistula*), Sâlaparṇî (*Desmodium gangeticum*), Pṛiśniparṇî (*Uraria lagopodioides*), and Vṛihatî (*Solanum indicum*). (628) The roots of these plants should always be taken, and the root of the castor-plant may be added. Two pala[9] is the quantity to be taken of each of them, and they must be decocted in one drôṇa[9] of water. (629) When the

[318] This and the following formulae I have not been able to trace elsewhere. The directions respecting the after-treatment of the patient (in verse 624), however, are found substantially alike is most medical works; *e.g.*, in Ch., VIII, 3 [879] (v. 51*b*), S., IV, 37 [576] (v. 109*b*, 110*a*), AH., I, 19 [130] (v. 50*b*, 51*a*).

[319] I have not been able to trace this formula elsewhere. In Ch., VIII, 10 [914] (vv. 5, 6), however, there are three sets of ingredients given for three enemas to be used in the case of bilious diseases. The first of these (*ibid.*, verse 5) substantially agrees with the set of ingredients in our formula (v. 627). Both give ten ingredients, but Charaka substitutes *Vilva* for *Râsnâ* and omits *Râjavṛiksha*. The same series of drugs enters into the formation of many formulae, *e.g.*, of the Chyavana-prâśa clarified butter; see *ante*, verse 1188; also Ch., VI, 1 [411] (v. 40), 1 [413] (v. 59), I, 2 [12] (v. 9), 4 [22] (§ 62). It is, in fact, practically the well-known *daśa-mûla* series; only here *Râsnâ* is substituted for *Vilva*, and *Râjavṛiksha for Gôkshurâ*; while *Eraṇḍa* which, is here added as an appendix, is in Ch., VIII, 10 (v. 17) substituted for *Gokshurâ* under the name *Vardhamânaka*.

decoction is reduced to one quarter, pastes should be thrown in of finely powdered Kustha (*Saussurea Lappa*), liquorice, and the yellow kind of mustard[320] (630) Let also

Nineteenth Leaf: Reverse.

pastes be added of . . . . . and of liquorice. This preparation promotes health, good spirits, *good* digestion, vigour, strength, and *long* life, and gives virility to the exhausted. (631) It is beneficial in the case of nervous diseases, ... loss of appetite, barrenness, and any extensive or inveterate disorder; (632*a*) of morbid secretion of urine, itching, wounds, and *other* defects of the womb; of morbid pallor[8], piles, and chronic diarrhœa.

(IV) The HAVUSHÂ Enema,[321]

in 5 ślôka.

(633—637.) The Havushâ enema which the royal sage, the self-controlled Suprabha, has composed in âryâ-verses,—explain to me that *preparation*, the most enjoyable with comfort! (634) Make a mixture of habush, castor-plant seeds[322], carbonate of potash, water, and rock-salt of the *following* quantities[322] respectively, a prasṛita,[9] a prasṛita, a prastha,[9] a prastha, and half a pala[9]; (635) but the salt should be withheld[322] till *all* the water is evaporated; when the boiling is finished, strain *the mixture*, and stir it up with the salt in clarified butter. (636) To men who care above all for comfort, whose youthful vigour is departed, who suffer of constipation of the fæces, this enema should be administered all at once in a tepid state. (637) Food in moderation should be taken at proper times, and *all* indulgence avoided, but no avoidance *of any particular food* is needed. It is a *preparation* which promotes good spirits, digestion, vigour, strength, virile power and long life.

(V) The MADHUTAILÔDAKA or YAVANA Enema,[323]

in 3 ślôka.

(638—640.) Take equal quantities of honey and oil, and of tepid water a quantity equal to both, and *add* one karsha[9] of dill and half a karsha of rock-salt[58]. (639) This

[320] This is the well-known "Indian mustard" (*Brassica juncea*), the seeds of which have a light reddish brown colour, and when powdered are of a very bright rich yellow. See Phar. Ind., I, p. 125.

[321] I have not been able to trace this formula elsewhere. Ch., VIII, 8 [900] (v. 5) has a formula called *Havushâkhya-nirûha*, but with the exception of habush and rock-salt, all ingredients differ as well as the quantities. Another recension of Charaka's formula will be found in V., LXXVIII [1037] (v. 176) and Śâ., III, 6 [268] (v. 33), where it is called the "Yâpana" enema; see below note 324, S., IV, 38 [586] (v. 91), V., LXXVIII [1035] (v. 152), Śâ. III, 6 [266] (v. 18) also have a formula which contains habush, castor-plant-seeds and rock-salt, in addition to three different ingredients.

[322] The reading *vakshaṇa* is uncertain; nor is the word given in any dictionary. I take it to mean the castor-plant, as it is a synonym of *vardhamânaka*. The roots and seeds of the castor-plant are favorite ingredients in enemas.—The reading of the quantities is rather obscure: there seem to be six quantities, while there are only five drugs. Instead of the last *prastha*, some word meaning respectively (*anu-pûrvaśaḥ*) seems to be wanted. It may be a false reading; or perhaps it has the unusual meaning of progressive series. There is probably another clerical error in the formula. Instead of *apêta*, probably the correct reading is *upêta*, or ingredient. It makes no difference in the meaning, which is that "the ingredient (*upêta*), salt (*lavaṇa*) is (or should be) withheld (*hṛita*)."

[323] The first name means 'the enema made of honey, oil and water.' On *yavana*, see note 324. The formula is not found elsewhere. On the other hand, a *madhu-tailika*, or 'an enema made of honey and oil' only is found in most medical works; *e.g.*, in S., IV, 38 [586] (vv. 98, 99), V., LXXVIII [1037] (vv. 168, 169 and vv. 171-173), AH., V, 4 [444] (vv. 27*b*, 28). This formula, however, may have been in the missing portion of this chapter.

is a particularly excellent enema, which promotes the appetite, the muscular tone, and the bulk and strength of the body, and is designated a yavana (or 'warding off'). (640) Enjoying a woman, travelling, athletic exercise, and *the use of* cold water may be indulged in at pleasure, when this enema has been administered.

(VI) (The SARVASÂDHAKA Enema.[10])

(641.) Instead of oil clarified butter may be taken, and milk instead of water. The rest remains the same as before. This is the Sarva-sâdhaka (or 'universal-cure') enema.

(VI) The TAILÂDYA or YÂVANA Enema,[324] in 3 ślôka.

(642—644.) Take equal quantities of honey and oil, and of * Râsnâ (*Vanda Roxburghii*) a quantity equal to both; and *add* one karsha[9] each of dill and of long pepper, (643) also a paste of liquorice, and half a karsha of rock-salt.[58] This enema promotes the muscular tone, bodily strength and bulk, and the appetite. (644) It causes no trouble and wards off *diseases;* it is an aphrodisiac, and imparts vigour and strength. It cures severe pains caused by obstruction of fæces and urine, abdominal tumours, morbid secretion of urine, hæmorrhoids, and scrotal enlargements.[143]

(VII) (The PICHCHHÂ Enema.[325])

(645—649.) Having wrapped up fresh buds of the Sâlmalî (*Bombax Malabaricum*) in fresh Kuśa-grass (*Poa cynosuroides*), and plastered them over with black earth[435], roast them in a fire of cow-dung. (646) When the earth is seen to have become thoroughly baked, take out the Śâlmalî flowers, and having pounded them in a mortar,[326] stir up in boiling milk (647) a quantity *of the powder*, equal to a mushṭi.[9] Then having greased this preparation[326] moderately with oil and clarified butter, and mixed it with a paste of liquorice, (648) inject the enema into the body after greasing it, and when it has retroverted, (the patient should bathe and then partake of milk or the broth of game. (649) This is an enema which, acting as a purgative and sustaining remedy, quickly overcomes bilious diarrhœa, fever, inflammation, abdominal tumours, indigestion, and chronic diarrhœa, even when *these diseases* have assumed a very severe form).

[324] I cannot trace this formula elsewhere. The name means 'the enema made of oil and other things.' In verse 644 the enema is said to be a *yâvana* or 'warding-off' agent. Most medical works give an enema under the name of *yâpana*, of which *yâvana* might be a prakṛitized form. The similarity of the names suggests an identity, though the terms have appropriate meanings of their own; for *yâpana* means 'alleviating,' while *yâvana* or *yavana* (as spelled in v. 639) means 'warding-off.' A *yâpana* formula is given in V., LXXVIII [1037] (v. 176), Śâ., III, 6 [268] (v. 33), BhP., I, 2 [129], and AH., V, 4 [444] (v. 30); another in AH., V, 4 [444] (v. 29). On *yâpana* as a *paryâya-śabda* or 'synonym' of *nirûha* or *âsthâpana*, see S., IV, 35 [560] (§12). All these formulae are of a very different composition from the *yavana* and *yâvana* formulae given in our Manuscript.

[325] The name of this formula was on the missing twentieth leaf. It is supplied from the parallel recensions. *Pichchhâ* is a synonym of *Sâlmalî*, from which, as the initial ingredient the formula is named; see *ante*, note 29. As, however, the Charaka recension defines the quantity of milk (v. 646) to be a *prastha*, it is possible that this preparation may be the *kshîra-vasti*, or milky enema referred to in verse 583. The concluding portion, in brackets, *i.e.*, verses 648*b* and 649, is supplied from the very similar recension in Ch., VI, 10 [563] (vv. 70-74), where the text runs as follows: *snâtvâ bhuṁjîta payasâ jâṅgalânâṁ rasêna vâ* ‖ 648*b* ‖ *pittâtisâra-jvara-śôtha-gulma-âjîrṇâtisâra-grahaṇî-pradôshân | jayaty=ayaṁ śîghram-atipravṛiddhân=virêchan-âsthâpanayôś=cha vastiḥ* ‖ 649 ‖ These verses must have commenced the obverse side of the missing twentieth leaf. A third very similar recension is given in AH., IV., 9 [374] (vv. 72*b*-75). A fourth, rather different recension, occurs in V., II [92] (vv. 128-130), and a fifth, in S., VI, 40 [792] (vv. 134-136*a*).

[326] For *samâyôjya*, having prepared, the recension in Ch., VI, 10 (v. 71*b*.) reads *âpôthya*, having pounded; and for *kṛitvâ tan=mûlam* it reads *prasthê tat=pûtam*. The latter reading yields the sense: "stir up a mushṭi of the powder in a prastha (of boiling milk); then, having strained it, and greased it moderately, etc." The term *mûla*, in this connexion, is peculiar; I have taken it to mean "basis" (of the preparation); but probably the text is corrupt.

Twenty-second Leaf: Obverse.

(THE SIXTH CHAPTER: FORMULAE FOR TONICS.[327])

(Prose 715.)[328] Counselling *with reference to the acquisition of health and strength*, the blessed Âtrêya said: "caution in diet is of three-fold, *but* abstinence from sexual intercourse is of four-fold value."

(I) (The PIPPALÎ-VARDHAMÂNA Tonic.[329])

(Verses 716—737*a*.) What are the virtues, the effect,[330] and the power of the Pippalî-vardhamâna (or 'progressively increasing long-pepper') *tonic*? That I shall *now* set forth in due order out of desire for the welfare of the people. (717) Having taken a draught of this ambrosia, no man ever repents of it; for it leads to the attainment of one's object with the certainty of an emblic myrobalan on the *palm of the* hand[331]. (718) Hence one who is anxious to promote prosperity, robust health, procreation, and intelligence, should administer this auspicious and life-prolonging alterative tonic. (719) Having taken a draught of oil or clarified butter medicated with the drugs of the Jîvanîya-class[106], and *thereupon* vomited and purged, and having thus been thoroughly cleansed, one may then, at the proper time, on an auspicious day, commence *the treatment*. (720) When the moon is in conjunction with *any of the asterisms* Punarvasu, Pushya,[149] Śravaṇa, Śravishṭhâ, the three Uttara[332], and Hasta, (721) after having fasted, washed one's head, put on clean clothes, repressed one's sensuous desires,

[327] *Rasâyana* is commonly translated by 'tonic' or 'alterative tonic' medicine. See Mat. Med., p. 6. I have adopted the term, though it is not an exact equivalent of *rasâyana*. According to Ch., VI, 1[408] (v. 2) remedial agents (*bhêshaja*) are of two kinds: 1, *svasthasya ôjas-kara* or 'promoting the vital power of the healthy' (see *ante*, Part I, note 12), and 2, *ârttasya rôga-nut* or 'curing the diseases of the suffering.' The former has two sub-divisions: a, *rasâyana* or 'tonics,' and b, *vṛishya* or 'aphrodisiacs.' Hence there are three great classes of medicines: 1, *rasâyana*, 2, *vṛishya*, 3, *rôganut*. See *infra*, verse 951. The *vṛishya* or 'aphrodisiacs' are treated of in the eighth chapter. A *rasâyana* is described thus in Charaka: "It serves to promote length of life, memory, intellect, youthful vigour, high spirits, healthy colour, good voice, high-mindedness, strength of the body and the senses, propriety of speech, polite manners, and handsome appearance. It is called *rasâyana*, because it has a beneficial effect on *rasa* or 'chyle,' and the other elements of the body." The same description is given in AH., VI, 39[562] (vv. 1, 2). Śâ., I, 4[21] (v. 13) defines it shortly as *jarâ-vyâdhi-nâśanam* or 'that which prevents decay and cures disease.' The word is derived from *rasa* or 'chyle,' and *âyana* or 'producing.' On *rasa* and the seven 'elements,' see *ante*, Part I, note 34.

[328] This passage appears to be in prose; at least I am not able to discover in the existing fragment any indication of scansion. It is probably the end of a longer (prose) passage, the initial part of which is lost with the 21st leaf.

[329] This formula is not found in any other medical work. In a much simpler and more convenient form the graduated treatment with long pepper, prescribed in it, is found in the formula, given below, in verses 749-752, and this latter formula is met with in most medical works; see the references in note 343. In the present case, the patient is to take one long pepper on the first day, and then for one hundred consecutive days the dose is to be increased by one pepper every day, so that on the hundredth day the patient will take one hundred at one dose. Then the dose is to be gradually reduced, by one pepper daily, till it is finally omitted. After every dose milk is to be taken, and at the end of the whole course, a milk-diet is to be observed for one week, for another, a diet of pulse and rice, and for a third week, of broth and other things. The whole course of treatment thus occupies 100+100+21, or 221 days. During the actual continuance of the treatment the patient is to stop inside his house and avoid exposure to draughts. The inconveniences of this treatment would seem to have led to its disuse.

[330] *Karma* might also mean 'mode of application,' 'treatment with'; see verse 733.

[331] This is a well-known proverbial saying to indicate absolute certainty: the clearness or certainty of a thing is as perfect as the clearness with which an emblic myrobalan can be seen, when it is placed on the open palm. See Rockhill's Life of the Buddha, p. 197, for an example from the Angulimalîya Sûtra. Compare also the German: *es* liegt auf der (flachen) hand.

[332] The three 'Uttara' are the Bhâdrapadâ, Phalgunî and Ashâḍhâ asterisms, of each of which there is a *pûrva* or 'earlier,' and *uttara* or 'later.' The eight nakshatras or lunar 'asterisms' here mentioned are the 5th, 6th, 21st, 22nd, 10th, 19th, 25th, and 11th, according to the older system of reckoning.

and worshipped the Dêvatâs and Brâhmans, one should eat one long pepper.[333] (722) Afterwards one should drink some milk from a cow or goat; and when this is digested, one may eat rice cooked with milk. (723) In this way a man should go on eating *long pepper*, increasing *the number* regularly *by one* each day, until the hundred is completed as well as the decrescent course[334]. (724) Then at the end of the decrescent course one should, as a rule, for seven nights (*i.e.*, one week) make one's meal, severally, of rice cooked with milk, and then of rice cooked with Mudga (*Phaseolus Mungo*).[335] (725) In the third period of seven nights he may then partake of the broth of game and the juice of plants of the Madhura class.[303] Eaten (as a meal) and drunk as a weak decoction, which has been cooled after boiling, this is beneficial. (726) He should always stop in a place protected from draught, and avoid everything unsuitable. He may then in due order add to his diet emblic myrobalans, and, for something sour, (727) the sour juice of tamarind or pomegranates; he should also regularly take a bath. By this treatment a person will speedily gain robust health; (723) a woman will take conception, and even a barren woman will become fruitful. By it leucodermic diseases, phthisis, malignant jaundice, (729) epilepsy, madness, and intermittent fever[336] are relieved; and by a frequent application of it wrinkles and

Twenty-second Leaf: Reverse.

grey hair are removed. (730) It is an agent for promoting colour, good spirits and strength, and most excellent for quickening the digestive faculty; it is auspicious in removing diseases of the skin and creating sound health; (731) *and* it serves to restore the loss of sexual power and of sensitivity. The long peppers are auspicious *in their action* on the body, acrid, sweet, (732) oleaginous, possessed of cooling power and of far-reaching virtues. On account of their acrid nature they are remedial to *disordered* phlegm, on account of their oleaginous nature, beneficial to *disordered* air, (733) and on account of their cool nature, relieving to *disordered* bile; they may *thus* be applied in every kind of treatment. This foregoing prescription may be administered with three or even with five *long peppers for a dose* (734) eight also may be taken or ten or any other number according to the strength and age *of the patient; but* in every case milk must be used as an after-drink, and milk must also be a regular item of the diet. (735) The directions *for its use* have now been explained and its blessings have now been announced. Hence carefully observing the directions a man should, in the order set forth, (736) make use of this prescription of Pippalî-Varamâna (or 'progressively increasing long peppers'), composed by the

[333] In the Atharva Veda, VI, 109, verses 1-3, *pippali* is recommended as a specific against rheumatic diseases (*vâta-vyâdhi*): "Long pepper is a remedy for one who suffers from convulsions (*kshipta-bhêshajî*), also a remedy for one who suffers from piercing pains. The gods have arranged this (saying) 'this is enough for (preserving) life.' The Asuras dug thee into the ground; the Dêvas cast thee up again (to be) a remedy for one who suffers from rheumatism (*vâtî-kṛitasya*), also a remedy for one who suffers from convulsions or distortions (*kshiptasya*)." Sâyaṇa rightly explains *vâtî-kṛita* as *vâta-vyâdhi*, and *kshipta* as *ksipta-vâta*. Both are gouty or rheumatic diseases. See *ante*, note 178.

[334] The reading *daśa-varshâs* or 'ten years,' is obviously corrupt. The true reading *avakarshas* (or *apakarshas*) 'decrescent course' (*i.e.*, the course of lessening the dose by one long pepper every day) is suggested by the context.

[335] The word *rasa*, when used without any qualification means the 'juice' of flesh, or 'broth.' Thus the commentary to AH., I, 16[115] (v. 19*b*) quotes another medical authority to this effect: *rasa ity=aviśesh-ôktau jñêyô mâṁsa-bhavô rasa iti tantr-ântar-ôkti*, i.e., "another (medical) text-book states that 'rasa' when not further specified is to be understood to mean the juice of flesh." In the preceding verse *rasa* is qualified by *mudga*; and *mudga-ras-ôdana* is the well-known Indian dish *dâl-bhât* made with *mûng-kâ-dâl*.

[336] *Visham=âgataḥ* of the original text must be a clerical error for *vishamaṁ gutaḥ*.

two Aśvins for the purpose of promoting health, prosperity, strength, and long life. (737*a*) Its *directions* should be unmurmuringly carried out, so that a successful result may be obtained.

(II) (A KÂKAMÂCHÎ Prescription.[337])

(737*b*—741.) Let a wise man gather garden-nightshade of recent growth, with its roots, leaves, flowers and fruit, (738) and let him boil one quarter of a tulâ[9] of it, finely powdered, in a drôṇa of water. (739) When *the decoction* is reduced to one quarter *of its original quantity*, it should be boiled again in one prastha[9] of oil and four times as much (i.e., four prastha) of milk, together with pastes made of the following *drugs:* (740) Prapauṇḍarîka[151], liquorice, roots of *Râsnâ (*Vanda Boxburghii*), Śâtâvarî (*Asparagus racemosus*), baberang, dill, and cowhage-fruits. (741) This oil, when *administered* as a liniment, draught, errhine, or enema, drives away all the eighty diseases[141] due to *derangements of* the air.

(III)

(742 and 743.) [338](*a*) The fresh juice of Maṇḍûkaparṇî (*Hydrocotyle asiatica*) may be administered, or (*b*) powder of liquorice with milk, also (*c*) the juice of Guḍûchî (*Tinospora cordifolia*) with its roots and flowers, as agents for promoting *length of* life and curing diseases. (743) These drugs have tonic properties, increasing *the patient's* strength, digestion, *healthy* colour and memory, and quickening the intellect. (*d*) Of Śankhapushpî (*Canscora decussata*), however, a paste must be used:

Twenty-third Leaf: Obverse.

as a quickener of the intellect this Śankhapushpî plant is particularly useful.

(IV)

(744.) [339]A man who drinks liquorice mixed with clarified butter and honey, following it up with milk, and abstaining from *intercourse with* women, will live for a hundred years.

(V) A Prescription of Long Pepper, in 5 ślôka.

(745—748.) [340]Any one who is desirous of the benefits of an alterative tonic, should

[337] Another Kâkamâchî prescription will be found below in verses 759-768*a*. Neither of them can be traced in any other medical work. The Kâkamâchî plant, however, is expressly described in AH., I, 6 [50] (v. 72) to have the property of a tonic agent.

[338] This formula is found, in a practically identical recension, in Ch., VI, 1 [423] (vv. 130, 131), V., LXXII [983] (vv. 375, 376), AH., VI, 39 [565] (vv. 44, 45), Chd., LXX, 8 [696], BhP., III [227]. The only noticeable difference is that in all these works the quarter-verse *kalkaḥ prayôjyaḥ khalu śaṅkhapushpyâḥ* is placed before the quarter-verse *âyush-pradâny-âmaya-nâśanâni*. Consequently in the commentaries to Charaka, Aṣṭâṅga Hṛidaya and Bhâva Prakâśa, the phrase *sa-mûla-pushpyâḥ* is constructed with *śankhapushpyâḥ;* while in our Manuscript it manifestly belongs to *guḍûchyâḥ*, and so it is also connected in Śivadâsa's commentary to Chakradatta.—The formula is called, in Charaka, *mêdhâ-rasâyanâni* or 'tonic medicines for the intellect,' in the plural number, because it gives four alternatives: 1, fresh juice of *Maṇḍûkaparṇî*, 2, powder of liquorice, 3, juice of *Guḍûchî*, 4, paste of *Śaṅkhapuhpî*.—S., IV, 28 [524] (§ 2) gives only a formula about *Maṇḍûkaparṇî*.

[339] With this formula compare AH., VI, 39 [565] (v. 55).

[340] This formula is found, in a practically identical recension, in Ch., VI, 1 [423] (vv. 132-135), Chd., LXX, 6, 7 [696] and AH., VI, 39 [568] (vv. 96-98*a*). It is, however, divided into two separate formulae, *viz.*, verse 745 being one, and vv. 746-748, the other. Only the latter of these two separate formulae is given in V., LXXII [984] (vv. 382-384). There are, also, two points of difference: 1, all these works read *samâm=êkâm* or 'one year,' for our *mâsam-êkam* or 'one month,' which, however, may be merely a clerical error, (for another error, see next note); 2, they read *madhu-saṁmiśrâḥ*, i. e., 'mixed with honey' or *madhu-sarpirbhyâm*, i.e., 'with honey and clarified butter,' for our *ghṛita-saṁmiśrâḥ*, 'mixed with clarified butter.'—This formula is not a *vardhamâna*, or a graduated one. The idea of graduation, in fact, is excluded by the long period of a year. The commentaries on Charaka, etc., do not explain it as a graduated formula.

take five, or eight, or seven, or ten, long peppers *daily* for one month; (746) or he may take three long peppers every forenoon before his meal, macerated in the ashes of Kiṁśuka (*Butea frondosa*), and fried in clarified butter, (747) and to be administered together with clarified butter. This will serve to cure cough, consumption, emaciation[341], asthma, hiccough, affections of the throat, (748) hæmorrhoids, chronic diarrhœa, morbid pallor[7], intermittent fever, nasal catarrh, loss of voice, abdominal tumours, and persistent low fever.[342]

(VI) Another Prescription of Long Pepper,[343] or the PIPPALÎ SAHASRA.

(749—752.) Let the patient take long peppers together with milk for ten days, increasing his dose by regular increments of ten peppers each day, and similarly let

[341] *Kshâya* and *śôsha* are two of the four synonyms of consumption: the other two are *râja-yakshman*, and *rôga-râj*; see AH., III 5, v. 1*b*. In our verse the two are distinguished: *śôsha* is emaciation, drying up, of *rasa*, chyle, see *ibid.*, I, 17, v. 17*a*; it occurs specially in the throat (*gala*) and palate (*tâlu*), see *ibid.*, III, 5, v. 25*b*. *Kshaya* is consumption, wasting.

[342] The form *vâta-malâsakam* in our Manuscript appears to be a clerical error (or perhaps a variety of spelling) for *vâta-balâsakam* as the parallel passages (see note 340) have it. *Vâta-balâsaka*, lit. 'due to (deranged) air and phlegm' is the name of the ordinary kind of persistent low fever: see Nid., p. 24, and footnote on page 30. It is also called *jîrṇa-jvara* or 'inveterate fever,' see BhP., II, 1 [122]. In the Bengâlî paraphrase to Chd., LXX, 7 [696], *vâta-valâsaka* is constructed with *gulma* and explained to mean 'abdominal tumours caused by air and phlegm.' See also White, p. 311. If divided, *vâtam=alâsakam*, that reading might be correct, indicating two diseases, viz., *vâta*, rheumatic diseases, and *alâsaka*, glossitis (see *ante*, v. 334.) But this alternative does not seem probable.

[343] This formula is found in the identical version, but with the name *pippalî-vardhamâna*, in Ch., VI, 1 [423], (vv. 136-140); only it inserts, after the fifth half-verse (v. 571*a*) the following verse: *śîtî-kṛitya hrasva-balair-yôjyâ dôsh-âmayân prati, daśa-paippalikaḥ śrêshṭhô madhyamaḥ ṣaṭ-prakirtitaḥ*, i.e., 'to those of little strength they should be given in the form of a cold infusion, according as the *patient's* disease is due to this or that *deranged* humour. The strongest *form* is that with ten peppercorns, that with six is considered of middle strength.' This verse appears to have dropped out in our Manuscript by some accident, for it is manifestly required by the symmetry of the formula, which is intended to prescribe a threefold strength of pepper with a threefold mode of administration, to a threefold class of patients.—In AS., VI, 49 [390] and AH., VI, 39 [568] (vv. 98*b*—100) the formula is still more defective, as everything is omitted after the fifth half-verse. On the other hand, Chd., XXXVIII, 11 [4-7] adds the half-verse: *pañcha-paippalikaś-ch=âpi dṛiśyatê vardhamânakaḥ*, i.e., 'there exists also a form of the vardhamânaka *prescription* with five peppercorns.' This addition appears to be based on the form which the prescription has in S., IV, 5 [406] (§14, in prose; see also VI, 39 [770], v. 194*a*), which prescribes an alternative increase by ten or by five pepper corns, but omits the variation on the mode of administration. Chakradatta's version of the formula is quoted by Śrîkaṇṭhadatta in his commentary to SY., XXXVIII, 44 [311], and it would appear to be due to Mâdhava, the author of Siddhayôga. For the latter, who twice (I, 231 [84] and XXXVII, 11 [306]) names the *pippalî-vardhamâna* formula, does not actually give it in his Siddhayôga, but refers for it to a treatise on *kalpa* (*kalpa-dṛishṭa*), or medicinal technique. This reference suggests that Mâdhava wrote a separate work on *kalpa*, from which the commentator quoted, but which does not appear to have survived. Still another version of our formula occurs in Śâ., II, 5 (vv. 3-4) and BhP., II, 1 (p. 123); and here the rate of increase is made to be 7 or 5 or 3, which seems to be connected with our formula V, though the latter does not appear to be a *vardhamâna*, or graduated formula.—Charaka and Ashṭânga Hṛidaya agree with our Manuscript in giving this formula in the chapter on *rasâyana*; but Suśruta has it in the chapter on *vâtâvyâdhi* or 'nervous diseases,' Bhâva Prakâśa in that on *jîrṇa-jvara* or 'persistent low fever,' and Chakradatta in that on *plîhôdara* or 'enlargement of the spleen.'—This formula is constructed on the same lines as the longer one, in verses 716-737*a*. The patient is to take 10 long peppers on the first day, 20 on the second day, 30 on the third day, and so on, increasing the dose by 10 peppers every day, so that on the tenth day he will take 100 long peppers, and the sum of the members of this progression will be 550 peppers. On the eleventh day he reduces the dose again to 90, and so on, by 10 peppers every day, till on the nineteenth day he will again take only 10 long peppers, and on the twentieth the medicine is omitted. The sum of the members of the whole course, progressive as well as retrogressive, thus becomes 550 + 450, or 1,000. Hence this form of the prescription is known as the 'formula of 1,000 long peppers.' If the ratio of increase is 6 peppers, the total comes to 600; and if the ratio is 3, to 300 long peppers. The latter or 'mildest' form of the prescription appears to be the one which is in use at the present day; see Mat. Med., p. 243, and Phar. Ind., III, p. 177.—One point is noteworthy as indicative of age. In our Manuscript there are two prescriptions for a graduated treatment with long pepper, one called Pippalî Vardhamâna (No. I), the other Pippalî Sahasra (No. VI). In all existing medical works there is only one such prescription given; it corresponds to the Pippalî Sahasra, but is called the Pippalî Vardhamâna. Some knowledge of the two original forms of the prescription seems, however, to have survived in AH., IV, 15 [400] (vv. 40*b*, 41*a*), where two distinct long-pepper treatments are prescribed, under the names of Pippalî Sahasra and Pippalî Vardhamâna. For the latter the commentary refers to the chapter on Rasâyana and thus identifies it with the formula which corresponds to the original Pippalî Sahasra. But its own Pippalî Sahasra is not explained or identified by the

him afterwards decrease[344] it. (750) Each time, after digestion, let him eat shashṭika[187] rice with milk and clarified butter. This tonic medicine is the Pippalî-sahasra (or 'one thousand long-peppers') formula. (751) In the form of powder, made into a paste, the peppers should be taken by strong men; those of middling strength may take them boiled. The mildest form of the prescription is that which is limited to three long peppers. (752) This long-pepper tonic has the effect of increasing the bulk, restoring the voice, lengthening life, curing enlargement of the spleen, establishing health, and sharpening the intellect.

(VII) The Nâgabalâ Prescription or the Âvalika tonic,[345] in 6 ślôka.

(753—758.) In the beginning of autumn at Pushya[149] time the physician should take up Nâgabalâ (*Sida spinosa*) plants, and after cleaning their roots, make fine powder of them. (754) One karsha[9] of this powder he should stir up in milk, and then give it to drink; and when it is digested, *the patient* may drink milk, but should abstain from farinaceous food. (755) Gradually, he should increase the dose by one pala[9] every day for a period of seven nights (i.e., a week); and then the dose should be lessened by one pala a day, so that no molestation may be felt. (756) It is also said that *at the same time* the patient should avoid to see any woman or sûdra, or any wild animal. This tonic medicine always cures the eleven[346] troublesome symptoms of phthisis, (757) and prolongs life. In just the same manner a tonic medicine may be prepared with liquorice, (758) also with Maṇḍûkaparṇî (*Hydrocotyle asiatica*), and with ginger. This, the so-called Âvalika (or 'serial') tonic medicine, is the very best of all.

(VIII) Another Kâchamâchî Prescription.[347]

(759—768*a*.) In the auspicious month of Mârgaśira, after having cleansed one's self with emetic and the other depuratory agents[19], one should procure garden-nightshade bearing fruits and flowers. (760) Ten pala[9] of this garden-nightshade, well-cleaned, the physician should carefully and slowly boil with half as much of oil, in an iron vessel. (761) Of this *preparation* a little may be taken with one's food made of boiled shashṭika,

Twenty-third Leaf: Reverse. 1

rice.[187] With the plant itself one should eat moderately of shashṭika rice[187] cooked with

commentary, either here or elsewhere, so that it does not appear what its method may have been. The explanation of all this seems to be that the original Pippalî Vardhamâna formula, being found too complicated or awkward, was in later times discarded, and its name transferred to the original Pippalî Sahasra.

[344] The reading *anupivêt* is clearly an error for *apânayêt* as given in all the parallel passages, for which see the preceding note.

[345] I have traced this formula only in AH., VI, 39 [566] (vv. 54, 55), but in a much shorter recension which combines the substance of this formula with that of formula IV (*ante*, v. 744). It also occurs, though in prose, in AS., VI, 41 [385].—*Nâgabalâ* is also mentioned as a specific, in S., IV, 27 [522] (§7).

[346] The eleven *lakshaṇa* or 'symptoms' of phthisis are given in Nid., p. 59, as follows: 1, dysphonia, and 2, pains in the shoulder and sides, both owing to excess of air, 3, fever, 4, internal heat, 5, diarrhœa, 6, spitting of blood: all these due to excess of bile; 7, heaviness of the head, 8, want of appetite, 9, cough, 10, pains and rattle in the throat, and 11, aphonia: all these owing to excess of phlegm.

[347] I have not been able to trace this formula elsewhere. For another Kâkamâchî prescription, see *ante*, vv. 737*b*-741. —*Kâchamâchî* is a word which does not appear to occur elsewhere; it is probably a prâkritic bye-form of *kâkamâchî*, similar to *chirâta* and *kirâta*. The dictionaries explain it as "a kind of spirituous liquor," on the authority of Galanos; but this appears to be a mistake for *kâkamâlî* or *kâkamâlikâ*, which according to the Med. Dict., on the authority of Trikaṇḍaśêsha, is a kind of *madya*, or spirituous liquor. Anyhow in our formula, *kâkamâchî* cannot be a liquor, seeing that in verse 761 it is called a *śâka*, vegetable, and in verse 759 it is described as having fruits and flowers.

milk. (762) This should be followed up with a draught of water mixed with emblic myrobalans. When continued for a period of twenty-one nights (*i.e.*, three weeks) this treatment is the best. (763) To continue it for a double period of seven nights (*i.e.*, two weeks), is the middling, and to continue it for one period of seven nights (*i.e.*, one week) is the mildest way of applying this treatment. At the same time one should avoid conjugal intercourse[348], (764) nor should one indulge in sleep in the day, nor engage in violent exercise. At the end of the course of treatment, one should gradually take to dishes of broth, (765) nor should one eat over-much nor take anything unsuitable. This *treatment* will certainly restore the youth of the aged, (766) remove their wrinkles, and bring back to men the life that is passed.[349] To those also who suffer from decrease of their virile power, it will restore virility. (767) If it is practised in combination with various good treatments of different classes, it will in due course confer whatever is desired. (768*a*) This is a blessed, glorious, quickening, happy, auspicious, and excellent *prescription.*

(IX) A Tonic Oil for an Errhine.[350]

(768*b*—773*a*.) Take one aksha[9] each of each of the three myrobalans[15], and of indigo, blue lotus, (769) sulphide of antimony, roots of long pepper, and leaves of Sahachara (*Barleria cristata*), bark of the Arjuna tree (*Terminalia Arjuna*) and fruit of Piṇḍâraka (*Vangueria spinosa*); (770) also of a decoction of the root of the jâman tree, and of earth *taken* from the roots of a jâman tree[351], Bhṛingaka (*Eclipta alba*) and pulverised iron. (771) Boil *all* this slowly over a gentle fire in oil of beleric myrobalan, and then, after having administered a purgative, apply it as an errhine. (772) For one month, the patient should eat only khichaṛî[352] with sesamum-oil, and when he is thirsty, he should drink water in which the three myrobalans[15] have been steeped, (773*a*) or he may use it with any other kind of watery preparation.[353]

[348] On *grâma-dharma*, lit. village practice, as a synonym of *maithuna*, sexual intercourse, see the passage in the Dîgha Nikâya (*brahma-jala-sutta*), §8, *a-brahma-chariyaṁ pahâya brahma-châri Gôtamô viratô maithunâ gâma-dhammâ*, i.e., 'putting away unchastity, the chaste Gôtama holds himself aloof from sexual intercourse, the practice of village (domestic) life.' See Rys Davids' Dialogues of the Buddha, p. 4.

[349] The construction is *vâ âyuḥ sannivarjayêt;* but perhaps the correct reading should be *sannivartayêt.*

[350] This formula, in a slightly different recension, is given again in the tenth chapter, as a formula for a hair-dye. See *infra*, verses 905-909. I have not been able to trace it in any other medical work.

[351] *Jambû-mûlât=mṛittikâ*, or 'earth from the roots of Jambû trees,' (so also in verse 906), is vegetable mould, or black soil, formed with decaying vegetable matter, such as is found in ponds and round the foot of trees. In verse 911 it is described as *añjana-varṇarkaridama, i.e.*, 'mould of the colour of (black) antimony,' or, as the parallels in Charaka and Chakradatta (see note 434) have, *kṛishṇa-kardama*, i.e., 'black mould,' which the commentators explain by *paṅka* 'mud,' and *padma-mûla-kardama* 'mould at the roots of the lotus.' The berries of the Jambû trees (also called *nîla-phala* or 'dark-fruited') are of a dark purple colour; they fall in great abundance from the tree and stain black the ground round its foot. In verse 645, the mould is called *kṛishṇa-mṛittikâ*, or 'black earth.'

[352] *Kṛisarâ*, in the vernacular *khichaṛî* or *khichuṛî* or *khichiṛî*, is a well-known Indian dish. Its modern mode of preparing is to boil rice and *dâl* (*i.e.*, 'split pulses') with *garm mâsalâ* (*i.e.*, 'warm spices,' such as ginger, pepper, etc.) and salt, and then to grease it with *ghee* or 'clarified butter.' This practically agrees with the description in BhP., I, 2[15] *taṇḍulâ dâli-saṁmiśrâ lavaṇ-ârdraka-hiṅgubhiḥ | saṁyuktâ salilê siddhâ kṛisarâ kathitâ budhaiḥ ‖ i.e.*, 'rice together with dâl, mixed with salt, fresh ginger and assafœtida, and boiled in water, is called khichaṛî by those who know.' There appears to have been, however, another kind of dish, under the same name, which was made with *til* or 'sesame-seeds' instead of *dâl*. It is mentioned in the Chhandôga Pariśishṭa: *tila-taṇḍula-saṁpakvaḥ kṛisaraḥ sô 'bhidhîyatê*, i.e., 'sesame-seed and rice, boiled together, are what is called *kṛisara*.' Similarly in Kullûka Bhaṭṭa's commentary to Manu V, 7: *kṛisaras-tilêna saha siddha ôdanaḥ*, i.e., 'rice boiled with sesame-seed is kṛisara.' This variety of *khichaṛî* is unknown at the present day as an article of food, so far as I can ascertain. Both are mentioned as varieties of *kṛisarâ* (fem.) in Śâ., II, 2[96] (vv. 138, 139), but according to the medical vocabulary Âyurvêdârtha Chandrikâ (*s. v.*) the *tila*-variety is *kṛisara* (masc.), while the *dâl*-variety is *kṛisarâ* (fem.).

[353] *Tôya-kṛitya*, lit. what is to be made with water, means any application of water, watery preparation, infusion. When thirsty the patient may use not only an infusion of the three myrobalans, but of any other suitable fruit or drug.

(X) A Tonic medicine devised by the Aśvins.[354]

(773*b*—781*a*.) To Viśvâmitra[355], the great sage, when he was undertaking a course of very severe asceticism, (774) the Aśvins, the divine physicians, best of benefactors, communicated, for the purpose of reconstituting his course of asceticism which he had broken, (775) the following most excellent tonic medicine, fit to promote health and strength: Let there be one prastha[9] of superior emblic myrobalans, plucked in the cold season, (776) and let them be macerated in their own juice for a period of twenty-one nights (*i.e.*, three weeks). Then add one prastha each of powdered long pepper and pulverised iron, (777) two prastha of honey, one adhaka[9] of clarified butter, two prastha of sugar, and half a prastha of plumbago-root. (778) Having put in all these ingredients, one should place *the whole*, for one month, in a vessel used for clarified butter or in any other[356], and then partake of it according to *the state of one's* strength. (779) Either one pala[9] or two pala should be taken as a linctus, early in the morning before having taken any meal. Thus one will live for a hundred *years*, in full vigour of mind and free from wrinkles and grey hair. (780) There are here no special directions required with regard to bathing, eating, or sexual intercourse.

Twenty-fourth Leaf: Obverse.

It is a blessed, glorious, quickening, happy, auspicious *and* excellent *prescription*, (781*a*) enunciated by Viśvâmitra, and highly esteemed by the Ṛishis.

(XI) A Prescription for Causing Bulkiness.[357]

(782.) In the winter one should regularly eat Aśvagandhâ (*Withania somnifera*) and black-sesamum seeds[358], mixed with sugar; and after it milk should invariably be drunk. This *treatment* has been appointed by God himself as a means for imparting *to any one* the strength of Vishṇu; by observing it for twelve days even an old man will become young.

[354] This formula, stripped of its mythological embellishments, and in two different recensions, is found in Ch., VI, 1 [417] (vv. 83, 84 and cl. 83), under the names of *âmalaka-ghṛita* or 'Âmalaka clarified butter' and *âmalaka-avalêha* or 'Âmalaka linctus.' The only difference with regard to the ingredients is that, 1, in the place of iron-powder, the 'clarified butter prescribes ashes of *Palâsa* (Butea frondosa), and the linctus omits it altogether, and 2, that both Charaka recensions omit plumbago-root. The quantities also differ.

[355] On Viśvâmitra see Dawson's Classical Dictionary of Hindu Mythology, *sub voce;* also J. Muir's Sanskrit Texts, Vol. I, pp. 388ff. quoted from the Mahâbhârata, Râmâyaṇa and other works. He was by birth a Kshatriya, but in order to obtain brâhmanhood, he undertook a course of intense self-mortification, extending over several thousand years. Once this course was interrupted, for ten years, through an amour with the heavenly nymph Mênakâ, who had been sent by the dêva Indra to seduce Viśvâmitra. I cannot find, however, any traditional notice elsewhere, that in this misfortune he was assisted by the Aśvins; though there is some mention of assistance rendered by the Aśvins to his great enemy, the brâhman Vaśishṭha. The father of Suśruta is said to have been named Viśvâmitra; see S., VI, 18 (v. 1), and 66 (v. 1.)

[356] The direction, to place a preparation in a *ghṛita-bhâjana* or 'a vessel which has been used for clarified butter,' which often recurs, is explained in Ch., VI, 1 [416] (c 82, l. 6-8) where it is prescribed that a preparation, when ready, should be placed *sauvarṇê râjatê mârtikê vâ ghṛita-bhâvite kumbhê, i.e.*, 'in a vessel of gold, or silver, or of earth saturated with clarified butter.' The *ghṛita-bhâjana*, therefore, is an earthen pot which may not be fresh, but should be rendered imporous by saturation with clarified butter. On the other hand, a fresh vessel is enjoined in vv. 1063, 1114. The reference in *v-ânyê*, 'or in any other,' is evidently to a vessel of gold or silver.

[357] I have not been able to trace either this formula or the two following (Nos. XII and XIII) elsewhere. But compare the formulae in A H., VI, 39 [674] (v. 158), SY., LXIX, 10 [517], V., LXXII [985] (v. 397), and Chd., LXX, 9*a* [697].

[358] There are three kinds of sesamum (*Sesamum indicum*): black, white, and red. The black is considered the best, and suited for medicinal use. See BhP., I, 1 [278], and Mat. Med., p. 216. The white is a milder sort, used for children; see *infra*, v. 1090.

(XII)

(783.) [357]Aśvagandhâ (*Withania somnifera*) and Payasyâ (*Gynandropsis pentaphylla*) may be mixed and drunk with milk. If any lean person takes this regularly for one month, he will become stout.

Now we shall describe *another* formula for increasing the bulk of a lean person.

(XIII) A Prescription by Vṛihaspati[358] for Promoting Bulkiness.[359]

(Prose: 784.) *Take* Aśvagandhâ (*Withania somnifera*) with its roots, leaves and flowers, grown in ground undisturbed by the noise of ploughs, wheels or pestles[360], and make it into fine powder. Of this one may take a viḍâlapada[9], every day, as a linctus with clarified butter, and follow it up with a drink of milk. When it is digested one should eat one's food with milk. By *continuing* this *treatment* for a period of twenty-one nights (or three weeks) *a person* will become strong and stout: so says Vṛihaspati.

THE SEVENTH CHAPTER: FORMULAE FOR GRUELS.[361]

(I)

(Verse 785.) *Make* a decoction of jujubes, Kulattha (*Dolichos biflorus*), barley, and radishes, mix it with clarified butter and oil, and add curds with rice and rock-salt. This gruel will cure fever, also wind accumulated in the belly[362].

(II)

(786.) [363]*Take* dry ginger, long pepper, Chavya (*Piper Chaba*), roots of plumbago and of long pepper, together with rice. A gruel, made of these, cures slight abdominal pains, promotes the appetite, and improves the digestion.

[359] On Vṛihaspati see Dawson's Classical Dictionary of Hindu Mythology, *sub vocc.* There was an ancient ṛishi or sage of that name, who was the preceptor of the dêvas. Another Vṛihaspati was the author of a *dharma-śâstra* or 'law-book.' There was also an author of some minor *jyôtisha* or 'astronomical' tracts, and other obscure authors of that name; see Aufrecht's Catalogus Catalogorum. There is no Vṛihaspati known as the author of any medical work, so far as I can discover, though the formula, here given, presents itself as a quotation from him. Some antidotal formulae, ascribed to him, are quoted in AS., I, 8[52]. See *infra*, note 400.

[360] *Chakra* refers to the wheels of a cart, and *musala*, to the large wooden pestle, used in cleaning rice. See Dr. Grierson's Behar Peasant Life, §617, p. 119.

[361] *Yavâgû* properly means a 'gruel made of rice,' but it may also be used occasionally of gruels made of other cereals. It is, as a rule, taken warm; for an exception, see verse 792. There are three kinds: *maṇḍâ* or 'liquid,' *pêyâ* or 'drinkable,' and *vilêpi* or 'viscous,' with fourteen, six, and four parts of water respectively to one part of rice. The quantity of rice should be one-fourth of that which a person usually consumes for his meal; and for the purpose of a gruel the rice should be crushed. The medicaments added to a gruel may be in the form of either a paste or a decoction, and thence gruels are called *kalka-sâdhya* and *kvâtha-sâdhya* respectiveyl. When in paste, they should be mixed with the rice, and the whole boiled together; when used in decoction, this should be made first, and afterwards rice put in in the proportions above noted. Examples of these various kinds of gruel will be found among the formulae given in this chapter. Thus a *pêyâ* is given in verse 790, and a *kvâtha-sâdhya* in vv. 785 and 793*b*. There are, however, also other varieties of preparing gruels; see Mat. Med., pp. 10, 268, Śâ., II, 2 [95] (vv. 128-148), Chd., I, 21-26 [10], AH., I; 6 [45] (vv. 25, 26).

[362] The condition referred to is flatulency, also called drum-belly, wind-dropsy, tympanitis, meteorism. It is called *alâsaka*, and is a symptom of *ajîrṇa* and *udâvarta*. S., VI, 55 [872] (v. 35*a*) and Nid., p. 114, describe it as *vâyuḥ kôshṭ-ânugaḥ*. Wise, p. 350, has *âpanna-vâyu*. The reference, however, might be also to *vâta-gulma*, or internal tumours due to disorders of the air-humour.

[363] All the formulae, from here down to verse 861*b* inclusive (*i. e.*, Nos. II—XXV) are found, though in a different recension, in Ch., I, 2 [13] (vv. 16 ff). Most of them I cannot trace in any other work; but No. II is given, in a different recension, in S., VI, 39 [763] (v. 118), and the latter portion of No. II, in S., VI, 39 [762] (v. 98*b*). Nos. IV, V, VII, in the recension of Charaka, occur in Chd., III, 10 [85], III, 46 [96], VII, 7 [166]; and Nos. IV, also, in AH., IV, 9 [370] (vv. 13*b*, 14*a*).

(III)

(787.) [363](*a*) *Take* the pulp of wood-apples, together with the pulp of bêl, also Châṅgêrî (*Oxalis corniculata*), and pomegranate, and buttermilk. A rice-gruel, prepared with these, acts as an astringent and digestive. (*b*) In the case of a disease, caused by *disorders of the* air[364], the set of five roots[105] should be added.

(IV)

(788.) [363]With Sâlaparṇî (*Desmodium gangeticum*) and Pṛiśniparṇî (*Uraria lagopodioides*), also Balâ (*Sida cordifolia*), pulp of the bêl-fruit, and pomegranate, a rice-gruel may be prepared, *beneficial* in the case of *diseases due to disordered* phlegm, and diarrhœa due to phlegm and bile.

(V)

(789.) [363]An expert *physician* will boil a rice-gruel in Hrîvêra (*Pavonia odorata*), coriander-seed, blue lotus, dry ginger[365], goat's milk and an infusion of Pṛiśniparṇî[366] (*Uraria lagopodioides*), as a useful *medicine* in cases of bloody diarrhœa.

(VI)

(790*a*.) [363]In a case of fetid diarrhœa a physician may give a pêyâ gruel[360] prepared with Indian sorrel, dry ginger, and Ativishâ (*Aconitum heterophyllum*).

(VII)

(790*b*.) [363]In the case of diseases of the bladder a pêyâ gruel[360] may be made with Kaṇṭakârî (*Solanum xanthocarpum*), Śvadaṁshṭrâ (*Tribulus terrestris*), and soft molasses.[367]

(VIII)

(791.) [363]Baberang, roots of long pepper, Śigru (*Moringa pterygosperma*), carbonate of soda, and gum of the red-silk-cotton tree, mixed with buttermilk, make a rice-gruel which is useful for killing worms living in the intestines.

(IX)

(792.) [363]With raisins, Thôṇêyaka,[368]

Twenty-fourth Leaf: Reverse.

Śârivâ (*Ichnocarpus frutescens*), fried paddy, and long pepper, a pêyâ (or semi-liquid gruel) *may be made which*, taken well-cooled and mixed with honey, will remove morbid thirst grown to excess.

[364] In the corresponding formula in S., VI, 39 [762] (v. 98*b*) this is specified as *pavana-jvara* or 'fever due to air,' while Kavirâj Avinâśa Chandra Kaviratna, in his Bengâlî paraphrase to Charaka, interprets it as *vâta-yukta atisâra*, or 'diarrhœa due to air.'

[365] Kavirâj Avinâśa Chandra Kaviratna, in his Bengâlî paraphrase of this formula in Ch., I, 2, interprets this to be *Nâgara-mustaka* or Cyperus rotundus (vernacular *Muthâ*).

[366] The reading of the original text *pagasy-âmbhasi* (*i. e.*, *payasya-ambhasi*), milky water, which gives no good sense, must be a scribal error for *payasy-ambhasi*, the former (*payasi*) to be constructed with *chhâgé*, goat's milk, the latter (*ambhasi*) with *pṛiśniparṇyâḥ*, water (infusion) of Pṛiśniparṇi.

[367] On *phâṇita* see Phar. Ind., III, p. 593. It is a kind of *guḍa* or 'molasses,' the extract of sugar-cane inspissated to the consistency of a soft, sticky, dark-brown mass.

[368] *Thônêyaka* is a prâkṛitized form of *Sthauṇêyaka*, on which see *ante*, Part I, note 73.

(X)

(793*a*.) [363]A rice-gruel, prepared with Sômarâji (*Vernonia anthelmintica*), is said to be useful in diseases produced by poisons.

(XI)

(793*b*.) [363]A gruel, prepared with a decoction of pig's fat, may be used to cause the growth of the body.

(XII)

(794.) [10]A grûel of barley, mixed with vinegar of pomegranate and with the three acrids, and boiled also with asafœtida, may be taken with clarified butter, oil, and salt as a remedy in case of indigestion, nasal catarrh, and *disordered* phlegm.

(XIII)

(795*a*.) [363]A gruel made of parched Job's tears, and taken with honey, acts as an attenuant.

(XIV)

(795*b*.) [363]A gruel made of sesame-seeds, mixed with clarified butter, and taken with rock-salt, acts as a lubricant.

(XV)

(796*a*.) [363]A pêyâ gruel[360] of Śyâmâka (*Panicum frumentaceum*), boiled in a decoction of Kuśâlaparṇî (an inferior kind of *Desmodium gangeticum*)[369], acts as a desiccant.

(XVI)

(796*b*.) [363]A gruel, prepared with the set of ten roots[105], is beneficial in cases of hiccough, cough, and asthma.

(XVII)

(797*a*.) [363]In the case of diseases having their seat in the middle abdomen[370], clear spirits of rice, boiled in a pair of oleaginous substances[371], is beneficial.

(XVIII)

(797*b*.) [363]With meat, Mâsha (*Phaseolus Roxburghii*), sesamum-seeds, and vegetables *a gruel* may be prepared to serve as a fæcal evacuant.

(XIX)

(798*a*.) [363]A gruel, made with the kernels of the jâman and mango, and with wood-apples, and bêl, acts as a strong astringent.

[369] *Ku-śâlaparṇî* I cannot find noticed anywhere. Ch., I, 2 [14] (v. 24) reads *Kuś-âmalaka*, i.e., 'kuśa grass and emblic myrobalan.'

[370] On *pakv-âśaya* see S., I, 21, §4[31] and Ch., VI, 5, v. 22[185]. The abdomen is divided into three parts: the upper *âmâśaya*, above the navel (*ûrdhva-nâbhi*); the middle, *pakvâśaya*, between navel and pelvis; the lower, *vasti* or *jaṭhara*, in the pelvis. For another division into five parts, see Ch., VI, 5, v. 6[184].

[371] *Yamaka*, 'a pair,' is the technical term for any two *snêha* or 'oleaginous substances,' see Śâ., III, 1 [235] (v. 3), and *ante*, Part I, note 21. As a rule, it is interpreted to mean *ghṛita* 'clarified butter' and *taila* 'oil.'

(XX)

(798*b*.) [363]Alkaline ashes and asafœtida, also plumbago-root and tamarind, boiled together *into a gruel*, make an aperient.

(XXI)

(799*a*.) [363]Relief of flatulence[372] is afforded by a gruel made with roots of long pepper, chebulic myrobalan, and bêl.

(XXII)

(799*b*—800*a*.) [363]A gruel, prepared with buttermilk *and* taken with an after-draught of buttermilk, is beneficial in diseases caused by indulgence in clarified butter; (880*a*) but for diseases caused by indulgence in oil, a gruel prepared with half-watered buttermilk, sesame oil-cake, and honey.

(XXIII)

(800*b*.) [363]A gruel, prepared with long pepper and emblic myrobalans and boiled in a pair of oleaginous substances[371], acts as an expectorant.

(XXIV)

(801*a*.) [363]A gruel, made of rice and boiled with curds and Upôdakâ (*Bassella alba*)[373], acts as a cure for mental excitement.

(XXV)

(801*b*.) [363]With *flesh of* a large lizard[374], and juice of the prickly chaff-flower a gruel may be prepared as a remedy against hunger.[375]

(XXVI) The Gruel of Bhêla.[376]

(802—804.) In diseases due to *disordered* air a gruel prepared with the set of five roots[105], mixed with clarified butter and oil, and acidulated with pomegranates, is beneficial. Diseases due to *disordered* phlegm are cured by a gruel made of old cereals. In the case of diseases due to *disordered* bile *the patient* should drink a gruel prepared with (white) lotus, blue lotus, and sugar. (803) "May the Fire-god not depart from my body[377], may the Wind-god give me the vital airs, may Indra vouchsafe to me strength, and the Water-god bestow on me prosperity!" (804) Let the patient, after having eaten *the gruel*, and also when he has visited a woman, use water *to wash himself* while repeating the above spell taught by the Ṛishis: then his life will never fail.

[372] *Vât-ânulôma* is the same as *mûḍha-vât-ânulôma*, in verse 13.

[373] The text has *Upôvakâ* which seems to be either a prâkritic form, or a various name for *Upôdakâ*; for Ch., I, 2 [14] (v. 31) reads *Upôdikâ*, of which there also exist a variant *Pôtikâ*. On *Upôdakâ* as a remedy for *mada* see AH., I, 6 [51] (v. 83*a*). *Mada* or 'mental excitement' is the initial stage of *unmâda* or 'insanity.' See Nid., p. 85.

[374] *Gôdhâ* or 'Monitor' is a name applied to several large species of lizard of the genus Varanus, called by the Natives of India *gôsâṁp*, and by Europeans miscalled 'iguana.' They are looked upon as especially choice food by the people who eat them. They are not any species of Lacerta, which does not occur in India. So I am informed by Dr. Alcock, Superintendent of the Indian Museum.

[375] Kshuta, 'sneezing,' of our text is probably a false reading for *kshudha*, 'hunger, as in Ch., I, 2, v. 31*b* [14]. The latter also inserts *kshîra* 'milk' as a third ingredient. This, however, is opposed to the statement in S., I, 20 [18] (§3), that the flesh of the large lizard in combination with milk is poisonous, and should never be thus eaten.

[376] I have not been able to trace this formula elsewhere. In the Bhêḍa Saṁhitâ, in its present condition, according to Dr. Cordier, only the second half, verses 803 and 804, is actually found. On the use of old cereals as a remedy for bilious diseases, see AH., I, 3 [20] (vv. 21-22) where barley and wheat are specially named. See also, S., I, 5 [16] (vv. 15-28) for a similar but much longer invocation. On the physician Bhêla or Bheḍa, see *ante*, note 171; also Part I, note 4.

[377] *M=âdhyagâd*, 'let not approach,' of the original text is a clerical error for *mâ vgagâd*, 'let not depart.' *Agni* refers to the digestive fire.

(XXVII)

(805 and 806.) [10]Of Ambashṭhakî (*Stephania hernandifolia*) together with fruit of Kuṭaja (*Holarrhena antidysenterica*), ginger, mango-kernels, Kaṭphala (*Myrica sapida*), jâman, Dhâtakî (*Woodfordia floribunda*), Hirivêra (*Pavonia odorata*), Śilôdbhidâ, (*Coleus aromaticus*)[378], Vârishṭha-musta (*Cyperus scariosus*)[379], blue lotus, and Kêsara (*Mesua ferrea*),

Twenty-fifth Leaf: Obverse.

(806) take one dharaṇa[9] each measured on a balance, and having tied them in a bundle round a reed[380], and washed them, prepare a gruel . . . . . .

(XXVIII)

(807.) [10]If the *patient* drinks a gruel, made of radishes, curds, clarified butter, oil and a proportionate measure of rice, that will relieve the wind that has accumulated in the bowels and is moving about there.[362]

(XXIX) The KALYÂṆIKÂ Gruel.[10]

(808 and 809.) One part each of cumin[381], fenugreek, ginger, plumbago-root, and (black cumin?), fried with clarified butter, and mixed with one part of salt, make an excellent gruel, known as the Kalyâṇikâ (or 'the auspicious'). (809) It invigorates the duodenum when in a torpid state, relieves *disorders of the* bile, phlegm and air, heals hæmorrhoids, and cures spleen, abdominal tumours, and malignant jaundice.

(XXX) A Formula for Three different Gruels by the Aśvins.[10]

(810—813.) (*a*) Take Śatapushpâ (*Peucedanum graveolens*), zedoary-root, bêl, Pushkara[12], plumbago-root, Vachâ (*Acorus Calamus*); *or* (*b*) viḍ-salt, sonchal-salt ginger, and long pepper; (811) or (*c*) one pala[9] of salt, with pomegranate, carpels of Tumburu (*Zanthoxylum alatum*), coriander, and cumin in equal parts; (812) and make these *sets severally* into a gruel with rice fried in a pair of oleaginous substances.[371] This relieves pains in the womb, retention of discharges, and strangury, (813) and cures nervous diseases[141] of whatsoever kind they may be. This *formula for making* gruels has been declared by the Aśvin pair, the best of physicians.[382]

[378] *Śilôdbhidâ* is the same as *Pâshâṇa-bhêdî*, in Mat. Med., p. 313.

[379] The *Vârishṭha-musta*, lit. 'water-growing Musta,' is not mentioned anywhere else under that name. I take it to be the same as *Nâgara-musta*, which is an aquatic plant and grows in ponds and ditches. See Phar. Ind., III, p. 554.

[380] The passage is mutilated here. A similar passage occurs in verse 869. I do not quite understand the direction, nor do the kavirâjes whom I consulted. *Narttaka* is said to be the same as *Dêva-nala*, which is a species of reed (Arundo tibialis); but the exact meaning of the word is uncertain.

[381] The reading *ajâtyavâ* is corrupt. Perhaps it should be *ajân=yavân*; and *Aja-yava* might be a synonym of *Ajâjî* 'cumin,' or a similar plant. Kavirâj B. B. Gupta suggests *Ajâjî*.

[382] The construction of this passage is very confused. It should have run thus: *êtâṁ yavâgum=âkhyâtâṁ Aśvinau bhishajâṁ varau*, or *êshâ yavâgur=âkhyâtâ âśvinî*; but in this case the last two words would not have fitted in well. The confusion, perhaps, arose from the unsuccessful attempt to turn the originally active into a passive construction.

THE EIGHTH CHAPTER: FORMULAE FOR APHRODISIACS.[383]

(I) The SARASVATÎ Clarified Butter.[384]

(Verses 814 and 815.) Juice of sugar-cane, Vidârî (*Ipomoea digitata*), emblic myrobalan, clarified butter, milk, and honey:—*of these* take one prastha[9] each, and an equal quantity of meat-broth, (815) also five pala of liquorice and one prastha of decorticated Mâsha (*Phaseolus Roxburghii*). This is the Sarasvatî clarified butter for a Râjarshi who desires to beget a son.

(II)

(816—818.) [10]Boil one prastha[9] each of the juice of emblic myrobalan and sugar-cane, also one prastha each of the milk of a goat, and of a cow[385]; (817) also one prastha each of the juice of Vidârî (*Ipomoea digitata*) and clarified butter. When this *mixture* has become cool add one prastha of honey and twenty-five *pala*[386] of sugar, (818) also two kuḍava[9] (*i.e.*, one each) of black pepper and long pepper, cleaned and powdered. This makes a most excellent quickening, strengthening, and aphrodisiac *medicine*.

(III)

(819.) [387]Boil clarified butter and paste of Śatâvarî (*Asparagus racemosus*) in ten times *the former's* quantity of milk. This, when mixed with sugar, long pepper, and small-bees' honey, makes a most excellent aphrodisiac.

(IV)

(820.) [10]Juice of Gôkshuraka (*Tribulus terrestris*), clarified butter, and milk of both a goat and a cow, together with one prasṛita[9] of honey, makes a prescription *capacitating a man* for twenty seminal emissions.

(V)

(821 and 822.) [10]Let powders of Vidârî (*Ipomoea digitata*), and cowhage, also emblic myrobalan, Yavâsa (*Alhagi maurorum*), and . . . . . .

Twenty-fifth Leaf: Reverse.

be made into a paste with milk. (822) Let the whole then be fried in clarified butter, and when it has cooled, let it be mixed with honey. By eating this confection a wasted man will again attain to sexual vigour.

[383] The colophon in the text adds that this compendium or conspectus is drawn from the doctrines of sundry professors (*nân-âchârya*) of medicine.

[384] I have not been able to trace this formula elsewhere. It is not apparent why it is called Sarasvatî clarified butter. *Sarasvatî* is a synonym of *Brahmî* (Herpestris Monieria) as well as of *Jyôtishmatî* (Cardiospermum Halicacabum). But neither of these two enter into the formula. There are two other formulae for a Sârasvata clarified butter, of which one will be found in verses 258-260. That gives a remedy against defects in speech, and takes its name from Sarasvatî, the goddess of speech. The other, given in the Vangasêna, p. 994 (see *ante*, note 138), is a *rasâyana* or tonic prescription, and takes its name from its first ingredient *Brahmî*.

[385] *Payasaḥ*, 'of milk,' I refer to cow's milk, as it is not specified; see *ante*, Part I, note 44. Compare also the fourth formula (verse 820) where also both are prescribed, goat's milk as well as cow's milk.

[386] The measure is here not mentioned in the text; but *pala* must be intended. Twenty-five pala are slightly more than one and a half prastha. See Part I, note 19.

[387] This formula is found, in the identical recension, in Ch., VI, 2 [441] (v. 99), Chd., LXXI, 11 [737], and SY., LXX, 21 [526] V., LXXIII [1003] (v. 74).

(VI)

(823 and 824.) [388]*Take* . . . . . together with five times as much of sugar, likewise honey and clarified butter. (824) Of this *confection* a dose of one aksha[9] should be eaten by a male whose member has suffered decay. He should not take any sour or acrid food, and he should abstain from bad practices.

(VII)

(825—827.) [10] Boil one pala [9] each of cowhage and of the set of five roots[105] in one aḍhaka of water. To this decoction add one and one-half as much of milk, (826) also one prastha[9] of powdered sugar, and one prastha each of honey and clarified butter. *Then* with wheaten flour make this up into boluses weighing one pala each. (827) By eating one of these a man may engage in sixty copulations, and becomes a favourite with women. It is said to be a most excellent aphrodisiac.

(VIII)

(828.) [10] The more any one eats of purified and decorticated[146] sesamum-seeds, macerated in the broth of sparrows, the more he will be able to engage in sexual intercourse.

(IX)

(829 and 830*a*.) [389] Let wheaten flour and cowhage-seeds be boiled in milk, and when cool, mix with honey and clarified butter. After having eaten this *confection*, drink some milk of a heifer. (830*a*) By the use of this *a man* will acquire unfailing sexual vigour for a fortnight.

(X)

(830*b*—832*a*.) [390] Let well-washed Mâsha (*Phaseolus Roxburghii*) be boiled in a decoction of Śvadaṁshṭrâ (*Tribulus terrestris*) and milk, (831) and mix it with honey and clarified butter. Of this *confection* a lump of the size of a bêl[9] may be eaten, and after it, in the evening, some milk mixed with sugar should be drunk (832*a*) by any man who desires in one day to go into a hundred women.

(XI)

(832*b* and 833*a*.) [10] Vidârî (*Ipomoea digitata*) should be fried in milk with clarified butter and honey. (833*a*) When cool, one may eat of this *confection* as much as one desires, and can then engage in sixty copulations.

(XII)

(833*b* and 834*a*.) [391] Take powders of Vidârî (*Ipomoea digitata*), macerate it in the

[388] I have not been able to trace this formula elsewhere. Compare, however, the formula in BhP., III [224] (lines 8, 9) and Mat. Med., p. 125, where also a warning against "bad practices" is given.

[389] This formula, in a practically identical recension, is found in S., IV, 26 [519] (v. 27). In another recension, combining it with formula XXII, it is given in AH., VI, 40 [577] (vv. 23*b*, 24).

[390] Compare the formula in AH., VI, 40 [575] (v. 34), where, however, three other ingredients are added.

[391] This formula is found, in another recension, in S., IV, 26 [518] (v. 20), SY., LXX, 7-9. [524], Chd., LXXI, 3*a* [733], V., LXXIII [997] (v. 11), and AH., VI, 40 [577] (v. 26). See also Mat. Med., p. 205, note 3. In a third, longer recension, with six additional ingredients, it occurs in Ch., VI, 2 [445] (vv. 141-143).

juice of the same *plant*, (834*a*) and make it up *into a confection* with honey and clarified butter. By eating this *a man* is made fit for ten emissions.

(XIII)

(834*b* and 835*a*.) [392]Similarly powders of emblic myrobalan may be macerated in the juice of the same, (835*a*) and made up *into a confection* with clarified butter and honey. By eating this one becomes fit for one hundred emissions.

(XIV)

(835*b* and 836*a*.) [10]Similarly the roots and buds and fruit of Aśvagandhâ (*Withania somnifera*), (836*a*) drunk during the day with milk, produce a night of twenty *emissions*.

(XV)

(836*b* and 837*a*.) [393] Hen-sparrows with eggs, clarified butter, and seeds of cowhage, (837*a*) when applied as a plaster to the (soles of the) feet, render a man potent, so long as he does not touch the earth.

(XVI)

(837*b* and 838*a*.) [393] Having plucked a sparrow of its feathers, add it to ten times its quantity of Dêmbukâ [394] (*Oroxyllum indicum*). (838*a*) Clarified butter, boiled with this, is much recommended as a plaster for the feet.

(XVII)

(838*b*--840*a*.) [395]*Take* powders of Vidârî (*Ipomoea digitata*), Mâshâ (*Phaseolus Roxburghii*), and red rice, (839) mixed with the fat of a pig, and the raw eggs of sparrows, [396] add salt at discretion, and bake *with the whole* a śashkulî [397] in clarified butter. (840*a*) By dint of eating a pâṇitala [9] of this, *a man* may go into one hundred women.

Twenty-sixth Leaf: Obverse.

(XVIII)

(840*b* and 841*a*.) [10] . . . . . (may be taken) with honey and clarified butter; (841*a*) and on drinking milk after it, in the summer, *a man* may enter into ten copulations.

(XIX)

(841*b*—843*a*) [10]Let there be the following eight ingredients: . . . . . (842) . . . . . and juice of the knots of lotus-root-stalks. Making a paste of these

[392] This formula, in a different recension, is found in S., IV, 26 [518] (vv. 21, 22*a*), Chd., LXXI, 3*b* [733], V., LXXIII [997] (v. 12) and AH., VI, 40 [677] (vv. 27, 28*a*).

[393] With reference to formulae XV and XVI, compare a formula given in S., IV, 26 [519] (vv. 28, 29) for a foot-plaster possessing the same virtue. The latter has *chaṭak-âṇḍa* or 'sparrow's eggs,' where our formula has *adhyaṇḍâ chaṭakâḥ*. *Adhyaṇḍâ*, with the meaning of 'egg-bearing,' 'pregnant,' is not noted in any Sanskrit dictionary; but in the present connection, the word must have some such meaning. According to Med. Dict., it is a synonym of three drugs: *Bhûmyamalakî* (Phyllanthus Niruri), 2, *Âtmaguptâ* (Mucuna pruriens), 3, *Kôkilâksha* (Hygrophilla spinosa), of these, the first is not an aphrodisiac. The seeds of the other two are used as aphrodisiacs (see Pharm. Ind., III, 37, 447), but those of *Âtmaguptâ*, cowhage, are named in the formula under the name *Svayamguptâ*. According to the same Med. Dict., *chaṭaka* is a synonym of the root of long pepper (*pippalî-mûla*); but in the *Rāja Nighaṇṭu* neither *Adhyaṇḍâ*, nor *Chaṭaka* are mentioned as the names of vegetable drugs.

[394] *Dêmbukâ* is not given in any dictionary. I take it to be the same as *Dimbikâ*, which is a synonym of *Śyônâka*.

[395] Compare the formula in S., IV, 26 [518] (vv. 14, 15).

[396] *Aṇḍa-rasa*, lit. liquid of egg, is apparently the egg in its raw condition.

[397] A *śashkulî* is a pastry-puff in the form of a crescent or of a *môdaka* or 'bolus.'

with goat's milk, bake a śashkulî[397], in clarified butter. (843*a*) By *eating of this* only as much as the joint of the thumb, (one becomes fit for) half (a hundred) emissions.

(XX)

(843*b* and 844*a*.) [10] . . . . . (844*a*), and following it up with a draught of spirits of rice, a man becomes sexually excited.

(XXI)

(844*b* and 845*a*.) [398]He who eats to satiety of the flesh of a cock, and drinks milk after it, (845*a*) his member will not suffer relaxation, nor his semen, exhaustion, when he engages in copulation.

(XXII)

(845*b* and 846*a*.) [399]He who eats shashṭika rice,[187], prepared with clarified butter, together with a decoction of Mâsha (*Phaseolus Roxburghii*), (846*a*) and drinks milk after it, remains awake all night in sexual excitement.

(XXIII) The INDRAPRIYA prescription,[10] by Uśanas.[400]

(846*b* and 847*a*.) Sugar, honey, milk, clarified butter, the three acrids[23], and sour cream: (847*a*) all these should be boiled together, and may then be taken as the Indrapriya or medicated milk 'beloved by Indra.'

THE NINTH CHAPTER: FORMULAE FOR COLLYRIA.[401]

(I)

(Verses 848—850*a*.) [402]Of conch-shell take four parts; of realgar, one-half as much; of black pepper, one-half as much as of realgar; of rock salt, one-half as much as of black pepper. (849) These make the suppository used in the Vidêha[403] country, which

[398] This formula occurs, in a practically identical recension, in Ch., VI, 2 [436] (v. 44). The only difference is that the latter substitutes sparrow's flesh for cock's flesh. Compare, however, *ibidem*, v. 46, from which it would appear as if in our Manuscript two formulae had been confused.

[399] This formula, in the identical version, occurs in Ch., VI, 2 [476] (v. 45). Compare also AH., VI, 40 [577] (vv. 23*b*, 24).

[400] Uśanas, with the patronymic *Kâvya*, was an ancient rishi or 'sage,' who was the preceptor of the asuras or daityas, the opponents of the dêvas. As such he is always represented in antagonism to Indra, the chief of the dêvas. It is curious that here the composition of a remedy which was a favourite with Indra is ascribed to him. It is curious also that both he as well as Vṛihaspati, the preceptor of the dêvas, (*see ante*, note 359) are named as authors of medical formulae. To both the composition of *mantra* or 'charms' and *naya* or 'rules of conduct' are ascribed in the Mahâbhârata, and there is an antitoxic charm, called *Uśanaḥ-stôma* or 'Uśanas' hymn' (see the larger Pet. Dict.). But there is no Uśanas known as the author of any medical work, though there exists an author, with that name, of a *smṛiti* or 'law-book' (see Aufrecht's Catalogus Catalogorum).

[401] With the exception of one or two formulae, none of those given in this chapter can be traced in any other medical work, though, of course, the ingrédients, by themselves, are common to all works on Indian medical science.

[402] The first part of this formula, verse 843, giving the ingredients, is found identically the same, in V., LXVI, vv. 207, 208 [830] and vv. 329, 330 [812], forming there the first part of two different recensions. The second part of either recension runs quite differently. Identical with the two Vangasêna recensions the formula also occurs in SY., LXI, 94 [461], Chd., LXII, 59 [613], and LXII, 90 [620].

[403] The Vidêha country is the modern Tirhût, with the ancient capital Mithilâ. It had a reputation for surgery. A *śâlâkya-śâstra* or 'textbook on minor surgery' is ascribed to one of its kings (*vidêha-pati*), see S., VI, 1 [658] (v. 3*a*). See *infra*, notes 412 and 421.

like a knife [404] destroys diseases, *viz.*, cataract when it has been operated on, as well as in its *earlier* glassy stage [405], purulent discharges, and bloodshottenness. (850) The conch-shell should be ground in cow's milk, realgar in goat's milk, black pepper in sheep's milk, and rock-salt in human milk.

(II)

(851.) [10]One part of black pepper, two of clearing-nut, three of sugar, four of cuttle-fish bone, together with five of calx of brass make a suppository, *useful* in all diseases of the eye.

(III)

(852.) [10]Sugar, red ochre, honey, and calx of brass, applied in the form of a lotion[406], is a pre-eminent remedy against all diseases of the eye.

(IV)

(853.) [10]Let curds mixed with salt be well rubbed on an iron vessel, and *with it* anoint the eye when it suffers severe pain; it will *then* quickly become well.

(V)

(854.) [10]Rock-salt, Vṛihatî (*Solanum indicum*), copper, Kaṭukâ (*Picrorrhiza Kurroa*), conch-shell, and long pepper make the kôkilâ-suppository[407] for the cure of scrophulous ophthalmia[408], leucoma, and blear-eye.

(VI)

(855.) [10]Let long pepper and turmeric be rubbed repeatedly on a mirror[409], and anoint with them the eye when it suffers severe pain; it will then quickly become well.

(VII)

(856 and 857.) [410]Let resinous wood of Chîḍâ (*Pinus longifolia*) be made into fine powder, and let this powder be macerated for three days in the urine of a he-goat. (857) It then becomes a most excellent collyrium[405] for the cure of blear-eye and for the destruction of worms *in the eye*[411].

[404] *Barddha-ttî* (or rather *varddha-ttî*) I take to be prâkritic for *varddha iti*. *Vardha* is not given in any dictionary, but I take it to mean 'cutting instrument,' used in surgical operations on the eye.

[405] *Paṭala* has two meanings in Indian Medicine. First it means a 'cover,' or tunic of the eye: of these, there are said to be six; *viz.*, 1 and 2, the eyelids and eyelashes; 3, the sclerotic, said to be made of bone; 4, the vitreous humour, said to be made of fat; 5, the ciliary body, said to be made of flesh (muscle); 6, the aqueous humour, said to be made of a luminous fluid. Secondly, *paṭala* denotes a disease of the eye said to affect the sixth 'cover' of luminous fluid, the cataract. This disease is described by Suśruta VI, 7, as occurring in three stages, the initial dimming of sight (*timira*), the medial obfuscation of sight, when the eye appears like glass (*kâcha*), and the final stage of maturity (*paṭala*), when it may be operated (*âlûna*). See below verse 874. *Timira*, however, denotes also cataract generally, see v. 876.—*Mala* signifies the discharges in purulent ophthalmia, also called *pichchaṭa*.

[406] *Rasakriyâ* is the process of making a drug effective (*sâra-karaṇa*) by inspissation (*ghana-bhâva*); see Med. Dict. Its use is prescribed by Suśruta in diseases of the eye; *e.g.*, VI, 21, v. 12. It is one of three kinds of *añjana*, unctus, *viz.*, *cûrṇa* (vv. 857, 864), *rasakriyâ*, and *piṇḍa* (or *vaṭî*), *i.e.*, in the shape of powder, or lotion, or paste or stick, Mat. Med., pp. 18, 19, AH., I, 23 (v. 13), VI, 11 (v. 6*a*). For some formulae for *rasakriyâ*, see Ch., VI, 26 (vv. 228, 254-256).

[407] *Kôkilâ*, or the hen-bird of the Indian cuckoo, is the name of this preparation. The reason I cannot discover. There are two suppositories under this name mentioned, one in AH., VI, 13 [488] (v. 70), the other in Chd., LXII, 85 [619]; but they both differ entirely from our formula.

[408] *Śushkâkshi-rôga* is probably the same as *śushkâkshi-pâka*, one of the diseases of the whole eye (*sarva-gata*); see Nid., p. 225.

[409] The use of a mirror, probably made of metal, is twice mentioned in formulae of the Ashṭânga Hṛidaya. Once in VI, 16 [494] (v. 30*b*); certain drugs, though different ones, are to be ground on it, as in our formula. In the other case, in VI, 38 [561] (v. 16) the wound of a person bitten by a rat, is to be scarified with an arrow or a mirror; in the latter case, I suppose, by the reflection of the rays of the sun, focused on it.

[410] Compare the formula in Ch., VI, 26 [763] (v. 244), which substitutes *Êlâ* or 'cardamoms' for *chîḍâ*-wood, but otherwise is practically the same. Gangâdhar's edition (p. 593) has viḍa-salt.

[411] The reference is to the *Krimi-granthi* disease; see S., VI, 2 (vv. 1, 7).

(VIII)

(858.) [10]One may cure cataract with saffron-water, scrophulous ophthalmia[408] with *plain* water, approaching *affections of the eye*, with honey, and recently sprung-up ones with milk.

Twenty-sixth Leaf: Reverse.

(IX)

(859 and 860*a*.) [412]*The following is* a remedy against . . . . . and cataract: the fat of a black snake[198] as well as the juice of the fruit of the emblic myrobalan tree:—(60*a*) by *the application of* these two, mixed with honey, any one who has been blind will recover his sight after three days.

(X)

(860*b* and 861*a*.) [10]Powdered Uśîra (*Andropogon muricatus*), Tagara (*Tabernaemontana coronaria*), rock-salt, Paripêlava (*Cyperus rotundus*), (861*a*) cinnamon-bark, and red ochre make a paste[413] for *affections of* the eyelids.

(X)

(861*b*—863*a*.) [10]Realgar, antimony, red ochre, and long pepper, respectively ground with oil, goat's milk, he-goat's urine, and bull's urine, and *mixed together* in equal parts, may be prepared in the form of a suppository, (863*a*) which should be applied in the case of people who suffer from lippitudo and morbid lachrymation.

(XI)

(863*b* and 864*a*.) [10]Realgar, antimony, and white pepper[414]:—(864*a*) all these, in equal proportions, may be applied as a powder[406] against cataract.

(XII)

(864*b*—866*a*.) [10]Boil the three myrobalans[15] with turmeric, in equal parts, (865) in tank-water mixed with milk, and apply *the whole* as a douche for the relief of pains. This is an excellent and approved prescription which a wise physician should use (866*a*) in all diseases of the eye, particularly in painful ones.

(XIII)

(866*b* and 867.) [10]Take leaves of Punarnavâ (*Boerhaavia diffusa*), (and roots of) Vṛihatî (*Solanum indicum*), Kaṇṭakârikâ (*Solanum xanthocarpum*), (867) Śvadaṁshṭrâ (*Tribulus terrestris*), and of the castor-plant[415], and boil them in goat's milk. This *mixed* with milk, honey, and tepid water, makes a most excellent lotion.

[412] This formula is found, in two different recensions, in Ch., VI, 26 [763] (v. 254), and V., LXVI [810] (v. 319). In the latter work it is ascribed to Vaidêha-pati (*i.e.*, Nimi), see *ante*, note 402, and *infra*, note 419. Compare also the formula in AH., VI, 13 [486] (v. 41).

[413] See *ante*, Part I, verse 108, and note 86.

[414] *Svêta-maricha* or 'white pepper' is the name by which the seeds of *Śigru* or Moringa pterygosperma are generally known. See Mat. Med., p. 118.

[415] *Vardhamânaka* is a synonym of *Eraṇḍa*, castor-plant. There are five ingredients, of which the last four belong to the lesser set of five roots, see Part I, note 48. Accordingly the direction must be understood to be that leaves of No. 1, but roots of Nos. 2-5, are to be taken. *Vardhamânaka* is one of the *Pañchamûla* in Ch., VIII, 10 (v. 17); there it takes the place of the usual *Gôkshurâ*; but in verse 628, *Eraṇḍa* is added to the *Daśa-mûla* or larger set of ten roots, thus showing the identity of *Vardhamânaka* and *Eraṇḍa*.

(XIV)

(868) A copper-vessel, which has been smeared with clarified butter, fumigated with goat's horn, and rubbed with human milk, *may be used* for a douche for the relief of severe pains *in the eyes.*

(XV)

(869 and 870.) [416]Having suitably pounded Prapauṇḍarîka[151], liquorice, Śailêya[417], and honey, tie *the whole* to a clean piece of reed[380], (870) wet it frequently with water and squeeze it out from time to time. This makes a capital lotion for *the relief of* violent pains in the eyes.

(XVI)

(871—874*a*.) [10]*Take* root-bark of the two Vṛihatî[76], long pepper, ginger, and rock-salt together with copper, and grind *the whole* into a paste with milk. (872) Having made it into a soft paste, smear it over a copper-vessel; and repeat this process of grinding into paste and smearing for seven nights and eight days. (873) Then apply it to the eyes as a collyrium for the purpose of relieving pains. It will thoroughly cure swellings, and bloodshottenness. (874*a*) It will also remove lesions, *injuries* to the tunics, opacity, and cataract.

(XVII)

(874*b*—876*a*.) [10]Take of rasot . . . . . ., and realgar, ... (875) . . . . . and roots of Kuśa (*Poa cynosuroides*), and mix them with honey. This makes a remedy against purulent discharges and itching *of the eyes.* (876*a*) It also cures cataract when it has been operated[405], as well as diseases of the whole eye.

(XVIII)

(876*b* and 877*a*)[10] . . . . .

Twenty-seventh Leaf: Obverse.

and sixteen. . . . . , (877*a*) also liquorice and sugar make a suppository *useful* in any eye-*disease* of recent origin.

(XIX)

(877*b* and 878*a*.) [10]Sonchal-salt, the two Haridrâ[66], the three myrobalan[15], and the three acrids[23], mixed with liquorice, make a most excellent remedy against cataract.

(XX)

(879.) [10]Take Jâtî (*Jasminum grandiflorum*), conch-shell, realgar, liquorice, cuttle-fish bone, madder, black pepper, and antimony in equal parts, and add Prâchînika[418] (*Stephania hernandifolia*) and long pepper (both) of an equal amount, and twice as much of good red ochre. This *which is a* remedy against all diseases is declared to be most beneficial as a suppository in the case of diseases of the eye.

[416] Compare the formulae in Ch., VI, 26 [762] (vv. 236-240); also A H., VI, 16 [494] (vv. 25-27).

[417] See *ante*, Part I, note 71.

[418] *Prâchînikâ* is a synonym of *Pâṭhâ* (or Stephania hernandifolia); and this is expressly explained in a gloss, appended to the formula in our Manuscript. For a similar gloss *jaṁgamâ*, see Part VI, verse 15; Ind. Ant., XXI, 351.

(XXI)

(880—882.) [419]Prapauṇḍarîka[151], liquorice, sugar, realgar, conch-shell, seeds of long pepper, rasot, and antimony, (881) calx of brass, seeds of the clearing-nut, and rock-salt, cuttle-fish bone, black pepper, and honey:—*of all these take* equal parts, (882) and *having made* pills, place them, well covered, in a shady place to dry. They may be applied as a suppository to induce the growth of the lashes[420] in the lippitudinous condition of sufferers from ophthalmia.

(XXII)

(883 and 884.) [10]Take one part each of white antimony and cuttle-fish bone, also one part each of white pepper[413] and long pepper, (884) and add one part of salt, equal to an aksha.[9] This, in the form of a fine powder, makes a capital remedy against cataract, highly esteemed by Nimi[421], and fit for people of respectability.

(XXIII)

(885.) [10]Red ochre, sugar and calx of brass, mixed with honey:—these make a lotion *useful* in diseases of the eye.

(XXIV)

(886.) [10]Three parts of chebulic myrobalan, and one part of ginger:—these, ground in water, make a suppository, beneficial in ophthalmia.

(XXV)

(887.) [422]White pepper[414], cuttle-fish bone, white sugar, murex-shell[423], powder of copper, seeds of the clearing-nut, iron-powder, roots of Garmuḍî (*Eleusine corocana*)[424], cardamoms, and rock-salt; also Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), and aments of long pepper:—with a paste of these, made with water, make a suppository. As a remedy against cataract in its three stages[425], as well as against night-blindness, this is an auspicious suppository.

[419] For a similar formula, see AH., VI, 16, v. 56.

[420] *Rôman* is here the same as *pakshma*, eyelash, and *pakshma-śâta*, destruction of the eyelash, is an incident of *pilla* or *pailya*, also called *kléda* or *klinnâkshi*, ophthalmia tarsi, often accompanied by *kaṇḍu*, itching; see AH., VI, 8 (v. 9), 16 (v. 52).

[421] Nimi is the name of an ancient physician, who is said to have been a Vaidêha, or a native of Vidêha, the modern Tirhût, see Ch., I, 26 [141] (§ 12). In AH., VI, 13 [489] (v. 99) he is also mentioned as an eye-doctor, and called a *muni* or 'sage'; but in Ch., I, 26 [140] (v. 3) he is described as *râjâ vaidêha* or 'king of Vidêha,' and he is usually simply referred to as the *vidêha-pati* or *vidêh-âdhipati* or *vidêh-âdhipa* or 'lord of Vidêha'; see S., VI, 1 [658] (v. 3*a*), AH., VI, 13 [485] (v. 27*b*), 22 [513] (v. 83*b*), V., LVI [810] (v. 319*b*). As such, he seems to have been identified with Nimi, the founder of the dynasty of Mithilâ about whom the myth is told that he died in consequence of a curse by the sage Vaśishṭha, and was then placed by the gods, in spirit form, in the eyes of living creatures. See Dowson's Classical Dictionary of Hindu Mythology, *sub voce*. According to Ch., I, 26 [140] (v. 1ff), he was one of the conclave of nine physicians who disputed about the question of the number and nature of the *rasa* or 'tastes.' He maintained the existence of seven tastes, *viz.*, the six tastes usually recognised (see *infra*, note 442) with the addition of *kshâra* or 'caustic' (as distinguished from *lavaṇa* or 'saline').

[422] Compare Ch., VI, 26 [762] (vv. 235, 247, 248), V., LXVI [762] (v. 126) and AH., VI, 16 [494] (v. 24). Again V., LXVI [797] (v. 172), and AH., VI, 16 [495] (v. 51*b*, 52). Again Chd., LXII, 73 [616].

[423] *Śaṅkhanâbhî* is said to be a kind of fragrant shell. In Med. Dict. (under *Śaṅkha*) it is identified with *nakhî*, which according to Royle (in Mat. Med., footnote, p. 15) is the lid of the Purpura or Murex shell; and which in Part III, verses 1 and 16, appears as *nahikâ*.

[424] The identity of *Garmuḍî* is uncertain. It is probably the same as *Gârmôṭikâ* or *Garmâṭikâ*, which the RN., VIII, 26 (p. 361) identifies with *Jaraḍî*, and which is said, in Med. Dict., to be a 'kind of saline grass' (Beng. *Mârûyâ*) or a grain (*dhân*). In Ch., I, 27 (v. 17) *Gârmûṭî* is enumerated as a spiked grain (*śûka-dhânya*) of an inferior sort, but not explained in Chakradatta's commentary. In the Mat. Med. it appears to be identified with *Rôgî*, Eleusine corocana.

[425] On the three stages, see note 405. *Kaṇḍu*, itching, seems out of place in this connexion; nor does it occur in the similar formula in Ch., VI, 26, v. 248*b*. One expects some word, corresponding to *âlûna* in verse 874; perhaps *khaṇḍa*, break, gap, may be suggested.

(XXVI)

(888—890.) [10]Aloes, sandal, cinnamon-leaves, saffron, and Kêsara (*Messua ferrea*), Vṛihatî (*Solanum indicum*), white pepper[414], Bhadramusta (*Cyperus rotundus*), and blue lotus :—(889) equal parts of these should be ground in human milk, or in the absence of human milk, they may be ground in goat's milk. (890) *This preparation* cures itching, cataract, discharges, and bloodshottenness, also night-blindness, and any other diseases of the eye.

Twenty-seventh Leaf: Reverse.

THE TENTH CHAPTER: FORMULAE FOR HAIR DYES.[426]

(I)

(Verse 891.) [10]Boil . . . . and oleander in sesame-oil. This, applied as an errhine or an ointment, is an approved remedy for turning grey hair into black.

(II)

(892 and 893*a*.) [427] A paste made of Prapauṇḍarîka[151], and . . . . . (893*a*) and applied as a plaster, is a remedy for turning grey hair into black.

(III)

(893*b* and 894*a*.) [10]Bamboo-manna, garden-nightshade, Śatapushpâ (*Peucedanum graveolens*), and sesamum-seeds, (894*a*) if applied to the hair, causes them to become as black as antimony.[428]

(IV)

(894*b* and 895*a*.) [10]Indigo, rock-salt, and long pepper, made with water into a paste, (895*a*) if applied to the hair, causes them to become as black as antimony.

(V)

(895*b* and 896.) [10]First let the head be washed with chebulic and emblic myrobalans; (896) then prepare a paste of Alambushâ (*Sphaerantus indicus*) and indigo, and with it, while warm, anoint the head; then the hairs will not turn grey.

(VI)

(897 and 898.) [10]Sulphate of copper, Musta (*Cyperus rotundus*), sulphate of iron, bile of a turtle[429], powdered iron, Dantî (*Baliospermum montanum*), Sahadêva (*Sida rhomboidea*), and Bhṛingaraja (*Eclipta alba*), one part of each, (898) boiled with oil of beleric myrobalan, are a remedy for turning grey hair into black, and if it is applied regularly as an ointment, it will prevent the hair from turning grey.

[426] None of the formulae in this chapter, except one (No. VII), can be identified elsewhere. No. XI, however, belongs to a somewhat common type of formula, see the notes *infra*.

[427] Most medical works give a formula for an oil against grey hair, under the name of *Prapauṇḍarîk-âdya*, or 'commencing with Prapauṇḍarîka.' See the references, *ante*, in note 189. It is not improbable that the present fragment belongs to that formula, though, as the concluding words show, it must have been in a recension, different from all elsewhere found. In one of these different recensions, it occurs in Chapter III on Oils, *ante*, No. XIII, verses 380-382.

[428] *Añjana* 'antimony' refers here to the well-known blacking cosmetic for application to the edges of the lower eyelids, also known as *surmâ*. See Professor Garbe's Indische Mineralien, p. 54, footnote 1; also *ante*, note 351.

[429] *Kûrma-pitta* or 'bile of a turtle,' together with some other of the ingredients here given, also occurs in a much longer formula, given in V., LXII [727] (v. 163).

(VII)

(899 and 900.) [430]One prastha[9] of the juice of Bhṛingaraja (*Eclipta alba*), the same quantity of milk, and one pala of liquorice, boiled in one kuḍava[9] of oil, will make even a crane to turn black.[431] (900) It will remove wrinkles and grey hair for twelve years within a week, and for one hundred years, within a month, if administered in the form of an errhine.

(VIII)

(901 and 902.) [10]Two pala[9] of the roots of Râmataruṇî (*Rosa alba*), one pala of liquorice, half a pala of Śâvaraka (*Symplocos racemosa*), and ten pala of oil of beleric myrobalan, (902) boiled by the heat of the sun in an iron vessel for ten days, *and administered as* an errhine, make grey hairs to become of the same colour as the large black bee.

(IX)

(903 and 904.) [10]One prastha[9] of the juice of emblic myrobalan, the same quantity of clarified butter, and one pala[9] of liquorice :—all this together should be boiled over a gentle fire. (904) *Its application as an ointment* will give sight to the blind, and black colour to grey hair; and if perseveringly administered as an errhine, it will even restore one's lost sight[432].

(X)

(905—909.) [433]Take equal parts, of no more than one aksha[9], of each of the three myrobalans[15], indigo, and blue lotus; also of the fruit of Piṇḍâraka (*Vangueria spinosa*), (906) sulphide of antimony, roots of long pepper, and leaves of Sahachara (*Barleria cristata*); add a decoction of jâman, earth from the roots of the jâman tree[351],

Twenty-eighth Leaf: Obverse.

(907) fruit of Kakubha (*Terminalia arjuna*), and two kuḍava[9] of sesame-oil, and boil *the whole* in oil of beleric myrobalans slowly over a gentle fire. (908) Administer it now as an errhine for fifteen days; then on the sixteenth day the noble patient will have left no white hair, his scalp will be black, (909) his face and eyes will look well, and all his hair will be of a deep dark colour. So says Agastya, the best of teachers.

(XI)

(910—916.) [434]Take the three myrobalans[15], flowers of Sahachara (*Barleria cristata*) jâman, Kârshmarya (*Gmelina arborea*), flowers of Kakubha (*Terminalia arjuna*) kernel of the mango, and fruit of Piṇḍâraka (*Vangueria spinosa*), (911) also sulphate of

[430] This formula is found in two slightly differing recensions in Ch., VI, 26 [761] (v. 264) and SY., LVII, 71 [414], Chd., LV, 73 [565].

[431] With reference to this phrase, see *ante*, note 153. The same phrase is added to a formula on a hair-dye in AH., VI, 24 [519] (v. 44*a*).

[432] The technical meaning of *dṛishṭi* in ancient Indian anatomy is pupil, being the supposed seat of sight, not lens, the existence of which was not known. Here, however, the word has probably its ordinary meaning of sight.

[433] This formula, in another recension, is already given in Chapter VI, on Rasâyana or 'tonics'; see *ante*, verses 768*b*-773*a*.

[434] Compare the following formulae: the so-called *Mahânîla-taila* or 'great black oil' in Ch., VI, 26 [764] (vv. 265ff), Chd., LV, 74 [565], and the so-called *Nîla-bindu-taila* or 'black drops oil' in V., LXII [727] (vv. 162-168); also four other formulae, *ibidem*, vv. 159-161, 169-171, 172 and 173-176. All these formulae are of a similar type, though not identical with, nor different recensions of, our formula.

iron, flowers of Asana (*Terminalia tomentosa*), indigo, blue lotus, knots of the root-stalk of the lotus[435], sulphide of antimony, black mould[351], and powdered iron, (912) also both Kaṇṭakârikâ[436], both Śârivâ[41], Madayantî (*Jasminum Sambac*), juice of Bhṛingaraja (*Eclipta alba*), and oil of beleric myrobalan. (913) Mix *the whole* with a decoction of Asana (*Terminalia tomentosa*), and let it stand unboiled for ten days in a vessel of iron. Then boil it thoroughly over a gentle fire, (914) and add to it one half as much of śukta[57], which had been kept placed in Mudga (*Phaseolus Mungo*) and Mâsha (*Phaseolus Roxburghii*). Then on the completion of the half-month, having kept it well protected *in the meantime*, administer this *preparation*. (915) Having prepared[437] one's body with the three myrobalans, and dieting on khicharî[352], one should use this oil as an errhine, in doses of one śukti[9] at a time, with care and in a sheltered spot.[438] (916) Whoever that has a white head, permits one prastha[9] of this oil to be given to him as an errhine, he will, after the administration of it, possess black hair.

ELEVENTH CHAPTER: THE DOCTRINE OF CHEBULIC MYROBALAN according to the Aśvins.[439]

Now we shall proceed to declare the doctrine of the chebulic myrobalan.

(Verses 917—929.) [440]To Brahman, while sitting at his ease, the Aśvin pair spoke as follows: "Whence has the chebulic myrobalan sprung, and how many kinds of it are there said to exist? (918) How many *primary* tastes is it held to have, and how many secondary tastes? What are its names, and colours, and the marks of each kind? (919) What diseases does it relieve, and what are its colours and forms? In combination with what *other* drugs, what diseases does it cure? (920) This question, as asked, may your honour be pleased to answer." Having heard the words of the Aśvin pair, Brahman spoke as follows: (921) "The points which you have asked me, I shall severally explain to you, one after the other, so that you may fully understand them. (922) There fell a drop on the earth, when Śakra (*i.e.*, Indra) drank the ambrosia; thence that most excellent of medicinal plants, the chebulic myrobalan, took its origin. (923) Vijayâ, Trivṛitâ[441], Rôhiṇî, Pûtanâ, Amṛitâ,

[435] *Visa* is the root-stalk, or scape, *i.e.*, that part of the stalk which is imbedded in the ground down to the roots. Hence *visa-granthî* is the same as *padma-mûla*, *i. e.*, properly the knots of the underground stalk; it is opposed to *mṛiṇâla*, the above-ground, or leaf-stalk. See also verse 1109.

[436] The two *Kaṇṭakârikâ* are the same as the two *Vṛihatî*, see *ante*, note 76.

[437] *Bhâvita* probably refers to internal treatment. External application (to inflamed parts) is recorded only of the beleric myrobalan; see Mat. Med., p. 163. The reference is to the preliminary treatment, before using a *nasya*, or errhine; see Wise, p. 139.

[438] *Ekântaṡam* might also mean 'in a lonely place.'

[439] This chapter apparently professes to be the *Harîtakî-kalpa* or 'doctrine of chebulic myrobalan,' extracted from a medical work by the Aśvins (see *ante*, note 126). This may have been the Âśvina Saṁhitâ (see *ante*, Part I, note 4) of which the only two known manuscript copies are in the possession of Dr. P. Cordier. Their Harîtakî Kalpa versions are printed in the Appendix. They differ widely in length and matter, not only from each other, but also from the version contained in our manuscript (see note 441). Our chapter probably presents the genuine version of the true ancient Âśvina Tantra and for that reason is of particular interest. A similar *harîtakî-kalpa* which gives the doctrine of the ancient physician Hârîta on chebulic myrobalan occurs in the Hârîta Saṁhitâ, in its *kalpa-sthâna*. See the following note.

[440] This account of the origin and nature of chebulic myrobalan occurs in a similar recension in BhP., I, 1 [158]. Only there the information is ascribed to the demiurge (*prajâpati*) Daksha, instead of Brahman himself. (On p. 159 *ibid.*, there is a false reading; it should be *jîvantî chêtakî, ch=êti pathyâyâḥ sapta-jâtayaḥ*). Substantially the account is also found in the Madana Vinôda Nighaṇṭu, p. 2, also in the Râja Nighaṇṭa, *sub voce*.

[441] The term *Trivṛitâ*, as the name of a kind of chebulic myrobalan, occurs also in the shorter of the two versions (v. 3) of the Harîtakî Kalpa of the Âśvina Śaṁhitâ of Dr. Cordier (see note 439). In the longer version (v. 6) it is replaced by the term *Chêtakî*; and the latter is the usual name found in other medical works, such as the Bhâva Prakâśa, Hârîta and Âtrêya Saṁhitâs, and Dhanvantarî, Râja, and Madana Vinôda Nighaṇṭus. Instead of the term *pûtana*, common to all other works, including the longer Âśvina

Twenty-eighth Leaf: Reverse.

Jîvantî and Abhayâ: these are the seven kinds of chebulic myrobalans. (924) The Vijayâ *kind* is shaped like the bottle-gourd; the globular *kind* is the Rôhiṇî. The Pûtanâ has a large stone and is thin *in flesh;* the Amṛitâ has a fruit with a thick fleshy part. (925) The Jîvantî is of golden colour; the Trivṛitâ is five-edged, and the Abhayâ is black; *thus* Brahman has declared long ago to the world. (926) I shall briefly describe the tastes, and powers of these *seven kinds of* chebulic myrobalans. They possess five tastes, and are of heating power, but they are wanting in saline taste, and are very beneficial.[442] (927) On account of its quality of being destitute of the saline taste, chebulic myrobalan is innocuous[443]; because it expels the waste products of the body, it is considered to be productive of health and preservative of life. (928) It is auspicious, quickly-curing, very remedial, ever

version, the shorter version (v. 3) has *pṛithu-nâmâ*. There are other details in which the two versions of Dr. Cordier's MSS. differ from the version in our Manuscript. Thus, while the shorter version, equally with our Manuscript, describes the *Trivṛitâ* variety as five-limbed (*pañch-âṅgî*) (v. 5), in the longer version *Chêtakî*, which there takes the place of *Trivṛitâ*, is said to be known as *âśnâtu* (*sic*); and in other works it is said to be 'three-edged' (HS. and RN. *Try-asrâ*, MV. Nigh. *try-aṅgî*, BhP. *tri-rêkhâ*). Moreover, according to the longer version, which herein agrees with other works (HS., V, 3 [785], BhP., V, 1 [159], Âtr. Saṁhitâ in RN., p. 49), *Chêtakî* is of two kinds: black (or dark, *kṛishṇâ*) and white (or bright, *śuklâ*); but as *Chêtakî*, in those works, is described as a purgative (*vivêchanî*), there may be, regarding that division, a confusion of *trivṛitâ* (=*Chêtakî*) with *Trivṛit*, turpeth-root, which is a well-known purgative, and which is divided into a black and white kind, see Mat. Med., p. 203. Again the *Rôhiṇî* variety, which in our Manuscript is described as 'globular' (*vṛittâ*), is in the shorter version (v. 3) said to be 'four-limbed' (*chatur-aṅgî*), while HS., V, 1 [781] calls it 'three-edged' (*try-asrâ*), and the longer version (v. 7) says that it is not particularly distinguished (*avyaktâ*). Again, as to the *Pûtanâ* variety, the longer version, agreeing with our Manuscript, says that it has a large stone and is small (*asthimayî* and *sûkshmâ*), but the shorter version (v. 4) describes it as 'dry-skinned' (*śushka-tvak*), and HS., V, 1 [781] as 'four-edged' (*chatur-asrakâ*). Again as to the *Abhayâ* variety, the longer version (v. 8) describes it as 'five-edged' (*pañch-âsrâ*), agreeing herein with other works (*e.g.*, HS., V, 1 [781] *pañch-âsrâ*, MV., Nigh. *pañch-âṅgî*, Bh.P. *pañcha-rêkhâ*); but the shorter version (v. 5), in agreement with our Manuscript, calls it 'black-coloured (*kṛishṇa-varṇâ*). The term *kâlakî*, black, which is used in our Manuscript, does not occur elsewhere, though it is found, apparently, in some MSS. of the Hârîta Saṁhitâ (see ed., p. 780). It is only with respect to the description of the *Amṛitâ* and *Jîvantî* varieties that there is any agreement in the three versions and other works. In the main, the difference would appear to be that while our Manuscript, together with the shorter version, makes the *Trivṛitâ* variety to be 'five-edged,' and the *Abhayâ* variety to be 'black' (or dark), all other accounts, including the longer version, reversely, make *Abhayâ* to be 'five-edged,' and *Chêtakî* (=*Trivṛitâ*) to be 'black'; and *pro tanto* the shorter version deserves preference in point of genuineness.—It may be added that the two versions of Dr. Cordier's Âsvina Saṁhitâ supply particulars also regarding the habitat and efficacy of the different varieties of chebulic myrobalan, neither of which is mentioned in the version of our Manuscript. Thus as to habitat, the shorter version attributes *Vijayâ* to the Vindhyâs, *Trivṛitâ* to the Himâlayas (HS. to Champâ), *Rôhiṇî* to Kanauj (HS. to the Bilsa district, Âtr. S. to Pratishthâna), *Pûtanâ* to Saurâshṭra (HS. to Magadha, Âtr. S. to Sindhu), *Amṛitâ* to the banks of the Ganges (Âtr. S. to those of the Sarju, RN. to Champâ), *Jîvantî* to Kashmir (HS. to Saurâshṭra), and *Abhayâ* to the banks of the Vênâ river (HS. to the Himâlayas, RN. to Saurâshṭra). The longer version is silent on this subject. As to efficacy, the shorter version states that *Vijayâ* is good for disorders of the air-humour, *Trivṛitâ* for the granulation of wounds (*vraṇa-rôpaṇa*), *Rôhiṇî* for all humoural disorders, *Pûtanâ* for bile-disorders, *Amṛitâ* for phlegm-disorders, *Jîvantî* for hæmorrhoids, and *Abhaya* for all diseases. On the other hand, the longer version, in agreement with the Hârîta Saṁhitâ, prescribes *Rôhiṇî* for the granulation of wounds, *Pûtanâ* for plasters, *Jîvantî* for powders, and *Abhayâ* for diseases of the eye, to which the Râja Nighaṇṭu adds *Amṛitâ* for purging (*virêchana*). On both subjects, therefore, there exists no agreement of any kind. Finally, I may note, that particular prominence is given in our Manuscript to the *Abhayâ* variety (v. 929), and in the formulae (see Nos. III and V) the names *Abhayâ* and *Harîtakî* are treated as perfectly synonymous. I have shown the occurrence of the two names in brackets in the translation.

[442] This remark about the tastes occurs, identically, in Ch., VI, 1 [410] (v. 26*a*). The usually accepted six *rasa* or 'tastes' are: 1, *svâdu* or *madhura* 'sweet' (as in *guḍa* or 'molasses') 2, *amla* 'sour' (as in *mâtuluṅga* or 'citrons'); 3, *lavaṇa* or *kshâra* 'saline' (as in *saindhava* or 'rock-salt'), 4, *tikta* 'bitter' (as in *kirâtatikta* or 'chiretta'), 5, *ûshaṇa* or *kaṭu* 'acrid' (as in *maricha* or 'black pepper'), and 6, *kshâya* 'astringent' (as in *harîtakî* or 'chebulic myrobalan'). See AH., I, 1 [6] (v. 14*b*), S., I, 42 [154] (§1). There is, however, a curious account of an ancient divergence of teaching on this point, related in Ch., I, 26 [140] (vv. 1ff.). Nine physicians (among them Nimi, see *ante*, note 421; and Kâṅkâyana, see *infra*, note 449) are there named who respectively held from one to seven, and innumerable tastes. A hexade of tastes was held among them by the royal sage Vâṇyavida; but its component parts were different from those of the usual hexade. They were rather related to the sense of touch and were the following: *guru* 'heavy,' *laghu* 'light,' *śîta* 'cold,' *ûshṇa* 'hot,' *snigdha* 'greasy,' *rûkska* 'dry.' The established hexade was that taught by Âtrêya.

[443] *Niratyaya* might also mean 'unfailing.'

harmless, agreeable, health-giving, and a curative agent for the poor[444] (929) as well as for the young, and for such men as are in constant suffering.[445] The chebulic myrobalan (Abhayâ), indeed, is a blessing to men and always useful for the purpose of medical treatment.

(I)

(930 and 931.) [446]Whoever eats chebulic myrobalan (Abhayâ) together with rock-salt and ginger, and alternately with these, long peppers, no disease will be able to overcome him. (931) Or let a man eat two *chebulic myrobalans* well mixed with an equal quantity[447] of molasses every day, he will then overcome every disease, and reach a thousand years.

(II)

(932 and 933.) [10]He who takes chebulic myrobalan (Abhayâ) together with Mudga (*Phaseolous Mungo*) for his slight (early) meal, he will live for an hundred years, repelling every kind of disease. (933) By regularly observing this diet, he will become healthy, strong, free of wrinkles and grey hair, and vigorous in body.

(III)

(934.) [448]Chebulic myrobalan (Abhayâ), turmeric, long pepper, also rock-salt, and Kushṭha (*Saussurea Lappa*), mixed with cow's urine, act as a purgative.

(IV)

(935.) [10]Molasses, juice of raisins, small bee's honey, and chebulic myrobalans (Harîtakî) :—these make Kâṅkâyana's[449] prescription of a purgative for bilious subjects.

(V)

(936.) [47]Long pepper, rock-salt, baberang, and chebulic myrobalans (Harîtakî) mixed with cow's urine and turmeric, act as a purgative.

(VI)

(937.) Chebulic myrobalan (Harîtakî), together with the same quantity of molasses, and mixed with honey, makes a suitable purgative preparation, and is an approved tonic medicine.

[444] Compare the HS., V, 3 [735] (vv. 5*b*, 6*b*) where the chebulic myrobalan is described as *sukumârâṇâṁ hitaṁ* 'beneficial to the young' and *daridrâṇâm=anapâya-rasâyanam* or 'an efficacious tonic for the poor.'—*Chikitsati* here, and *Chikitsatê*, in verse 949, is a curious construction of a verb with the genitive of the object. Its explanation as a Prakriticism (for *chikitsâ iti*), in the footnote on p. 69 is hardly tenable.

[445] *Prâya-klêśa* might also mean 'being in the pangs of death.'

[446] I have not been able to identify this formula elsewhere. Compare, however, the very similar formula in AH., VI, 39 [573] (v. 147), also the direction in S., IV, 5 [406] (§14) where the alternative use of *guḍa-harîtakî* or 'chebulic myrobalan with molasses,' or of the Pippalî-vardhamâna (see *ante*, vv. 716-737*a*) is prescribed. Compare also AH., IV, 15 [401] (vv. 40, 41), where likewise the alternative use of a *harîtakî-sahasra* 'or one thousand chebulic myrobalans,' or of a *pippali-sahasra* or 'one thousand long peppers' is recommended in the case of *jaṭhara* or 'enlargement of the abdomen' (see *infra*, verse 940), see also *ibidem*, VI, 39 [564] (v. 21). See also the formula in Chd., I, 1 [59-58] which prescribes the alternative use of the Pippalî-vardhamâna or of a linctus made of chebulic myrobalan and honey, against *vishama-jvara* or 'intermittent fever' (see *infra*, verse 939).

[447] The curious phrase *guḍa-miśra-dvitîyâm* apparently means '(myrobalan) mixed with treacle so that each forms one-half'; or literally, '(myrobalan) mixed with treacle forming the second (half of the dose)'. See the similar phrase *madhu-dvitîyâ* in verse 471.

[448] The formulae III and V are practically identical; they only differ in having *Kushṭa* and *Viḍangâ* (or 'baberang') respectively. With them may be compared the two formulae in S., I, 44 [167] (vv. 62 and 63), which also differ in the point of *Kushṭa* and *Viḍangâ*; but they also substitute two other drugs each for the long pepper of our formulae. See also V., LXXVIII [1018] (v. 16).

[449] Kâṅkâyana is the name of an ancient physician, who is said to have been a Vâhlîka or Vâhîka or 'a native of Balkh,' see Ch., I, 26 [140] (v. 3). He is there represented as having held with Nimi (see *ante*, note 421) and other physicians a disputation on the number of *rasa* or 'tastes.' He held that the tastes were innumerable, and that they could only be described according to their abode, quality, and manner of action; see *ante*, note 442. He is also named in Ch., I, 1 (v.10), 12 [64] (§ 4) among a number of other ancient physicians.

(938—946.) [450]This chebulic myrobalan (Harîtakî), as above stated, cures diseases; but hear now from me in detail, what I have already explained in brief; (939) the chebulic myrobalan (Harîtakî) is a remedy against intermittent fever, and the toxic effects of spirituous liquors; it promotes the digestive faculty, and quickly cures abdominal tumours. (940) The administration of chebulic myrobalan (Harîtakî) also cures enlargements of the abdomen[131], is a preservative of life, and regulates the flow of the phlegmatic humour[451], in consumptive subjects, (941) cough, asthma, hiccough, syncope[62], swooning, and hysterical convulsions. None *of these diseases* is able to withstand the chebulic myrobalan (Abhayâ), as little as the Asuras *can withstand* the hosts of Indra. (942) Chebulic myrobalan (Harîtakî) cures severe jaundice and skin-diseases; it relieves hæmorrhoids, and heals every kind of morbid secretion of urine.

Twenty-ninth Leaf: Obverse.

(943) By the administration of chebulic myrobalan (Harîtakî) inflammatory swellings are resolved. Dysentery intensified by *deranged* air, (944) disorders due to phlegm and bile[452] or to blood and bile (*i.e.*, hæmorrhage), morbid pallor[7], malignant jaundice, and . . . . . *other* diseases *are relieved* by *the use of* chebulic myrobalan (Abhayâ). (945) It cures also nasal catarrh, discoloration, loss of voice, loss of appetite, heart-diseases, and swooning. (946) Just as Vaiśvânara (*i.e*, the fire) becomes strong if joined with the wind, so the chebulic myrobalan (Harîtakî) becomes endowed with virtue *if joined* with molasses.

There are the following verses *on this subject* :—

(947—949.) "In any circumstances if *chebulic myrobalan*, mixed with molasses, be taken as medicine in the form of a draught or of a linctus, it turns the diseases of men even when they are difficult to treat and of long standing, into healthy states. (948) There does not exist on earth the disease of men which cannot be effectively overcome by chebulic myrobalan (Harîtakî). That glorious *drug*, sprung from ambrosia, should, *therefore*, be administered steadfastly under all circumstances. (949) Beneficial to horses is salt[453]; water is recommended for elephants, and potential cautery for cows; chebulic myrobalan (Harîtakî) is the very best medicine for men." Thus spoke the Lotus-born (*i.e.*, Brahman).

THE TWELFTH CHAPTER: THE DOCTRINE OF BITUMEN.[454]

We shall now proceed to state the doctrine of bitumen.

[450] For a similar enumeration of diseases against which chebulic myrobalan is held to be a remedy, see Ch., VI, 1 [410] (vv. 26ff.) and BhP., I, 1 [160] (lines 3-7). The parallel passage in Charaka shows that the *vishama* in our text means *vishama-jvara* or 'intermittent fever.' Compare also the formula in Chd., I, 159 [53] which prescribes a linctus of chebulic myrobalan and honey against intermittent fever. It might, however, also mean irregular digestion.

[451] *Dvâra* is explained in the Med. Dict. as *nigama*, road or channel of entrance. *Kapha-dvâra*, accordingly, are the *dhamanî* vessels, through which *kapha*, or the phlegm humour, is conveyed. Myrobalan is said to regulate the 'doors', or avenues, of the phlegm humour, for phlegm 'bestows moisture'; it is 'cooling and moist,' and thus it counteracts *śôsha*, or the drying up of the body; see Wise, pp. 43. 46.

[452] As a distinct malady, like *rakta-pitta* or hæmorrhage, *ślêshma-pitta* does not appear to be known; but there is a kind of fever due to it. Also the skin-diseases *dadru* and *śâtarushî* are ascribed to it in AH., III, 14 (v. 9) and I, 6 (v. 156), where *Harîtakî* is mentioned as a remedy against it.

[453] Compare with this the direction, quoted from the Siddha Yôga Sangraha (a medical treatise on horses) by Mallinâtha in his commentary to the Raghuvaṁśa V, 73: *pûrv-âhṇa=kâlé ch=âśvânâṁ prâyaśô lavaṇaṁ hitaṁ, i.e.*, 'in the morning time salt is, as a rule, beneficial to horses.'

[454] The whole of this chapter, in a practically identical recension, is found in Ch., VI, 1 [424] (vv. 148ff.) There are only the following noteworthy exceptions: 1, in Charaka

(Verses 950—957*a*.) [455]Bitumen is sub-acid, astringent, and acrid in digesting; it is also neither very hot, nor very cold; and it is produced from *the following* four metals: (951) gold, copper, silver, and iron. When properly administered it serves as a tonic, aphrodisiac, and curative agent.[327] (952) It attains the highest development of its power when it is macerated with such decocted drugs, either combinedly or singly, as cure *disorders of the* air, bile, and phlegm respectively. (953) The matter that rises from it when it is thrown *into a decoction of those drugs*, and that settles on the surface, should be thrown again into a decoction *of the same drugs*, while warm, and in this manner the maceration[456] should be carried on for seven days. (954) ***Prepared*** in the aforesaid manner, *mixed* with powdered iron, and drunk with milk, it confers a long life, full of ease. (955) It also relieves diseases incident to old age, gives firmness to the body, promotes intelligence and memory, and imparts strength. A milk-diet should be observed, when it is administered. (956) There are three ways of administering it, in periods of seven weeks, of three weeks[457], and of one week respectively, which are distinguished as the superior, the middling, and the inferior. (957*a*) Their ***respective*** doses are one pala, half a pala, and for the smallest, half a karsha.

(957*b*—964.) Now I will explain the various kinds *of bitumen*, with the ways of using them. (958) Gold and the other metals in the mountains, when heated by the sun, emit their impurities, oil-like, heavy, and clay-like[458]: those are the bitumen.

Twenty-ninth Leaf: Reverse.

(959) Sweet together with bitter, in colour like the shoe-flower, in digesting acrid and cold, such is the outflow of the gold. (960) *That of* copper is in colour like the throat of a peacock sharp and hot, and in digestion acrid. That of silver is acrid, white, cold, and when digested, sweet. (961) (That which is in colour like bdellium, *in taste* bitter and

silver comes, in its natural position, before copper (see vv. 951 and 960); 2, in Charaka the smallest dose is one karsha (see v. 957*a*); 3, between verses 964 and 965, Charaka interpolates an additional verse; 4, in verse 965, Charaka reads *prayôjyâḥ* for *pradêhâḥ*, see below, note 462. Nearly the whole of the chapter is also found in Chd., LXX, 64 and 65 [725], which professes to give the Charaka recension, but the verses are given in a different order, and some of them (*e.g.*, vv. 958, 960, 962) agree with our recension rather than with that found in the printed editions of Charaka. On the other hand, the directions about 'maceration' are given in a very different, and more detailed version. Substantially the same account, but in an altogether different version, is given in BhP., I, 1 [258], and again in another version in AH., VI, 39 [570] (vv. 131-143). In the commentary to the latter, three verses of our version (vv. 950, 956, and 964) are quoted, though in slightly different recensions; see the following notes. They are there ascribed to an anonymous muni or 'sage.'—On *śilâjâtu* see Journal, As. Soc. Beng., vol. LXXII, p. 98 (1903).

[455] In this verse I read *n-âty-ambla*, 'not very acid' for *n-âty-ushṇa*, 'not very hot.' This emendation is obvious, for *n-âty-ushṇa* is repeated in the following half-verse; moreover, all the parallel recensions (see preceding note) have *an-amla*. I also read, with all the parallel recensions, *sambhavaḥ* for *nirddiśêt*. The latter makes no sense, and would seem to have been a marginal gloss, which erroneously got imported into the text, and displaced the proper word. The following verse (951) enumerates the *chatur-dhâtu* or 'four metals,' and in order to indicate this fact, probably some scribe wrote on the margin the gloss *nirddiśêt*, *i.e.*, 'he enumerates them.' I may here note that this chapter is particularly full of copyist's errors; and I may add generally, that the writing of our Manuscript, in the later leaves, is much less accurate than in the earlier ones.

[456] On *hâvanâ* or 'maceration' see *ante*, note 28. On the particular process, here enjoined, see Mat. Med., p. 95, where it is more fully explained. The directions, given in our recension, are rather obscure; they are set forth in much more and clearer detail in the Chakradatta recension. See note 454.

[457] I read, with all the parallel recensions, *traya* for *tryaha*. The latter, meaning 'of three days,' makes no sense.

[458] The reading *mṛitsn-âchchham* of our Manuscript is also given by the Chakradatta recension, and is there, in the Bengâlî paraphrase of Kavirâj Pyârî Môhan Sêngupta, explained to mean *masṛiṇa o svachchha*, 'soft and clear.' The Charaka and Ashṭanga Hṛidaya recensions (see note 454) however, read *mṛitsn-âbha*, 'clay-like,' and I have adopted that reading in my translation. Moreover, instead of *snigdhâbhaṁ guru* all the parallel recensions have *jatv-âbhaṁ mṛidu*, *i.e.*, 'gum-like and soft.' *Jatv-âbhaṁ*, like *snigdhâbhaṁ*, indicates 'unctuousness' or 'stickiness.'

saline[459]), in digestion acrid and cold, is the best of all and is of iron. (962) All have the smell of cow's urine, and all may be used in medical practice; but for use as an ingredient in tonic medicines the last is most to be preferred; (963) while in *disorders due to* air and bile, to phlegm and bile, to phlegm, and to all three combined, the outflow of (bituminous) impurities from gold and the other *metals* respectively is particularly recommended [460]. (964) While any treatment with bitumen is actually in progress, one should abstain from all heating and indigestible things, but at all times one should altogether abstain from the use of Kulattha (*Dolichos biflorus*).[461]

(965—967*a*.) Various kinds of milk, śukta[57], meat-broths[335] cooked with pulses, water mixed with cow's urine, also diverse decoctions, are approved for the purpose of mixing with bitumen. Any of these may be administered[462], being made with due regard *to the particular disorder*. (966) There is no disease on earth, capable of being healed, which bitumen will not thoroughly overcome. Hence administered in any of these various ways, (967*a*) it will also to the healthy impart strength of every kind.

THE THIRTEENTH CHAPTER. THE DOCTRINE OF THE PLUMBAGO-PLANT.[46]

We shall now proceed to declare the doctrine of the plumbago-plant.

(Verses 968—974*a*.) Dhanvantari[133], the most wise, was asked by Kêśava (or Vishṇu): "Is there any medicine at all capable of curing all diseases?" (969) Hearing the query of Kêśava, Dhanvantari replied: "Comparable with the plumbago-plant there is no medicine: so it is said. (970) Know also that it is of three kinds: black, white, and yellow, respectively distinguished as the best, the least, and the middling. (971) To patients suffering from skin-diseases, morbid secretion of urine, enlargements of the abdomen[131], and white leprosy, mark that the black variety is particularly beneficial. (972) As a remedy against chronic diarrhœa and hæmorrhoids, and a cure for acute diarrhœa, and as a preservative of life and promoter of intelligence, the white-flowered variety is distinguished. (973) The yellow variety is held to stimulate the intellect, good spirits, and digestion, and to cure *disordered* phlegm. They are respectively

[459] The bracketed portion of this verse appears to have been accidentally omitted from our Manuscript. I have supplied it from Ch., VI, 1 [425] (v. 159*a*).

[460] Here the reading of the original text appears to be corrupt. *Praśaṁsanti* should be *praśaṁsyanti* (passive), and instead of the pleonastic *malo*, which recurs in *hêma-mal-âdayaḥ*, *vamo* or *sravo* (see vv. 958, 959) may be suggested.

[461] The commentaries to the Ashṭânga Hṛidaya, etc. (see references in note 454) explain this to mean that *Kulattha* should be avoided not only during the actual bitumen-treatment, but for a whole year, or even throughout one's life. The reason given by them is that *Kulattha* is a specific against calculus and gravel, and hence also nocuous to bitumen which is of the nature of a stone.

[462] *Pradêyâḥ* should probably be read for *pradêhâḥ*, poultice, of the original text. The latter, which would mean "they should be made into poultices" does not seem appropriate. All the parallel recensions (see note 454) read *prayôjyâḥ*.

[463] The only parallel passage with regard to this chapter, that I have been able to discover, is in AH., VI, 39 [866] (vv. 62-65). It is an altogether different version, but it agrees with our version in giving three kinds of plumbago, black, white and yellow, though it makes the white variety to be better than the yellow. Both agree in making the *kṛishṇa* 'black,' or (as the Ashṭânga has it) *asita* 'not white' variety to be the best. At the present day, only two varieties are recognised, the *śukla* 'white' and the *aruṇa* 'reddish' or *rakta* 'red' (or rather 'rose-red,' 'pink'). The latter is considered the better variety, and would seem to be the same as the 'black' or 'not-white' of the older division; for it is also known as the *kâla* or 'black,' and its root, as '*kâla-mûla*' or 'black root.' But the older three-fold division is puzzling; *kṛishṇa* 'black' seems a strange epithet for a rose-red or pink flower; and no yellow variety appears to be known to exist anywhere to judge from what[e] I can learn from botanists. Of course *kṛishṇa* might be 'dark blue,' but there exists no variety of that colour either. This suggests a doubt whether anciently *cuṭraṇa* really signified the plumbago-plant. It should be noted, however, that the season for collecting the yellow variety widely differs from that for collecting the black (pink) and white varieties; for the former it is summer (June-July), for the latter, winter (October to December).

distinguished as remedies against *disorders of the* air, bile, and phlegm. (974*a*) But, indeed, taking them as one may get them, they may be used as remedies against all *diseases.*

(974*b*—975.) One should take them up in the months of Kârttika, or Mârga-śîrsha, or Âshâḍha.[464] (975) In Kârttika one should take up the black, in Mârga-śîrsha, the white, and in Âshâḍha, the yellow variety. These are the times of collecting them.

(976.) Having offered a prayer to the Dêvas, and invoked the blessing of Brâhmans, as is proper, and *in a place* where there is no cemetery, nor barren saline soil, nor ant-hill, nor chaitya,"[465] . . . . . .

The Thirty-first Leaf : Obverse.

THE FOURTEENTH CHAPTER : FORMULAE FOR THE TREATMENT OF CHILDREN'S DISEASES.

The KÂŚYAPA Pills.[466]

(I)

(Verse 1011*a*.) (In the case of) . . . . . ., (1011*a*) *the physician* should at once administer one pill to the child.

(II)

(1011*b* and 1012.) In cases of acute diarrhœa of children, the physician should give *to them* a pill. (1012) He should give it in honey mixed with rice-water, and it should be made with the juice of Parûshaka (*Grewia asiatica*) and with sugar and honey.

(III)

(1013 and 1014.) To a child, attacked with vomiting, a physician should give a pill. It should be made with the juice of Guḍûchî (*Tinospora cordifolia*) and with sugar and honey ; (1014) or it may be administered *made* with a clarified infusion of roasted iron-filings, and mixed with sugar and honey. Then *the child* will obtain ease.

(IV)

(1015 and 1016.) In the case of diarrhœa, due to *disordered* blood, the physician should give to the child a pill, made with the juice of the Pañchavalka (or set of five barks[152]), or with rice-water, (1016) mixed with sugar and honey. Or it may be made with the blood of a hare, or of an antelope, or a deer, mixed with honey.

(V)

(1017.) In the case of retention of discharges, the physician should give to the child a pill made with molasses *diluted with* water or the juice of the three myrobalans.[15]

(VI)

(1018.) In the case of fetid diarrhœa, the physician should give to the child a pill made with whey, or with tamarind juice.

[464] Of these three months Kârttika corresponds to 15th October-15th November ; Mârgaśîrsha, to 15th November-15th December ; Âshâḍha, to 15th June-15th July.

[465] *Chaitya*, Tibetan *chorten*, would seem to refer to the well-known Buddhist shrines (tombs or relic-places) so called. All four objects are mentioned in AS., V. 8 (vol. II, p. 166, l. 14).—The remainder of this formula and of the chapter is wanting, with the thirtieth leaf.

[466] I have not been able to trace any of these pill-prescriptions elsewhere. See the following note.

(VII)

(1019—1022.) In the case of gravel, stone, strangury, and morbid secretion of urine the doctor should give to the child a pill, made with honey and clear spirits of rice; (1020) or it may be given, *made* with some suitable medicated liquor.[52] The *child* will then obtain relief; so says Kâśyapa.[467] (1021) By this *means* worms that live in the intestines will be quickly expelled; relief will be given to headache, and vomiting will be checked. (1022) If *the child's* anus is infested with worms, let it be smeared with the pill; then he will obtain relief: such is the dictum of Kâśyapa.[467]

(VIII)

(1023—1025.) In the case of unrecognised diseases let the physician give a pill together with tepid water, such as is a remedy against all diseases. (1024) A doctor who is skilful in diagnosing *the patient's disease* should adopt various kinds of treatment; and having regard to the strength or weakness of the children, and to the time and season, (1025) he should apply the five-fold treatment[468] to their wet-nurses, that is to say, *the two kinds of* purgatives, emetics, and *the two kinds of* oily enemas.

(IX)

(1026 and 1027.) In the case of gripes the physician should give a pill to the child, made with pig's excrement and rice-water, (1027) and he should give with it a draught of sugar and honey.

Thirty-first Leaf: Reverse.

On drinking it, the child will obtain ease: such is the dictum of Kâśyapa.[467]

(X)

(1028.) In cases of hiccough, asthma, and cough the physician should give a pill, made with citron or with sonchal-salt and spices.

(XI)

(1029 and 1030.) To a child which is troubled with worms, the physician should give a pill, made with pomegranate-water, and honey, or with clear spirits of rice. (1030)

[467] Kâśyapa is mentioned in a long list of ancient Indian physicians in Ch., I, 1 (v. 6). In AH., VI, 2 [458] (v. 43*a*) he is called *vṛiddha-kaśyapa* or the 'old Kaśyapa' or rather 'Kaśyapa the elder.' In that place a formula is ascribed to him for a remedy against children's diseases caused by teething. Similarly *ibidem*, VI, 3 [462] (vv. 48*b*, 49*a*) a formula of his is quoted for a remedy against *bâlagraha* or 'demoniac seizure of children.' From this it would seem that Kâśyapa (or Kaśyapa as the Ashṭânga Hṛidaya spells the name) was specially a physician for children's diseases. A work called *Kaśyapa Saṁhitâ*, and apparently ascribed to this physician, is noted in Burnell's Catalogue of Tanjore MSS.; see Aufrecht's Catalogus Catalogorum, p. 88. A chapter of some work of this kind, called *bhêshaj-ôpakramaṇîya*, has been discovered in the Darbar Library in Nepal; see Dr. Cordier's Récentes Découvertes, p. 2. Ḍallana in his commentary (Jîv., p. 103) on S., I., 12 (§ 3) quotes a passage from a Muni Kâśyapa. On a story about Mahâkâśyapa, the disciple of Buddha, healing king Ajâtaśatru, see Rockhill's Life of the Buddha, pp. 141, 142.

[468] The *pañcha-vidhâ kriyâ* or shortly *pañcha-karman*, 'the five-fold treatment,' consists of 1, *vamana* or 'emetics,' 2, *virêka* or 'purgatives,' 3, *âsthâpana* or 'enemas,' 4, *anuvâsana* or 'oily enemas,' 5, *nasya* or 'errhines.' To these as a sixth may be added *śôṇita-sêchana* or 'blood-letting.' Nos. 3 and 4 may be classed together as *anuvâsana* 'enemas,' and thus a different five-fold treatment, inclusive of blood-letting, results; see *ante*, note 19. Again, *nasya* or *śirôvirêka*, lit. 'head-purging,' and *virêka* or *kâya-virêka*, lit. 'body-purging,' may be classed together under the general term of *virêka* 'purgatives,' and thus the three-fold classification results which is named in our text. See AH., IV, 7 [358] (v. 109), also I, 14 [104] (v. 5*b*).

He may also give errhines, linctuses, and spiced vegetable dishes, also a gruel may be given as light food.

(XII)

(1031.) In the case of severe jaundice or other kinds of morbid pallor[7], and of swellings, the physician should give a pill made with a decoction of Pîlu (*Salvadora persica*).

(XIII)

(1032 and 1033.) In the case of diphtheria, inflammation of the palate,[469] goitre, and ranula, *the physician* should give the *preceding* pill[470] in the form of a pulver and he should press the gums *with his fingers.* (1033) In this way the child's teeth grow with ease, and its swelling is reduced; its diseases also are relieved, and it returns to health.

(XIV)

(1034—1036.) In the case of ringworm, skin-diseases, leucoderma, eczema, psoriasis, and *in short* in *all* diseases which have their seat in the skin, the physician should give a pill, (1035) *made with* powders of Kampilya (*Mallotus philippinensis*), and afterwards smear the patient with powders of Guḍikâ (*Abrus precatorius*) rubbed into a paste with mustard-oil,[471] (1036) and douche him with cow's urine in a tepid state, or with the juice of Khadira (*Acacia Catechu*), or with a decoction of nîm. Then *the patient* will become well.

(XV)

(1037 and 1038.) To a child which is attacked by any morbid change in its appearance[472] by the Pûtanâ demon, or by any other demoniac possession, *the physician* should give the *preceding* pill[470] made up with goat's urine, (1038) or he should plaster it with the pill powdered and made into a paste *with the urine.* Then any demoniac possession, very violent though it be, will be relieved.

(XVI)

(1039 and 1040.) In the case of severe pains in the side, the physician should give a pill to the child, made up with a decoction of Kulattha (*Dolichos biflorus*), or with the broth of meat. (1040) By depurating the wet-nurse's system, her humoural disorders,

[469] For a definition of *tâlušôsha*, see AH., VI, 21 (v. 41*a*).

[470] As no drugs are specified, which would form the substratum of the pill, or powder, it is probable that the pill, prescribed in the preceding verse, is intended, see also verse 1037.

[471] The construction of this verse is somewhat obscure. But the repetition of *chûrṇâni* seems to indicate two different applications of powders, internal and external. The Abrus precatorius is poisonous, and in skin-diseases is applied externally; see Mat. Med., p. 151. The prefix *anu* shows that the anointing follows the administration of the pill.

[472] On *chhâyâ* or 'morbid appearance' see Ch., V, 7 [390] (vv. 1 ff.), S., I, 31 [117] (and the commentary on it by Ḍallana Miśra), AH., II, 5 [226] (vv. 42-53*a*). The word has several meanings. In its widest sense it signifies the general appearance of a person, in point of figure, size, colour and lustre; and any morbid or unnatural change in these respects is an indication of approaching death. The 'reflection' of one's appearance with regard to *saṁsthâna* or 'figure' and *pramâṇa* or 'size' as cast in sunshine, water or a mirror, is called *pratichchhâyâ. Chhâyâ*, in a narrower sense, is distinguished from it as the appearance of a person in point of *varṇa* or 'colour,' and *prabhâ* or 'lustre.' Thirdly, *chhâyâ* signifies the mere *varṇa* or 'colour' (as different in kind: *viz.*, red, yellow, white, blue, green, fallow, and black, altogether seven), as distinguished from its *prabhâ* or 'light' or 'lustre.' The presence of 'colour' can be recognised from a distance by its 'light,' but whether it is of this or that variety (red, yellow, etc.) can only be distinguished when near. Finally, *chhâyâ* is used in the sense of 'morbid appearance' just as *tṛishṇâ* 'thirst' has also the sense of 'morbid thirst.'

even if severe, are relieved and the child quickly recovers strength and colour.

(Other Formulae.)

(I)

(1041.) [473]If a child is in terror, or cries excessively, give it a linctus of the three myrobalans[15] and long pepper made up with honey and clarified butter.

(II)

(1042 and 1043.) [10]If discoloured round spots appear on the body of *a child, the physician* should apply plasters made of pastes of the set of ten roots[105], mixed with clarified butter, (1043) or of pastes of Punarnavâ (*Boerhaavia diffusa*), or of liquorice; he should also give *to the child* frequent douches of tepid water.

(III)

(1044 and 1045.) [10]If a child, born within ten days, cries and is troubled with cough or asthma, *the physician* should give to it a decoction of *seeds of* Karkaṭaka (*Momordica cochinchinensis*) and (1045) salt with long pepper, and *lime from* snail-shells or bivalve-shells.

Thirty-second Leaf: Obverse.

Or *the same* may be given well boiled in an infusion of Vâla (*Pavonia odorata*).

(IV)

(1046—1048*a*.) [10] If a child suffers from fever, *the physician* should purify the mother's milk, and *for this purpose* administer a decoction of . . . . . , (1047), also Uśîra (*Andropogon muricatus*), Bhadramustâ (*Cyperus rotundus*), and Trayamâṇâ.[45] External applications also of sandal-wood paste, liquorice with sugar, (1048*a*) and clarified butter medicated with the drugs of the Jîvanîya-class[106] are beneficial.

(V)

(1048*b*—1054*a*.) [10] For a child which is weak and growing thin, (1049) I will now explain a method of preparing an approved and excellent remedy which shall promote the growth of its body, its strength and colour. (*a*) Kuśa (*Poa cynosurcides*), Kâśa (*Saccharum spontaneum*), Uśîra (*Andropogon muricatus*), raisins, and filaments of the lotus:—(1050) milk boiled with these and *mixed* with sugar should be given to a weak child; (*b*) or clarified butter boiled with these and with the drugs of the Jîvanîya-class[106] may be rubbed on it. (1051) (*c*) Or milk boiled with Madhuparṇî (*Tinospora cordifolia*) may be administered to it. Or (*d*) take Tarkârî (*Sesbania Ægyptiaca*), lotus, rock-salt, madder, sesamum-seeds, (1052) seeds of the prickly chaff-flower, Kushṭha (*Saussurea Lappa*), and powders of emblic myrobalan, also Aśvagandhâ (*Withania somnifera*), Chavâ (*Piper Chaba*), Priyaṅgu (*Aglaia Roxburghiana*), and white mustard-

[473] This formula, in another recension, occurs in V., LXIX [897] (v. 88).

seeds[47] : (1053) mix equal parts of all these with curds, and then apply this most excellent liniment to a child which is falling off in flesh ; (1054*a*) and when it is well rubbed over with it, bathe it in a drôṇa[9] of well-cooled milk.

(VI)

(1054*b*—1059*a*.) [10] Further, if a child suffers of asthma or cough, and feels very hot (1055) let the following linctuses and potions be given to it: (*a*) powders of Kaṭphala (*Myrica sapida*), ginger, long pepper, chebulic myrobalan, (1056) and rock-salt, made into a linctus with honey and clarified butter ; (*b*) or Harêṇukâ (*Piper aurantiacum*), long pepper, small cardamoms, Durâlabhâ (*Alhagi maurorum*), (1057) and raisins, powdered and made into a linctus with honey and clarified butter ; (*c*) or Kushṭha (*Saussurea Lappa*), orris-root[12], ginger, chebulic myrobalan, (1058) rubbed into a paste and made into a potion with warm water ; (*d*) or Bhadramustâ (*Cyperus rotundus*), asafœtida, Tagara (*Tabernaemontana coronaria*), and *Chôraka (*Trigonella corniculata*), (1059*a*) rubbed into a paste and made up into a potion with tepid water. These are remedies against cough.

(VII)

(1059*b* and 1060*a*.) [10] Lac, turmeric, madder, long pepper, and deodar :—(1060*a*) these, made into powder and mixed with clarified butter, make a remedy against cough.

(VIII)

(1060*b*—1064*a*.) (*a*) [10] To a child which is troubled with morbid thirst, has a sad face, and is withering, (1061) bitter apples and pomegranate mixed with water should be administered. Or (*b*) a paste made of powdered Priyaṅgu (*Aglaia Roxburghiana*) and Bhadramustâ (*Cyperus rotundus*), (1062) and added to rice-water, may be given to it mixed with honey. Or (*c*) obtain roasted rice and Bhadramustâ (*Cyperus rotundus*), and having carefully crushed it, mix it with honey in a new earthen vessel, and when it has cleared, let it be drunk by *a child* suffering from morbid thirst and vomiting.[475] Or (*d*) (1064*a*) *the child* may take a draft of honey-water

Thirty-second Leaf : Reverse.

or also . . . . . .

(IX)

(1064*b*—1066*a*.) [10] Aśvagandhâ (*Withania somnifera*), resin of the sâl-tree, barley-flour, and curds, (1065) mixed with honey and clarified butter, make a plaster to be placed on the scalp, as a remedy against morbid heat, morbid thirst, vomiting, and every *other kind of* disease. (1066*a*) This may be applied, whenever a very cooling treatment is required.

[474] *Gaura-sarshapa, or śvêta-sarshapa,* also called *siddhârtha,*' 'white mustard' (Brassia campestris) is milder than the dark-brown variety, and is therefore prescribed for children. On the two (or four) kinds of Indian mustards, see Mat. Med., p. 114, Phar. Ind., vol. I, pp. 122-125. See also *ante,* note 320.

[475] I read *chaturô* (or *châturô*), 'quick,' 'clever,' for *chatvârô* of the original text, which yields no intelligible sense. There are not four ingredients in the formula, but only two ; the two missing syllables probably belong to the mutilated verb, which looks like *sunet,* but may be *sanet,* obtains. Moreover, *chatvârô* suggests a nom. sing., agreeing with *sanêt* and *pivêt.* The term *paritaptân* 'roasted' or 'fried' is objected to by Kavirâj Binôd Bihârî Gupta, who informs me that such rice is not made use of in children's diseases. The reading in our Manuscript, however, is perfectly clear, though, of course, there might be some clerical error.

(X)

(1066*b*—1067*a*.) [10] If boils appear on a *child's* body and a sensation of burning, (1067*a*) it should be treated with cold decoctions made of bitter and sweet drugs.

(XI)

(1067*b* and 1068*a*.) [10] Further, powder of Parpaṭaka (*Oldenlandia corymbosa*), Uśîra (*Andropogon muricatus*), and red ochre :—(1068*a*) equal parts, taken of all these and rubbed into a paste, make a beneficial ointment.

(XII)

(1068*b* and 1069*a*.) [10] Saugandhika (*Andropogon muricatus*), sugar, and filaments of the white lotus, (1069*a*) also sandal and madder, make an ointment for children.

(XIII)

(1069*b* and 1070*a*.) [10] Sugar-water, bivalve-shells, conch-shell, Sâdvala (*Cynodon dactylon*), and Vêtasa (*Calamus rotang*) :—(1070*a*) a plaster made up of these is a remedy against boils.

(XIV)

(1070*b* and 1073*a*.) [10] In the case of suppuration of the mouth, apply to it a plaster of raisins mixed with honey; (1071) or clean the *patient's* mouth with rasot and honey; and if the child, on account of the sore mouth, refuses the mother's breast, (1072) dress it with sprouts of Sumanâ (*Jasminum grandiflorum*) and honey, or a paste may be applied made of pulverised stalks of Śara (*Saccharum spontaneum*), and Mashi (*Nardostachys Jatamansi*), (1073*a*) and when the mouth is seen to be clean, it should be dressed with clarified butter.

(XV)

(1073*b*—1075*a*.) [10] Next: (*a*) having made a paste of the flowers of Dhâtakî (*Woodfordia floribunda*) and Sallakî (*Boswellia serrata*), also of Jinganî (*Odina Wodier*), (1074) Samaṅgâ (*Mimosa pudica*), and Rôhiṇî (*Picrorrhiza Kurroa*), boil it in oil. Then apply it, in the case of otorrhea, deterging *the ear* repeatedly. (1075*a*) (*b*) Also oil in which bêl and sandal has been boiled is beneficial for filling into the ear.

(XVI)

(1075*b*—1077*a*.) [10] Boiled with a paste of bêl and with the juice of the wood-apple,[476] (1076) milk or oil may be applied to the ear as a detergent of its (external) passage.

[476] *Bilva-kalkaṁ vipakvaṁ* is a loose construction or clerical error for *bilva-kalka-vipakvaṁ*. The meaning is *bilva-kalkêna cha kapitthasya rasêna cha vipakvaṁ*.

(*b*) Also all aromatic drugs [477], boiled *similarly*, are recommended in the case of fetid discharges from the ear, (1077) (*c*) also fumigations [478] of the deterged *ear* with Indian bdellium. [479]

(XVII)

(1077*b* and 1078*a*.) [10] (*a*) Into the ears *of a child* suffering from a disease in it, a wise *physician* will pour some of the Gandha-oil.[477] (1078*a*) (*b*) The tepid juice of radishes, also makes a remedy for filling into the ear.

(XVIII)

(1079.) [480]Galls of Kulîra (*Pistacia integerrima*), black pepper, fried paddy, Madhûlikâ (*Sanseviera zeylanica*), white cumin, and antimony; also liquorice and honey *boiled* in a fresh potsherd with oil, is declared to make a remedy for *children* afflicted with emesis.

(XIX)

(1080.) [10]Long pepper, sugar, fried paddy, liquorice, black pepper, bamboo-manna, and honey make a linctus as a remedy against emesis.

(XX)

(1081.) [480]Bhârgî (*Clerodendron Siphonanthus*), long pepper, Pâṭhâ (*Stephania hernandifolia*), Payasyâ (*Gynandropsis pentaphylla*),

Thirty-third Leaf: Obverse.

together with honey, may be used as a linctus against emesis due to deranged phlegm. So says Jîvaka.[482]

[477] The Gandha-oil will be found in S. IV, 3 [398] (vv. 58*b*-64) and AH., VI, 27 [528] (vv. 36-41). It is not given in the third chapter of our work among the medicated oils. It is made by boiling all the drugs of the so-called *gandha*-class or class of 'aromatic drugs,' in sesamum-oil. The Gandha-class is also called the Êlâdi-class, or the class which commences with *Êlâ* or 'cardamons,' which will be found enumerated in the AH., I, 15 [112] (vv. 43, 44). See also *ante*, note 145, and Part I, note 28. But it is possible that in the present case there is no reference to any established formula for an aromatic oil.

[478] On the method of *paridhûpana* or 'fumigating' see Mat. Med., p. 21.

[479] *Aksha-guggulu* is the same as *Mahishâksha-guggulu* in RN., XII, 104, or *Mahisha-guggulu*, Phar. Ind., I, 310, the gum resin of the Balsamodendron Mukul.

[480] Compare the formula in V., LXIX [895] (v. 69) which only substitutes *Niśâ* 'turmeric' for *Madhûlikâ* and ginger; also *Kṛishṇâ*, black cumin, for *Mâgadhikâ*, white cumin.

[481] Compare the formula in V., LXIX [895] (v. 68), which, however, substitutes *Nâgara* 'dry ginger' and *Maricha* 'black pepper' for *Payasyâ*.

[482] Jîvaka is the well-known famous physician of Buddha's time. For an account of his history see the Mahâvagga, Chap. VIII (Transl. in the Sacred Books of the East, Part II, pp. 171 ff.), Hardy's Manual of Buddhism, chap. VII, § 20, p. 244, and Schiefner's Tibetan Tales, chap. VI, p. 91 ff. The two accounts differ in minor points of detail, the most important of which is that according to one he was an illegitimate son of Abhaya, and grandson of king Bimbisâra, while according to the other he was an illegitimate son of king Bimbisâra himself and a younger brother of prince Abhaya. He was the court-physician of king Bimbisâra, and is said to have studied medicine in Takshaśilâ (in the Panjâb) under the famous physician Âtrêya (see Part I, note 4). Many wonderful cures, performed on grown-up persons, are related of him; but none with reference to children. But he bore the name or title of *Kaumârabhṛitya* (Pâli *kômâra-bhachcha*), *i.e.*, 'children's doctor,' which clearly indicates him as having been particularly skilful in the treatment of children's diseases; and this circumstance is supported by the formulae, here attributed to him, which present themselves as giving his *ipsissima verba*. In Rockhill's Life of the Buddha p. 66, he is related to have rescued a babe from the burning funeral pyre of the pregnant mother, and on p. 63, to have treated Buddha for a dangerous wound in his foot. Ibidem, p. 64, he is called *kumâra-bhaṇḍa*, because of being provided for by the prince (*kumâru*) Abhaya.

(XXI)

(1082.) [10]Deodar, Kushṭha (*Saussurea Lappa*), chebulic myrobalan, and rock-salt with clarified butter, may be used as a linctus against *emesis* due to derangement of the air-humour.

(XXII)

(1083.) [10]. . . . . , together with long pepper make a linctus which quickly stops emesis.

(XXIII)

(1084.) [483]If diluted cow-dung be added to the set of four spices,[484] and used as a linctus with honey, the patient will be delivered from emesis.

(XXIV)

(1085.) [485]Powders of long pepper and black pepper, together with honey and sugar, may be used, with the juice of citrons, as a remedy against emesis.

(XXV)

(1086 and 1087.) [10]Take young shoots of the mango and jâman trees, and of the trees with a milky sap[152], also Payasyâ (*Gynandropsis pentaphylla*), root of Śârivâ (*Ichnocarpus frutescens*), madder, and plumbago root, (1087) and having boiled the whole, give it, mixed with honey and sugar as well as with the set of three spices[484], to the *sick* child to drink as a cordial and remedy against emesis and diarrhœa.

(XXVI)

(1088.) [486]Root of the bêl-tree, boiled and mixed with powders of fried paddy, may by a child be taken, made up into a linctus with sugar and honey, in the case of worms and emesis.

(XXVII)

(1089.) [10]Cardamoms, asafœtida, Bhârgî (*Clerodendron Siphonanthus*), ginger, and rock-salt, taken with clarified butter, as a potion, will quickly cure severe pains due to *deranged* air.

(XXVIII)

(1090.) [10]White sesamum-seeds[358], liquorice, mixed with sugar, oil and honey, and taken as a linctus, puts a stop to the flux of a child which passes blood.

(XXIX)

(1091 and 1092*a*.) [10]Liquorice, paste of sesamum, sugar, honey, mixed with rice-

[483] This formula, in another recension, occurs in V., LXIX [895] (v. 67).

[484] See *ante*, Part I, note 28.

[485] This formula, in another recension, occurs in V., LXIX[396] (v. 73), where, however, *Madhuka* 'liquorice' is substituted for *Maricha* 'black pepper.'

[486] This formula, in another recension, omitting honey, occurs in V., LXIX [894] (v. 49).

water, may be given, with honey and sugar, to children in a case of bloody diarrhœa; they will then obtain relief.

(XXX)

(1092*b*—1094*a*.) [487]Take calyxes of the banyan-tree, Rôdhra (*Symplocos racemosa*), *fruits of* Kârshmarya (*Gmelina arborea*), and sugar; (1093) also liquorice, bêl-root, Samaṅgâ (*Mimosa pudica*), Aṁśumatî (*Desmodium gangeticum*), Valâ (*Sida cordifolia*), with flowers of the red silk-cotton tree, Pṛiśniparṇî (*Uraria lagopodioides*), and Dhâtakî (*Woodfordia floribunda*). (1094*a*) Clarified butter medicated with these quickly stops dysentery.

(XXXI)

(1094*b* and 1095*a*.) [10]Cinnamon, Rôdhra (*Symplocos racemosa*), and superior emblic myrobalans: (1095*a*) equal parts of these, powdered and mixed with honey, make a mouth-wash.

(XXXII)

(1095*b* and 1096*a*.) [10]Turmeric, nîm-leaves, liquorice, honey, and blue lotus:—(1096*a*) with these, as well as with Mârkava (*Eclipta alba*), oil may be boiled *for use* in the case of suppuration of the mouth.

(XXXIII)

(1096*b* and 1097*a*.) [10]Astringent drugs with honey, and powders of the three myrobalans, (1097*a*) are recommended in cases of suppuration of the mouth, *to be used* as washes and emetics.

(XXXIV)

(1097*b*—1099*a*.) [10]*Take* the two Vrihatî[476], the castor-plant, Śvadaṁshṭrâ (*Tribulus terrestris*), both Vâsaka [488], (1098) ginger, barley-corns, Darbha (*Imperata cylindrica*), Vṛikshâdana (*Ficus religiosa*), and boil them in milk together with long pepper and clarified butter. (1099*a*) This may be given in cases of spasms in the chest. So says Jîvaka.[482]

(XXXV)

(1099*b*—1101.) [10]The lesser set of five roots[105], Kulattha (*Dolichos biflorus*), jujubes, (1100) rock-salt, ... , cinnamon-leaves, Grâha (*Marsilea quadrifolia*) with clarified butter, the two Karañja[175], Darbha (*Imperata cylindrica*) *leaves of* the cotton-plant and Madhuśigru (*Moringa concanensis*), also (1101) Śvadaṁshṭra (*Tribulus terrestris*), Vasuka (*Sesbania grandiflora*), and leaf-stalk of the lotus, with blue lotus:—a draught prepared from these may be taken

Thirty-third Leaf: Reverse.

as a remedy against . . . . . .

(XXXVI)

(1102 and 1103*a*.) [10]Take . . . . . , sugar and . . . , long pepper, rock-salt, small cardamoms and black pepper-corns, (1103*a*) and make them, with sugar and honey, into a linctus *as a remedy against* . . . . . .

[487] Compare the formula in AH., VI, 2 [458] (vv. 41-43*a*) which is ascribed to a *Vṛiddha-Kaśyapa* or 'Kaśyapa the elder.' See *ante*, note 467.

[488] That is, the white and black varieties, the *Justicia Adhatoda* (or *Adhatoda Vasica*) and *Justicia picta*. See Phar. Ind., vol. III, pp. 49, 50.

(XXXVII)

(1103*b*—1105*a*.) [489]Boil . . . . . , with jujubes and wheat, (1104) seeds of Kulattha (*Dolichos biflorus*), and Madhuśigru (*Moringa concanensis*); then the decoction of these *drugs* prepared with a little grease from a partridge, sonchal-salt, and . . . . (1105*a*) is recommended *as a remedy* in cases of gravel and . . . . . .

(XXXVIII)

(1106.) [10]Tender shoots of the jâman, wood-apples, and shoots and buds of Vaṭa (*Ficus Bengalensis*) :—oil, boiled with these, is said to be beneficial in otorrhea *and* . . . . .

(XXXIX)

(1107.) [10] . . . . . and seeds of Avalguja (*Vernonia anthelmintica*), mixed with powdered long pepper, fruit of Vṛihatî (*Solanum indicum*), black pepper, baberang, and white oleander:—these are said to make a remedy against worms.

(XL)

(1108 and 1109.) Kushṭha (*Saussurea Lappa*), turmeric, and the fruit of . . . . . ., made into a paste, are said to make an embrocation, beneficial as a remedy against scabies. (1109) [490]*In fact* against leucodermic diseases [277], ringworm, keloid, eczema, and every kind of skin-disease . . . . . of children who are treated with it, this is always recommended as a remedy.

(XLI)

(1110 and 1111.) [491]Boil the leaf-stalks, roots, and root-stalks of the blue lotus, shoots of the trees with a milky sap[152], ginger, roots of Darbha (*Imperata cylindrica*), Uśîra (*Andropogon muricatus*), and Indian sorrel in clean water. (1111) Mixed with sugar and honey this makes an excellent *agent for the* relief of morbid thirst.

(XLII)

(1112.) [10]*The before-named parts of the* blue lotus,[491] emblic myrobalan, Priyaṅgu (*Aglaia Roxburghiana*), and Śârivâ (*Ichnocarpus frutescens*) :—a paste made of these *and administered* to children *is a remedy against morbid thirst.*

[489] Compare the formula in Ch., VI, 26 [746] (vv. 44, 45), also S., IV, 7 [418] (v. 5), AH., IV, 11 [383] (v. 2) and IV, 11 [384] (v. 19), in all of which *Kulattha*, *Kôla*, and *Yava* are mentioned together as remedies against stone and gravel. Accordingly I read, in our text *kôla-yavaiḥ* instead of *kâla-yavaiḥ*, which, however, if correct, might mean 'barley of the season,' *i. e.*, fresh ripe barley. But the correct reading of the whole formula is open to doubt; for *kalpita* also may be wrong for *kalkita*, which occurs in the AH., and Ch. has *kalka*.

[490] Verse 1109 is marked in the original text with annular sectional marks. It has every appearance of having been originally a mere marginal gloss, amplifying the short formula in v. 1108. Afterwards it would seem to have been transferred by a scribe into the body of the text, and marked off as an addition.

[491] This formula, in a slightly altered recension, substituting *âmra-jambu-pravâlâni* 'shoots of the mango and jâman trees' for *nîlôtpalânâṁ naḍâni* or 'stalks of the lotus,' occurs in V., LXIX [894] (vv. 51, 52). The third hemistich is there given thus: *darbhâ-mûlî-girâ-chukra-kvathitâni jalêna tu*. This yields no sense, but, to judge from similarity of letters, suggests the reading which I have adopted in the text, p. 76 (*viz.*, *darbha-mûl-ôśîra-chukra*). The same parts of the blue lotus seem to be intended by the plur. *nîlôtpalâni* in v. 1112.

(XLIII)

(1113.) [492]Seeds of pomegranate, sandal, filaments of the lotus, long pepper, sugar, and honey make a linctus for the cure of morbid thirst.

(XLIV)

(1114—1118.) [10]Having collected bark and shoots of the (five) trees with a milky sap[152], ... , place them in a new jar . . . . in an open place, (1115) and mix them with Śârivâ (*Ichnocarpus frutescens*) and Uśîra (*Andropogon muricatus*), or Nâgapushpa (*Mesua ferrea*), or sandal, or Padmaka (*Prunus Puddum*) and Kâla (*Cassia Sophera*), stirring up *the whole* with leaves of the blue lotus, together with . . . . . (1116) With a decoction of these the child's body should be washed, and it should also drink it, when it has become sufficiently cold, with an infusion of Lava (*Andropogon laniger*)[493] and with sugar, but strictly without salt and anything sour[494]. (1117) Cold plasters *also* . . . . . and cold rooms, and nurses wearing cold and damp garments [495], and cold broths[335] serve to relieve morbid thirst. (1118) The remedies against morbid thirst, here set forth, also serve to relieve the heat of fever due to *deranged* bile. Mûrvâ (*Sanseviera zeylanica*) *and* . . . . . may also be administered in such cases.

(XLV)

(1119.) [496]Asafœtida, galls of Karkaṭa (*Pistacia integerrima*), red ochre, black pepper, dry ginger, *and* cardamoms:—these, made up with honey, *are a remedy* in the case of cough and hiccough.

THE FIFTEENTH AND SIXTEENTH CHAPTERS, desunt.[497]

[492] Compare the formula in V., LXIX [894] (v. 53). The only difference is that there *Jîraka*, 'cumin,' is substituted for sandal, and that long pepper is omitted.

[493] *Lâva* is derived from *Lava*, which, according to the RN., is a synonym of *Lâmajjaka* (Andropogon laniger) as well as *Lavaṅga* (Caryophyllus aromaticus). Both are said to have cooling properties, and to be used internally as a drink in thirst and fever, and externally as paste rubbed on the skin to relieve oppressive heat of the body; see Mat. Med., pp. 164, 270, Pharm. Ind., II, 20, III, 582.

[494] The meaning is that the decoction should be given to the child, both as a wash as well as a drink; only in the latter form it must be given quite cold.

[495] With regard to this direction about the contact with cold and damp things, compare the formula in Ch., VI, 24 [720] (vv. 36, 37).

[496] Compare with this the formula in V., LXIX [895] (v. 66), which only substitutes ginger for black pepper and cardamoms.

[497] The remainder of this work, containing the fifteenth and sixteenth chapters, concerned with the treatment of barren and prolific women, as well as perhaps the concluding portion of the fourteenth chapter, is wanting. It may have consisted of about five leaves.

THE BOWER MANUSCRIPT.

APPENDIX TO PART II.

THE HARÎTAKÎ-KALPA OF THE ÂŚVINA-SAṂHITÂ, EDITED FROM THE TWO MANUSCRIPTS IN THE POSSESSION OF DR. P. CORDIER,—(SEE NOTE 439).

(A.)—SHORTER RECENSION, IN 27 VERSES.

Dharaṇyâṁ nipatad-bindhuḥ Śakrasya pibatô 'mṛitât | pavamânasya yôgêna vikîrṇaḥ saptadhâ bhavêt || 1 || Yatra yatr=ôpadaṁshṭâs=tu[1] dêśêshv=amṛita-bindavaḥ | tatra tatra samutpannâ sapta-bhêdâ harîtakî || 2 || Vijayâ Rôhiṇî c=aiva Pṛithu-nâmâ[2] tath=Âmṛitâ | Jîvantî, Trivṛitâ tad-vad=Abhayâ c=êti saptadhâ || 3 || Alâbu-grîvâ Vijayâ, chaturaṅgî tu Rôhiṇî | śushka-tvak=Pṛithunâmâ cha, mâṁsalâ ch=Âmṛitâ tathâ || 4 || Suvarṇâ-varṇâ Jîvantî, pañchâṅgî Trivṛitâ smṛitâ | Abhayâ kṛishṇa-varṇâ syâd=ity=êtâḥ saṁprakîrtitâḥ || 5 || Vijayâ vâta-rôgêshu, Rôhiṇî saṁnipâtikê | paittikê Pṛithunâmâ cha, ślaishmikê ch=Âmṛitâ tathâ || 6 || Arśo-vikârê Jîvantî, Trivṛitâ vraṇa-rôpaṇî | Abhayâ sarva-rôgêshu prayôjyâḥ syur=yathâ-yatham || 7 || [3]Vijayâ Vindhya-dêśêshu, Kanyâkubjêshu Rôhiṇî | Saurâshṭrê Pṛithunâmâ cha, Gaṅgâyâs=tv=Amṛitâ taṭê || 8 || Kâśmîra-dêśê Jîvantî, Trivṛitâ Himavad-girau | Abhayâ Vainya-dêśêshu jâtâ ch=aiva Harîtakî || 9 || Tvag-âśritaṁ tu kaṭukam=amlaṁ snâyv-âśritaṁ viduḥ | Mâṁs-âśritaṁ kaśâyaṁ tu, tiktaṁ vṛint-âśritaṁ tathâ || 10 || Majj-âśritaṁ tu madhuram=êvaṁ pañcha-rasâḥ sthitâḥ | haraṇât=sarva-rôgâṇâṁ yaśô-yuktâ harîtakî || 11 || Pathyatvât=sarva-bhûtânâṁ pathyâ, śivatayâ śivâ | yasmâd=vijayatê vyâdhîn=samagrân[4] Vijayâ tathâ || 12 || Abhayaṁ sarva-bhûtêbhyô bhavaty=âyuś=cha śaśvatam | yaśaḥ-śîlatayâ têshâṁ[5] tên=aivam=Abhayâ smṛitâ || 13 || Tîra-jâ vana-jâś=[6] ch=êti pârvatîyâ iti tridhâ | yath-ôttaraṁ pathyatamâ vijñêyâs=tri-vidhâs=tu sâḥ || 14 || Dvi-karsha-mâtraṁ karsham cha tad-ardhaṁ cha bhavêd= yadi | uttamaṁ madhyamaṁ nîchaṁ harîtakyâḥ phalaṁ smṛitaṁ || 15 || Jantu-dashṭâṁ jalê viddhâṁ lînâṁ paṅkê 'thavâ jalê | antar-majja-vinirmuktâṁ purâṇâṁ rasa-varjitâm || 16 || Ûsharê cha sthitâṁ bhinnâṁ varjayêt=tâṁ harîtakîm || 17a || Kupitaṁ pavanaṁ guḍa-taila-yutâ [7], ghṛita-śarkarayâ saha pittam=api | madhu-pippalibhiḥ kupitaṁ tu kaphaṁ, śâmayêch=chhâmayêch=chhâmayêd=Abhayâ || 18 || [Unmî]lanî[8] budhi-bal-êndriyâṇâm, saṁmîlanî pitta-kaph-ânilânâm | saṁśôdhanî mûtra-śakṛin-malânâm, Harîtakî pathyatamâ narâṇâm || 19 || Jîrṇê pathy=âjîrṇê 'pathyâ jîrṇ-âjîrṇê pathy-âpathyâ | bhuktê pathy=âbhuktê 'pathyâ bhukt-âbhuktê pathy-âpathyâ || 20 || Grîshmê sâmya-guḍâṁ samânalavaṇâṁ mêgh-âvanaddh-âmbarê | śarddhaṁ śarkarayâ |śarady=amalayâ[9] śuṇṭhyâ tushâr-âgamê || 21 || Pippalyâ śiśirê vasanta-samayê kshaudrêṇa saṁyôjitâm | râjan=prâpya harîtakîm=iva gadâ naśyantu tê śatravaḥ || 22 || Śrîman=n=âyushmantaṁ vitaraṁ kamal-âsana-priyaṁ cha Hariḥ | bhava-bhaya-vinâśam=Îśas=tava dadyâd=rôga-vijayaṁ cha[10] || 23 || Gurûṇâṁ saptakaṁ[11] dadyâd=abhishiktê tu pañchakam[11] | shaṭkaṁ baddhê, trayaṁ râjñaḥ pathyaṁ[12] dadyâd=bhishaktamaḥ || 24 || Trayaṁ tri-dôsha-śamanaṁ, pañchakaṁ[11] ch=êndriya-pradam | saptakaṁ[11] sapta-dhâtv-artham=iti vyaktâ[13] harîtakî || 25 || Harim harîtakîṁ ch=aiva gâyatrîṁ cha divê divê | môksh-ârôgya-tapaḥ-kâmî chintayêd=bhakshayêj=japêt || 26 || Harîtakî manushyâṇâṁ mât=êva hita-kâriṇî | kadâchit=kupyatê mâtâ n=ôdara-sthâ harîtakî || 27 ||

Translation.

[Verses 1-5.] Any drop of the nectar which Śakra (*i.e.*, Indra) was drinking, falling on the earth, was by contact with the wind, transmuted in seven ways. (2.) Wherever, in any country, the drops of nectar were caught up, there chebulic myrobalan grew up of seven kinds. (3.) Vijayâ, Rôhiṇî, Pṛithunâmâ, Amṛitâ, Jîvantî, Trivṛitâ, and Abhayâ : these are the seven kinds. (4.) Bottle-gourd-necked is Vijayâ, four-

[1] MS. *ôpadaṁshṭê tu.* [2] So MS. ; perhaps read *Pṛithu-mânâ.*
[3] Verses 8, 9 in Hârîta-kalpa I, 10,12. [4] MS. *samagraṁ.*
[5] MS. *śîlatayâṁ ênâṁ.* [6] MS. *vana-jâ.* [7] MS. *yutaṁ.*
[8] Or *prajvâlinî,* missing in MS. [9] MS. *śarad-vimalayâ.*
[10] Conjectural ; the MS. reading is corrupt, *triyaṁ* for *priyaṁ,* and *vijayâ-rôgair=jayaṁ cha* for *dadyâd,* etc.
[11] MS. *saptamaṁ, pañchamaṁ, shashṭaṁ.* [12] MS. *râjaḥ pathyâṁ.* [13] MS. *ity=uktâ.*

limbed is Rohiṇî, dry-skinned is Pṛithunâmâ, and fleshy is Amṛitâ; (5.) gold-coloured is Jîvantî, five-limbed is Trivṛitâ, dark-coloured is Abhayâ: thus they are distinguished.

[Verses 6-7.] For diseases due to *disordered* air, Vijayâ; for those due to all three humours combined, Rôhiṇî; for those due to bile, Pṛithunâmâ; and for those due to phlegm, Amṛitâ; (7.) for pile-complaints, Jîvantî; for granulating wounds, Trivṛitâ; for all diseases Abhayâ: for these purposes respectively *the seven kinds* should be administered.

[Verses 8-9.] Vijayâ, in the Vindya ranges; Rôhiṇî, in the tracts of Kanauj; Pṛithunâmâ, in Saurâshṭra; and Amṛitâ, on the banks of the Ganges; (9.) Jîvantî, in the Kashmir country; Trivṛita, in the Himâlaya mountains; and Abhayâ, in the tracts along the Vêṇa river: in these, the chebulic myrobalan grows.

[Verses 10, 11.] Pungency resides in its bark (lit. skin), sourness in its fibres (lit. sinews), astringency in its pulp (lit. flesh), and bitterness in its buds; (11.) but sweetness in its marrow: it thus possesses five tastes. From the fact of its removing all diseases, it is famed as Harîtakî (or the Remover.)

[Verses 12, 13.] On account of its wholesomeness for all beings it is *called* Pathyâ (or the Wholesome); on account of its auspiciousness, Śivâ (or the Auspicious), and because it overcomes all diseases, it is Vijayâ (or the Overcomer). (13.) It is *a cause of* fearlessness to all beings, and of perpetual life, through its zeal for their glory: therefore it is called Abhayâ (or the Fearless).

[Verses 14-17*a*.] It grows in three places, on river banks, in forests, and on mountains: and in that order these three kinds should be considered most effective as a remedy. (15.) According as the fruit of chebulic myrobalan is given in a dose of two karsha, or one karsha, or half a karsha, it is said to be superior, or middling, or inferior. (16.) Chebulic myrobalan, which is bitten by an animal, or damaged in water, or rotting in mud or water, or wanting its inner marrow, or old, or devoid of juice, (17*a*.) or lying on saline soil and split, such should be discarded.

[Verses 18-23.] When joined with molasses and oil, chebulic myrobalan (*abhayâ*) relieves vitiated air-humour; and together with clarified butter and sugar, it relieves bile; but with honey and long pepper, it relieves vitiated phlegm. (19.) It opens up the intellect and the senses, it closes up *the excessive flow of* bile, phlegm and air; it clears out urine, fæces and (other) waste products: *all this* does chebulic myrobalan (*Harîtakî*) most effectually for men. (20.) When digested, it is remedial; when not digested, it is not remedial; when indifferently digested, it is indifferently remedial. When eaten, it is remedial; when not eaten, it is not remedial; when eaten indifferently, it is indifferently remedial. (21.) In the summer, if mixed with an equal quantity of molasses; in the season when the sky is overcast with clouds, with an equal quantity of salt; in the autumn, with half the quantity of sugar; on the arrival of cold, with pure dry ginger; (22.) in the early spring, with long pepper; in the later spring, with honey of the small bee;—Oh King! if chebulic myrobalan be thus taken, then thy diseases, just like thy enemies, will be destroyed. (23.) Oh Majesty! may Hari make thee more and more long-lifed, and beloved by the Lotus-seated (Brahmâ); may the Lord grant thee freedom from fear of (mundane) existence, and victory over diseases.

[Verses 24, 25.] To spiritual masters seven-fold should be given of the remedial agent by a good physician; but to a consecrated person, five-fold; six-fold to a prisoner; to the King, three-fold. (25.) Three-fold of it relieves the three humours; five-fold imparts *strength to* the *five* senses; seven-fold is for the sake of the seven elements: thus chebulic myrobalan is distinguished.

[Verses 26 and 27.] Let him who desires salvation, health, and spiritual exercise, meditate on Hari, partake of chebulic myrobalan, and repeat the Gayatrî prayer. (27.) Chebulic myrobalan, like a mother, is the benefactress of men: and being like a mother it will never hurt them while it is in the bowels.

(B.)—Longer Recension, in 37 Verses.

Sukh-ôpavishṭaṁ Brahmâṇam=Aśvinau vâkyam=uchatuḥ | kato Harîtakî jâtâ kati-yônîś=cha kîrtitâ || 1 || Rasâḥ kati samâkhyâtâḥ kati ch=ôparasâḥ smṛitâḥ | kati nâmâni ch=ôktâni kiṁ cha tâsâṁ cha lakshaṇam || 2 || Kâ kathaṁ cha prayôktavyâ kê cha varṇâ guṇâś=cha kê | kêna dravyêṇa saṁyuktâ rôgân=kân=kân=nigachchhati || 3 || Sa tat=pṛishṭaṁ yathâ-pṛishṭaṁ Bhagavan=vaktum=arhasi | Aśvinor=vachanaṁ śrutvâ Brahmâ vachanam=abravît || 4 || Prapâta vindur=mêdinyâṁ Śakrasya pibatô 'mṛitam | tatô divyâ samutpannâ sapta-yônir=harîtakî || 5 || Vijayâ Rôhiṇî ch=aiva Pûtanâ ch=Âmṛitâ tathâ | Chêtakî tv=Abhayâ ch=aiva Jîvantî ch=aiva jâtayaḥ || 6 || Alâbu-vṛittâ Vijayâ ch=âvyaktâ ch=aiva Rôhiṇî || Pûtan=âsthimayî sûkshmâ sthûla-mâṁsâ tath=Âmṛitâ || 7 || Âśrâtuś (*sic*)=Chêtakî jñêyâ pañchâśrâ ch=Âbhayâ

matâ | suvarṇâ-varṇâ Jîvantî saptânâm=api lakshaṇam || 8 || Sarva-proyôgê Vijayâ Rôhiṇî vraṇa-rôpiṇî | lêp-ârtham Pûtanâ vidyâd=êk-ârtham ch=Âmṛitâṁ viduḥ || 9 || Chêtakî sarva-rôgêshu nêtra-rôgê 'bhayâ tathâ | Jîvantî chûrṇa-yôgêshu yath-ârham[1]=upakalpayêt || 10 || Parîksha[yêt][2]=tatô dhîmân=varṇa-svaguṇa-nâmabhiḥ | kshipt=âmbhasi nimajjêd=yâ guṇa-kṛit=sâ praśasyatê || 11 || Chêtakî dvi-vidhâ sâ tu kṛishṇâ śuklâ tu varṇataḥ | shaḍ-aṅgul-âyatâ kṛishṇâ śuklâ ch=aik-âṅgul[3]-ônmitâ || 12 || Kâchid âkhâda-mâtre tu kâchid=gandhêna bhêdayêt | kâchit=sparśêṇa dashṭv=ânyâ s=aiva ch=ôktâ chatur-vidhâ || 13 || Chêtakîm pâdapa-chhâyâm=upasarpanti yê narâḥ | bhidyantê tat-kshaṇâd=êva paśu-pakshi-mṛigâs=tathâ || 14 || Chêtakî tu dhṛitâ hastê y[âvat=ti][2]shṭhati dêhinaḥ | tâvad=vêgêna bhidyatê pra[sahya][2] n=âtra saṁśayaḥ || 15 || [Nṛipâṇâṁ][2] sukumârâṇâṁ kṛiśânâṁ bhêshaja-dvishâm | Chêtakî paramâ śastâ hit-â[rthinî vi][2]rêchanê || 16 || Saptânâm=api jâtînâṁ pradhânâ Vijayâ smṛitâ | sukhôpayôgâ sulabhâ śasyatê sarva-karmâsu || 17 || Harîtakyâ rasân=pañcha[4] vidyâl=lavaṇa-varjitân[4] | majj-âśritaṁ tu madhuram=âmlaṁ snâyv-âśritaṁ[4] viduḥ || 18 || Tvag-âśritaṁ tu kaṭukaṁ tiktaṁ vṛint-âśritaṁ tataḥ | asthy-âśritaṁ[4] kashâyaṁ tu rasaṁ=âhur=manîshiṇaḥ || 19 || Kapham kaṭuka-prâyatvâd=amlatvân=mârutaṁ jayêt | pitta-ghnî svâdu-tiktatvâd=alp-âgnim=êva[5] pâchanî || 20 || Vâtikân=paittikân=yasmâch=chhlêshmikân=sânnipâtikân | prasahya harati vyâdhîn=tasmât=prôktâ harîtakî || 21 || Sadâ hitâ manushasya mât=êva hita-kâriṇî | mât=âpi vikriyâṁ [sau][2] ti n=ôdara-sthâ harîtakî || 22 || Harîtakî daridrâṇâṁ sukh-ôpâyaṁ rasâyanam | pathyatvê pravarâ prôktâ sarv-âmaya-vinâśinî || 23 || Tṛishṇâyâṁ kaṇṭha-śôshê cha hanu-stambhê gala-grahê | nava-jvarê tathâ kshîṇê garbhiṇyâṁ cha na śasyatê || 24 || Harîtakî bhakshyamâṇâ[6] nâgarêṇa guḍêna vâ | saindhavêna hitâ [v=â][2] pi sântatyên=âgni-dîpanî || 25 || Harîtakî sama-guḍa-viśvabhêshaja-saṁyutâ | nihanty=âmâśayê rôgân=vajrêṇ=Êndrô yath=âsurân || 26 || Harîtakîm sadâ [khâ][2]dêt=śarat-kâlê sa-śarkarâm[6] | hêmni sa-śṛiṅgavêrâṁ[6] cha śisirê pippalî-yutâm || 27 || Vasantê madhunâ miśrâṁ gṛishmê cha sa-guḍâṁ tathâ | varshâsu saindhav-ôpêtâṁ pishṭaṁ[7] kalkam=athâpi vâ || 28 || Unmîlinî buddhi-bal-êndriyâṇâṁ nimîlinî pitta-kaph-ânilânâm | viśraṁsinî mûtra-śakṛin-malânâṁ harîtakî syât=saha bhôjanêna || 29 || Harîtakî sarpir=vipâchayitrî[8] samaśnatas=tat=pibatô 'nu sarpiḥ | Vât-âtmakâś=ch=âsya na santi rôgâḥ syât=pṛishṭha-jaṅgh-ôru-kaṭi-balaṁ cha || 30 || Êraṇḍa-tailêna vipâchya pathyâ[9] syâd=êtad=êv=ânupibêch=cha | sa-śûla-vishṭambha-kṛitân=[vikârân][2] sarvâñ=jayêt=pitta-kaph-ânil-ôtthân || 31 || Mûtrê sthitâḥ[10] sapta-dinaṁ mahishyâḥ[10] pañch=âbhayâ mûtra-palâni pañcha | kshîrêṇa yâḥ[10] sapta-dinâni khâdêt kshîrôdan-âśî paratas=tath=ânyân || 32 || Êsha tri-saptâd=aparaḥ prayôgô vât-ôdaraṁ tîvram=ap=îha hanyât | plîhânam=ânâham=urôgrahaṁ cha sa-pâṇḍu-rôgaṁ cha gaṇaṁ kṛimîṁ=ś=cha || 33 || Harîtakî dhânya-tushôda-siddhâ sa-pippalî-saindhava-hiṅgu-chûrṇâ | s-ôdgâra dhûmaṁ bhṛiśam=apy=ajîrṇam nihanti sadyô janayêt=kshudhâṁ cha || 34 || Harîtakîm vâ madhun=âvalihyâd[11] =âmâtisârê prathamaṁ pravṛittê | pravâhayêt=sâ tv=avaśishṭa-dôshân=saṁśôdhayêt=kôshṭham=aśêshataś=cha || 35 || Dvê pûrvam=adyâd=aśan-âditô[12] dvê dvê ch=âpi bhuktvâ tu yathâ-svayaṁ cha | asya prayôgâd=abhay-âshṭakasya tri-sapta-râtrêṇa punar=yuvâ syât || 36 || Mêdhâ smṛitiḥ śaktir=atîva-kântiḥ śrîmad-vapur=nityam=anâmayatvam | dîpt-âgnitâ|dṛishṭi-balaṁ cha kuryât sarvê cha rôgâḥ praśamaṁ prayânti || 37 ||

Translation.

[Verse 1.] While Brahmâ was sitting at ease, the Aśvin pair thus addressed him, "Whence has the chebulic myrobalan come, and of how many kinds is it reputed to be? (2.) How many tastes are ascribed to it, and how many subtastes is it believed to have? By how many names is it called, and what are the characters of its several kinds? (3.) How is each of them applied, and what are their colours and qualities? What diseases do they severally cure, and in combination with what (other) drugs? It is your Honour, indeed, that is able to answer these questions in their proper order." Hearing the address of the Aśvin pair, Brahmâ replied as follows:

[Verses 5-11.] "A drop fell on the earth while Śakra (*i.e.* Indra) was drinking nectar: thence sprang up the heavenly chebulic myrobalan in its seven kinds, *viz.*, (6.) Vijayâ and Rôhiṇî, also Pûtanâ and Amṛitâ; Chêtakî furthermore, also Abhayâ and Jîvantî: these are its (seven) kinds. (7.) Vijayâ is round like a bottle-gourd; Rôhiṇî is not *particularly* distinguished; Pûtanâ has a stone and is very small; and Amṛitâ has a large pulp; (8.) Chêtakî may be known by its stone, and Abhayâ by its five corners; Jîvantî has a golden colour: these are the distinguishing marks of the seven *kinds*. (9.) Vijayâ may be used for all purposes, Rôhiṇî for granulating wounds, Pûtanâ for plasters, Amṛita for one *peculiar* purpose. (10.) Chêtakî is useful in all kinds of disease, Abhayâ in diseases of the eye, Jîvantî in formulæ for powders: each

[1] MS. *tath-ârham.* [2] Missing in MS. [3] MS. *aikôguṇ.*
[4] MS. *rasânâṁ cha, varjitâṁ, madhuraṁ, sâdhv-âśritaṁ, asthn-âśritaṁ.* [5] MS. *âlpadâmîva.*
[6] MS. *bhakshamâṇâ,* and *cha śarkarâm* l *hêmantê śṛiṅgavêraṁ.*
[7] MS. plutâṁ. [8] MS. vipâchayitvâ. [9] MS. *pathyâṁ.*
[10] MS. *sthitâ, mahishyâ, yâ.*
[11] MS. *harîtakî vâ madhu v=âvalihyâd.* [12] MS. *âsanâtitô.*

may be used for what it is suitable. (11.) Therefore, a wise physician will examine them according to their colour, quality, and name. A *chebulic myrobalan*, which sinks when thrown into water, is accounted good.

[Verses 12-17.] The Chêtakî is of two kinds, according as it is of dark or bright colour: the dark kind has a length of six aṅgula; the bright kind measures one aṅgula, (13.) Some can be distinguished in eating; some, in smelling; some, in touching; others, in biting: this fourfold division is also one which is given. (14.) Any man that approaches Chêtakî lying in the shade of a tree, from that very moment his bowels become loosed; so it is also with cattle, birds, and wild animals. (15.) But having taken up Chêtakî, so long as it remains in his hand, so long he is affected by motions of the bowels. (16.) For princes, and children, for those who are feeble, and who are averse to medicines, Chêtakî is declared to be most particularly beneficial as a purgative. (17.) Among the seven kinds, Vijayâ is considered to be foremost: it is reputed to be comfortable to use, and easy to obtain, in the case of all medical applications.

[Verses 18-24.] Chebulic myrobalan is known to possess five tastes, only the saline being absent. In its marrow resides sweetness; in its fibres (lit. sinews), sourness; (19.) in its bark (lit. skin), pungency; and in its bud-stalks, bitterness; but in its wood (lit. bones), astringency: these tastes the discerning ascribe to it. (20.) Phlegm it subdues by the abundance of its pungency; air, by its sourness; bile, by its sweetness and bitterness. (21.) Because it effectually removes diseases due to air, bile, phlegm, and the three humours combined, therefore it is called Harîtakî (or the Remover). (22.) It is always salutary and beneficial to men like a mother: also, like a mother, it never produces any trouble when it is taken into the bowels. (23.) Chebulic myrobalan is a tonic medicine easily procurable by the poor; and it is declared to be excellent as a remedy, and to be a cure for all diseases. (24.) But in the case of morbid thirst, dryness of the throat, lockjaw, stricture of the throat, recent fever, consumption, and pregnancy it is not recommended to be taken.

[Verses 25-37.] Chebulic myrobalan, when eaten with dry ginger, or with molasses, or also with rocksalt, speedily promotes digestion. (26.) Chebulic myrobalan, combined with an equal quantity of molasses and ginger, kills diseases in the upper region of the abdomen just as Indra does the Asuras. (27.) Chebulic myrobalan should always be eaten in the autumn with sugar; in the winter, with ginger; and in the early spring, with long pepper; (28.) in the later spring, with honey; in the summer, with molasses; and in the rains, with rocksalt: or it may be powdered and made into a paste. (29.) Taken with one's meal, chebulic myrobalan serves to promote one's intelligence, strength, and sensibility, to regulate the flow of the bile, phlegm and air-humours, and the secretion of urine, fæces, and *other* waste products. (30.) Chebulic myrobalan promotes the digestion of one who eats clarified butter with it, or who drinks clarified butter after it: no diseases due to disorders of the air-humour affect him, and he remains strong in his back, legs, thighs, and hips. (31.) Taken together with castor-oil it is a remedy acting on the digestion: that oil should also be drunk after it: it *thus* cures all troubles caused by colic and constipation, due to *disorders of* bile, phlegm, and air. (32.) Five chebulic myrobalans (*abhayâ*), which have lain for seven days in five pala of the urine of a buffalo, if any one eats these with milk for seven days, dieting on *rice* milk, and so on for other periods (?): (33.) then this excellent course of treatment will, after three times seven days, cure even severe abdominal swellings due to disordered air, also spleen, constipation, lumbago, jaundice, poisoning by rotten food, and worms.[13] (34.) Chebulic myrobalan (*harîtakî*), prepared with sour gruel of rice, and with powders of long pepper, rocksalt, and asafœtida, quickly cures severe indigestion accompanied by eructed gas[14], and engenders hunger. (35.) One should take chebulic myrobalan, in the form of a linctus made with honey, at the first appearance of acute diarrhœa: it will carry off the surplus humours, and thoroughly clear out the bowels. (36.) Two *chebulic myrobalans* one should eat before one's meal, two while engaged in it, and two after having enjoyed it, just as it suits one individually. In the same way, by the use of eight chebulic myrobalans (*abhayâ*) for a period of thrice seven nights (*i.e.* three weeks) one may again grow young. (37.) *Chebulic myrobalan* promotes intelligence, memory, vigour, great beauty, figure, and permanent health, also good digestion and power of sight: and all diseases reach a favourable end.

[13] Translation of vv. 33 and 34 in part conjectural.
[14] *Udgâra-dhûma* of the text appears to be the same as *udgâra-nisvâsa* in AH., III, 14, v. 54.

THE BOWER MANUSCRIPT.

PART III.—PLATES XXXV TO XXXVIII*a*.

B.—TRANSLATION.[1]

First Leaf: Obverse.

(I) An Oil.[2]

(Verses 1—4.) Take one karsha[3] each of well-powdered . . . . . , plumbago-root, Dantî (*Baliospermum montanum*), oleander-root, Guñja (*Abrus precatorius*), Lâṅgalakî (*Gloriosa superba*), Vṛihatî (*Solanum indicum*) Suvarṇapushpî (*Cassia fistula*), Pîlu (*Salvadora persica*), ginger, Nahikâ,[4] and sulphate of iron, (2) and add to them one kuḍava of the milky juice of Arka (*Calotropis gigantea*). (3) With all these drugs mix one prastha of oil in four times as much of water, and cow's urine . . . . . (4) *This is a remedy* in cases of . . . . . , ringworm, keloid tumour, and skin-diseases; also in cases of katri-mâlâ,[5] fistulous sores, malignant sores, diseases due to poison and enlargement of the lymphatic glands.

(II) The VAJRAKA Oil.[6]

(5—9*a*) *Take* . . . . . Kadamba (*Anthocephalus Cadamba*), *root of the* castor-oil-plant, Kushṭha (*Saussurea Lappa*), Pâṭhâ (*Stephania hernandifolia*),

[1] With a very few exceptions the whole of the formulae in this medical treatise are not traceable elsewhere. The exceptions are: formula No. IV, which is found identically elsewhere, No. XI nearly identically, and Nos. VII and XIV more or less differently. See the notes appended to those formulae.

[2] I have not been able to identify this formula elsewhere.

[3] On this and other measures see Part I, note 19, Part II, note 9.

[4] *Nahikâ* is not to be found in any Dictionary, European or Indian, accessible to me. It occurs in AS., VI, 35 (vol. II, p. 313, l. 9) and AH., VI, 30 [534] (v. 18*a*), this being the only places where I have come across it in any Indian medical work. The commentary there does not explain it. I take it to be a prâkritic spelling for *nakhikâ*, and this to be the same as *nakhî* (or *nakha* or *vyâghra-nakha*), which is said to be *unguis odoratus*. See Mat. Med., p. 15, footnote. This *nakhî* is a favourite drug in skin-diseases.

[5] *Katrimâlâ* is unknown to me. I cannot find it in any Indian medical work accessible to me. Possibly there may be a misspelling. One would expect *gaṇḍamâlâ*, or perhaps *kachchhu-pâmâ*. The smaller Pet. Dict. gives "*kattri* pl.= *kutsitâsrayaḥ*," but this affords no help.

[6] In Indian medical works two oils are given under the names of *Vajraka* (or 'adamantine') and *Mahâ-vajraka* (or 'grand adamantine'). See AH., IV, 19, vv. 79, 80 [419] and vv. 81, 82 [420]; SY., LI, 107-110 [382], V., LV [668] (vv. 219-221 and vv. 222, 223); Chd., L., 68 [516]. Both are remedies for skin-diseases, but though they present coincident points, they are, in any case, quite different recensions. Two other, again quite different, recensions of a Vajraka and a Mahâvajraka clarified butter are given in V., LV [666, 667] (vv. 204, 205 and 206-208), Chd., L., 64 [515].

baberang, ... Nirguṇḍî (*Vitex Negundo*), (6) turpentine, Kompilyaka (*Mallotus philippinensis*), deodar, realgar, Viśâlâ (*Citrullus Colocynthis*), and *root-bark* from the Mahâdruma (*Ficus religiosa*). (7) An oil prepared with half an aksha[3] of each of these drugs cures piles and is as good a desiccant as actual cautery or lancet or caustic. (8) . . . . . any kind of sore, ringworm, leucoderma, eczema, psoriasis guttata and inveterata,[7] pityriasis, (9*a*) fistulous sore in the vagina or rectum. *For all these diseases* the Vajraka (or 'adamantine') oil is a remedy.

(III) An Oil by Mâṇibhadra.[8]

(10—14.) Having boiled three hundred pala[3] of Bhallâtaka (*Semecarpus Anacardium*) *and* . . . . . in water, till *the whole* is reduced to one quarter *of its original quantity*,

First Leaf: Reverse.

(11) throw into it one pala each of pastes of powdered . . . . . , Vishâ (*Aconitum ferox*) and Ativishâ (*Aconitum heterophyllum*). This oil *the patient* should drink for one month in doses of suitable strength.[9] (12) After digesting it, he may take food in suitable quantities. By the steadfast use *of this oil*, he will overcome the eighteen *skin-diseases* just as Buddha did the *various* kinds of moral defilements. (13) This prescription, as a remedy for skin-diseases, was given by Mâṇibhadra,[10] out of compassion and tenderness of heart, to a monk who was on the point of death. (14) *A patient*, whose nose and fingers have rotted away, *will be restored* by this *oil*, just as the moon, when delivered from Rahu's *grasp*, fully re-appears to sight.

(IV) A Powder.[2]

(15—19.) *Take* equal parts of Trâyamâṇa,[11] Viśâlâ (*Citrullus Colocynthis*), Katukâ (*Picrorrhiza Kurroa*), ... , cinnamon-bark, and cardamoms, (16) add Nahikâ[4] and Kalasî (*Hamionitis cordifolia*), and make *the whole* into fine powder, *and then* boil it with a kuḍava[3] of the wood of Khadira (*Acacia Catechu*) and the bark of Asana (*Terminalia tomentosa*)[12], (17) . . . . . This may be taken as a draught, or mixing one karsha[3] of each of the powders, it may be taken in one's food. (18*a*) When it is digested, one may eat Shashṭikâ rice[13] with soup

[7] In the original the diseases, here translated by *psoriasis guttata, psoriasis inveterata,* and *pityriasis*, are respectively called *vicharchikâ, maṇḍala* and *sidhma*. In the Nid., p. 177, the *maṇḍala* and *vicharchikâ* are described as similar skin-diseases due to vitiation of the phlegm; and as *maṇḍala* is one of the *mahâkushṭha* or 'great skin-diseases,' while *vicharchikâ* belongs to the *kshudra-kushṭha* or 'minor skin-diseases' (see Nid., p. 179), *maṇḍala* would seem to be a severer form of psoriasis. It has its name from the dry, circular patches, covered with white scales, which overspread the skin; see Nid., p. 174. The *maṇḍala* and the *sidhma* are two of the seven varieties of *mahâkushṭha* or 'great skin-diseases,' and *sidhma* is, by Dr. U. Ch. Dutt, identified with pityriasis; see Nid., pp. 174, 178. See also Part II, note 277.

[8] I have not been able to trace this formula in any other Indian medical work. There is a prescription, ascribed to Mâṇibhadra, in AH., IV, 19[416] (vv. 31, 32), and another in SY., LXXIV, 16, 17, p. 552, but their ingredients are quite different. On the other hand, Chd., L, 57[511], has a formula for a Ballâtaka oil; but it is a simple oil, with no other ingredients, nor is it ascribed to Mâṇibhadra.

[9] *Śakty-upêtayâ*, lit. endowed with strength, as qualifying *mâtrayâ*, does not seem satisfactory. Perhaps the reading should be *śukty-upêtayâ*, consisting of a *śukti*, or half a pala. See Part II, note 9.

[10] Mâṇibhadra is a well-known figure in Buddhist tradition. He was a Mâha-yaksha, or prince of Yakshas, and is famous for his kindly disposition to people in trouble. He is equally well known to Jain and Brahmanic tradition.

[11] See Part II, note 45.

[12] *Sâra* is a general term for what is the valuable portion of a thing for medical purposes and may signify fruit, or wood, or bark, etc.—The wood of *khadira* makes the 'catechu' for 'betel.'—*Yuktân* does not agree with *chûrṇâni*; it may be a clerical error for *yuktvâ*.

[13] See Part II, note 186.

of Mudga (*Phaseolus Mungo*) mixed with clarified butter. (19) Prescriptions for . . . . . senses (?), just as horses which are oppressed by the heat of the summer are driven without a yoke.[14]

(V) A Linctus.[2]

(20—24*a*.) Take half a pala of iron, the three myrobalans,[15] . . . . . .

Second Leaf: Obverse.

baberang-seeds, half as much of Khadira (*Acacia Catechu*), and of . . . . . a quantity equal to the baberang. (21) Having allowed this to stand for a season of . . . . . , an Elder, while fasting,[16] should take two kalaśa[3] of it in the form of a linctus, *prepared* with clarified butter and honey, (22) when he is afflicted with asthma, or trembling of the fingers, or decay of his teeth, or failure of his senses, or encroachment of old age, while he is devoted to the practice of the Law. (23) If he diets himself on suitable food, *prepared* with clarified butter and milk, he will recover youth and beauty; (24) and by dieting on . . . . . broths and on boiled Mudga (*Phaseolus Mungo*) [17], a patient suffering from any skin-disease, in whatsoever limb or part of his body it may be, will be delivered from his disease, ...

(VI) The Agni Clarified Butter of Âtrêya[2].

(25—36.) Take four pala[3] each of . . . . , Pâṭhâ (*Stephania hernandifolia*), Têjôvatî (*Piper Chaba*), and roots of long pepper, (26) . . . . . , young shoots[18] of . . . . Mâlatî (*Jasminum grandiflorum*) and oleander, (27) and add seven *pala* of cinnamon-bark, Palâśa (*Butea frondosa*), Sâkôṭaka (*Trophis aspera*), ... (28) Now boil *the whole* thoroughly with the addition of some plumbago-root, and take it off *the fire* when it is reduced to one-fourth *of its original quantity*. (29) *Now throw in* . . . . . .

Second Leaf: Reverse.

of Atividhâ (*Aconitum heterophyllum*), and an equal quantity of Kaṭukârôhiṇî (*Picrorrhiza Kurroa*), (30) also one kuḍava[3] each of long pepper and baberang, and of Kuṭaja (*Holarrhena antidysenterica*) . . . . . (31) and add two measured pala each of viḍa and saindhava salts[19], also of the carbonates of potash and soda. (32) With *the whole of* this . . . . . and with the *above-mentioned* two kinds of carbonates and salts, the physician should boil one aḍhaka of clarified butter. (33) At the time of digesting one karsha *of this preparation* may be taken to relieve constipation and all . . . . .

[14] The exact meaning of the passage, which is mutilated in the original, is uncertain. But there would seem to be a pun on the words *yôga*, prescription, and *ayôga*, without a yoke.

[15] See Part II, note 15.

[16] *Sthavira* signifies a Buddhist elder.—On *viśôshya*, fasting, see the directions in AH., IV, 1 (v. 9), 9 (v. 5).

[17] *Rasa*, in *ras-âśana*, being without any qualification, probably means, not juice, but broth; see Part II, note 335. Moreover, juice is mentioned in the following *mudga-ras-âśana*. See also below, v. 68.

[18] *Pravâḍa* probably means here young shoots as indicated by the remaining traces *itâyâḥ* of the genitive of a plant name, such as *lôpitâ*, or *haritâ*, which are synonyms of various plants, *e.g.*, of *Jayantî*, Sesbania Ægyptiaca.

[19] The lacuna must be filled up with *viḍa-saindhavayôś=cha*; see verse 87 in Part II, also AH., IV, 10 (v. 63, two salts), and IV, 10 (v. 61), 14 (v. 103, five salts).

. . . of mankind. (34) *It also relieves* disorders connected with phlegm and bile, and the different kinds of abdominal tumours. (35) The patient should partake of oleaginous substances[20] in great abundance, and eat fat meat. In cases of obstructed digestion *this preparation* is very desirable, (36) it cures . . . . . well-known diseases. It is called the Agni (or 'plumbago-root') clarified butter, and was devised by Âtrêya of old.

(VII) The SIDDHÂRTHA Oil by Nârâyaṇa.[21]

(37—53.) Śatâvarî (*Asparagus racemosus*), Aṁśumatî (*Desmodium gangeticum*), Pûtikâ (*Caesalpina Bonducella*)[22], the two Vṛihatî[23], roots of the castor-oil-plant and of Sahachara (*Barleria cristata*), (38) also of Agnimantha (*Premna integrifolia*), bêl, Svadaṁshṭrâ (*Tribulus terrestris*), and Punarnavâ (*Boerhaavia diffusa*). Of each of these drugs boil ten pala[3] in one drôṇa[3] of water, (39) *adding* one prastha[3] of the juice of Śatâvarî (*Asparagus racemosus*), and four prastha of milk. When this is reduced to one quarter *of its original quantity* and strained, take pastes *of the following drugs:*

Third Leaf: Obverse.

(40)

dill, deodar, Mâṁsî (*Nardostachys Jatamansi*), Śailêyaka (*Parmelia perlata*)[24], Vachâ (*Acorus Calamus*), sandal, Tagara (*Tabernaemontana coronaria*), Kushṭha (*Saussurea Lappa*), cardamoms, and Aṁśumatî (*Desmodium gangeticum*). (41) Of these boil quantities of one karsha[3] each in that oil. And now hear the virtues of the oil, as thus prepared: (42) It is a remedy for the lame, even in the case of horses[25], also for the humpbacked and the dwarfish; in short for those suffering from rheumatic diseases and distorted bones[26], (43) as well as those who suffer from abdominal tumours due to vitiated air, violent pains in the heart and sides, various kinds of cough and asthma, spleen, abdominal tumours, dropsy, fistulous sores, (44) jaundice, morbid pallor[27], and sickly complexion due to wasting consumption[28]; also for those in whom one limb is

[20] See Part I, note 21.

[21] This formula occurs in the Siddhayôga, Vangasêna and Chakradatta, under the name of *Nârâyaṇa-taila*. In the commentary to Chakradatta, that name is explained as derived either from its author Nârâyaṇa, or from its principal drug *Śatâvarî*, which has the synonym *Nârâyaṇî*. As, however, the formula distinctly ascribes the authorship to Nârâyaṇa, and as its proper name is here said to be *Siddhârta*, and as the formula is also ascribed elsewhere to Vishṇu, who is the same as Nârâyaṇa, that commentator's second alternative is clearly untenable. Vangasêna gives the formula in three recensions, respectively called the *svalpa* or 'small' (XXII, vv. 283, 292[373]), *madhyama* or 'middle' (XXII, vv. 293-302[374]), and *mahâ* or 'great' (XXII, vv. 303-315[375]). With the middle one of these the formula in our Manuscript most nearly agrees; in fact, in several verses there is a verbal identity. But on the whole, our formula represents a distinct, fourth recension. A fifth, short recension is given in Vangasêna XXII, vv. 268-275[271], under the name of *Vishṇu-taila*. Siddhyôga and Chakradatta omit the *svalpa*, but give the *madhyama* (XXII, 93-103[211] and XXII, 66[279]) and *mahâ* (XXII, 104-113[212] and XXII, 67[280]) and the *Vishṇu-taila* (Chd., XXII, 65[278]). Most of those portions of the formula, which are lost in our Manuscript, can with much probability be restored from the *madhyama* recension. It is a curious coincidence, that AH., IV, 21[427] (vv. 69-72*a*) gives a *Sahachara* oil which is made with the very same 10 pastes as the *Siddhârtha* oil, and which is ascribed to the ancient physician Bhêḍa. This Sahachara oil, though made without those pastes, is given in our Manuscript, Part II, verses 329—336.—For a *Nârâyaṇa* powder against *udara*, see Ch., VI, 18[649] (vv. 121-129, wrongly called *nârâchaka*, in Jîv. ed. 1877, p. 680), SY., XXXVII, 18-25[307], AH., IV, 15 (vv. 15*b*—17*a*).

[22] The identity of *Pûtikâ* is uncertain. The Râjanighaṇṭu identifies it with *mâkshikâ*, honey-bee, which, of course, is here impossible. The Med. Dict. identifies it with *Karañja*, which must be *pûtikarañja* or *udakîrya* (Casalpina Bonducella), but the latter, according to the Nighaṇṭus, is only masc. *pûtikaḥ*. In the parallel recension, however, in Vangasêna (vv. 268 and 283), the masc. form *pûtikaḥ* does occur.

[23] See Part II, note 76.

[24] See Part I, note 70.

[25] The meaning is not clearly expressed in our text of the formula; but it becomes clear by a reference to the *madhyama* recension (see note 21) which says: "if a horse or an elephant or a man is afflicted with a rheumatic disease."

[26] *Bhagna*, as the parallel recensions show, is short for *vâta-bhagna*, suffering from rheumatic or gouty disease. For it, and *bhagn-âsthi*, see Part II, note 141.

[27] See Part II, note 7.

[28] On *hata-prabhâ*, lit. 'destroyed lustre,' see Part II, note 471.

atrophied[29] or whose *whole* gait is feeble, (45) and whose sense-powers are wasted (by abuse) or worn out by old age; for those who can hear only loud sounds, and who are stammerers; (46) for those whose mind is weak, and whose acquired knowledge is lost; for those men who have impediments (to intercourse with women) and who are undesired by women; (47) whose testicles are affected by rheumatism[30], and who suffer from severe hernia of the bowels; for those women who are barren or who bear only one child; (48) also for those whose menses are permanent or whose menses are altogether suppressed; for those who do not take conception or who suffer from miscarriages; (49) and for those who, whether barren or productive[31], are subject to severe pains in the womb; for ringworm, keloid, psoriasis guttata and inveterata, and *other* skin-diseases; (50) *in short* for any disease due to *derangement of* the phlegm, or the air, or the bile; also for any one whose mouth is fetid or infested with bad ulcers. (51) Indeed, for every disease this *oil* is said to be a remedy. It may be administered in the form of an errhine, or a draught, or a liniment, or an enema; (52) also in the form of a linctus.

Third Leaf: Reverse.

In any of these ways it is said to promote the life of men. Hence it is truly called the Siddhârtha (or "efficacious") oil, and was devised by Nârâyaṇa. (53 Prose.) The *patient's* diet should consist of leaves of Varuṇa (*Cratæva religiosa*), boiled with the pure buttermilk of goats, and of wheat and other *cereals*.

(VIII) A Liniment.[2]

(54.) Roots of . . . . . and white pepper,[32] powdered and made into a paste with the urine of cows, make an excellent liniment for *the cure of* leucoderma.

(IX) Another Liniment.[33]

(55 and 56.) *Take* gum resin of *Boswellia serrata*,[34] black pepper, baberang, mustard, sulphate of iron, Musta (*Cyperus rotundus*), resin of Sarja (*Shorea robusta*), turpentine, Kâlagandha (a kind of cobra), realgar, sulphate of copper, *and* Kampilya (*Mallotus philippinensis*), (56) together with both Haridrâ.[35] Mix *the whole* with oil, and expose it to the heat of the sun. Anointed with this *preparation*, skin-diseases and malignant sores obtain relief.[36]

(X) A Formula for Boluses.[2]

(57—60*a*.) Take five pala[3] each of Dantî (*Baliospermum montanum*), turpeth-root, *and* baberang, three pala of Musta (*Cyperus rotundus*), one pala of chebulic myrobalan,

[29] The reference apparently is to the disease, called *ékâṅga rôga* or *paksha-vadha*, paralysis or atrophy of one limb; see AH., III, 15 (v. 40*a*); another name is *ekâṅga-vâta*. A different disease is *ekâṅga-śôpha*, swelling of one limb, *ibid.*, IV, 17 (v. 25).

[30] The reference seems to be to *vâtika-shaṇḍaka* (or *vâtika-piṇḍaka*), which, according to Ch., IV, 2^{32} (vv. 15, 19) is one of the eight diseases of the sexual organ, when the testicles are destroyed through disorders of the air-humour and digestion (*vâyv-agni-dôshâd=vṛishaṇau nâśaṁ gatau*).

[31] *Parisravâ* is not to be found in any medical work or dictionary. From the context it is the opposite of *bandhyâ*, non-menstruant or barren, and should signify excessively menstruant or child-bearing; probably it is the latter, for the former is already expressed in verse 48 by *sthitârtavâ* and *nashṭârtavâ*. M. Williams' Dict. gives *garbha-parisrava* as 'birth of a child,' as well as 'secundines.'

[32] See Part II, note 414.

[33] This formula is only found in AH., IV, 19^{419} (vv. 71, 72), where it occurs in the identical recension.

[34] See Phar. Ind., I, p. 302, and Part II, note 479.

[35] See Part I, note 80.

[36] The original text has *sama*, normal state; the skin again obtains its normal condition. But *sama* is probably here a false spelling for *śama*, relief.

(58) and two pala of the root of Kâkôdumbarikâ (*Ficus hispida*). Bind *the whole* into a paste with the milky juice of Snuhâ (*Euphorbia neriifolia*), and make it into eighteen boluses. (59) On every tenth day take one *of these* boluses, and after digestion, drink a thin, and on the second day a thick gruel.[37] (60*a*) Within a period of five nights, taken at will, *these boluses* will cure all diseases of the skin. They are well-known as the . . . . . boluses.[38]

(XI) A Linctus.[39]

(61 and 62.) Emblic, beleric and chebulic myrobalans, with baberang, plumbago-root, marking-nut, Avalguja (*Vernonia anthelmintica*), Bhṛinga (*Eclipta alba*), and iron in successively increasing quantities, and steeped in sesamum oil, may be used in the form of a linctus for the cure of all skin-diseases. (62 Prose.) Even in the case of Akâkôlîna[40] it may be applied as a liniment.

(XII) A Formula for Pills.[2]

(63 and 64.) *Take* equal quantities of roots of oleander, Indravâruṇî (*Citrullus Colocynthis*) and Lângala (*Gloriosa superbà*), together with the gum resin of *Boswellia serrata*[34], add one half as much of soot, and mix *the whole* with a suitable amount of goat's urine. (64) Having made this into pills of the size of a badara[3] apply it dry to an open fistula. The fistula *of a patient who does this*, will be cured in no length of time.[41]

(XIII) A Liniment.[2]

(65.) Punarnavâ (*Boerhaavia diffusa*), Guḍûchî (*Tinospora cordifolia*), dry ginger, also Ishṭakâpathaka (*Andropogon laniger*), ..., and leaves of the Banyan tree, may, when a tube has opened in the fistulous sore of the patient, be applied as a remedy against fistula-in-ano, in the form of a paste prepared with clean water.[42] So experienced physicians say; the best of them, indeed, have constantly recommended it.

[37] On maṇḍa 'thin gruel' and *vilêpikâ* 'thick gruel,' see Part II, note 360.

[38] It is a great pity that the name of the pills is lost. As two or perhaps three aksharas are lost, and as formulas are generally named after the principal ingredient, the name may have been *dantî-môdaka* or *dantyâdi-môdaka*. I have not been able to trace this formula elsewhere.

[39] This formula is found, though in a slightly different recension, in SY., LI, 22 [372] and Chd., L, 10 [499]. The latter, however, reads *lêpa* or 'plaster'; but the commentary observes that this is an error of the scribe (*lêkhaka-dôsha*) due to his carelessness (*pramâda*), and that the true reading is *lêha* or 'linctus,' as given in another recension (*pâṭha*) of another text-book (*tantr-ântra*). I have not been able to identify this *tantrântara*, but the recension there given runs as follows (in ślôka): *Dhâtrî vibhîtakaṁ pathyâ viḍaṅgâgnim=arush karam | vâlgujî-lôha-bhṛiṅgañ=cha saṁchûrṇam=atra vardhitam || tila-tail-ânvitaṁ lihyât śrêshṭham=êtad=rasâyanaṁ ||* It may be noted, however, that the prose remark appended to the formula in our Manuscript supports to some extent the reading *lêpa*. V., LV [660] (vv. 139, 140) gives a similar formula for *guḍikâ* or 'pills,' called the *triphal-âdya*. It agrees in seven out of the nine ingredients of our formula. The same formula for pills, but in a much longer recension, is given in V., LV [660] (vv. 142-150), called *triphal-âdyô môdaka*. Again the same formula, though in a different, short recension, is given in AH., IV, 19 [417] (v. 45). Further, another formula, similar to ours, for a linctus, occurs in AH., IV, 19 [418] (v. 46) and V., LV [660] (v. 141), under the name of *śaśâṅkalêkhâdi-lêha*. It agrees, however, with our formula only in five ingredients.

[40] The word *akâkôlîna* is not found in any Sanskrit dictionary available by me; nor can I discover its meaning. Kavirâj Binod Bihari Gupta suggests that it might be a misspelling for *ath=âtô linê, i.e.*, "even afterwards when (the eruption) has disappeared, it should be applied, as a liniment.'

[41] The construction of these verses is as follows:—°*Mûlâḥ*, °*yutâḥ*, °*gudikâḥ*, being acc. plur., are governed by *kṛitvâ*; then comes *śushkâḥ* (scl. *guḍikâḥ*), acc. plur., governed by *dihataḥ*, one who smears (to be read for the false *diśataḥ*, one who directs); finally *dihataḥ*, gen. sing. (of part. pres.) depends on *bhagandaraṁ* (*pranaśyati*).—The reading of the original text, though somewhat indistinct, is *yuktyâ*, with discretion, *i.e.*, suitably. The emendation *yuktvâ*, in footnote 21, on p. 184, should be cancelled.

[42] The translation is to some extent conjectural, as the text is not in good order; the first half of the verse does not scan and is mutilated. I am informed by Kavirâj Binod Bihari Gupta that "ulcers are still cured by banyan tree leaves being placed over them with the veins of the leaves opened with a knife." On *piḍak-ôdbhava*, (fistula) produced from a *piḍakâ* (also spelled *piṭikâ*), see S., II, 1 [258]. It is *bhagandara*, or fistula, in its initial, unripe (*apakva*, or as Chandraṭa says, *abhinna*, unperforated) state, being a mere inflamed swelling (*śôpha*) or sore; when the latter suppurates, and forms a perforation (*bhinna*) or tube (*nâḍa*), it is said to be ripe (*pakva*), and is called *bhagam-dara*, perforating the pubes. See AH., VI, 28 (v. 6), Ch., VI, 27 (v. 92*a*), Nid., p. 167. See also Part II, v. 142.

Fourth Leaf: Obverse.

(XIV) A Formula for Pills.[43]

(66—72.) Take half a pala[3] each of *Tâlîsa (*Taxus baccata*)[44], black pepper, and Chavya (*Piper Chaba*), one and a half pala of dry ginger, one pala each of long pepper and root of long pepper, (67) one karsha[3] of Nâgapushpa (*Mesua ferrea*), and half a karsha of small cardamoms. Powder *the whole* and mix it with three times its quantity of molasses, (68) and make it into pills of the weight of an aksha.[3] These, taken with liquor, decoction of pulses, milk or broth[45], or with an infusion of turmeric, are a remedy against every kind of hæmorrhoids; (69) against severe abdominal pains, alcoholism[46], vomiting, urinary diseases, and intermittent fever; against abdominal tumours, and pains in the sides; against inflammation, heart-diseases, morbid pallor[27], and chronic diarrhœa. (70) They also cure cough, hiccough, loss of appetite, asthma, worms, dysentery, and severe jaundice, also dyspepsia, and strangury, and slight inflammation.[47] (71) The same powder, mixed with four times its quantity of sugar, makes a most excellent (lit. ambrosia-like) remedy especially in diseases due to derangement of the bile. (72) Or the same pills, modified by *the addition of* three pala of chebulic myrobalans, are an excellent remedy against inflammation, piles, chronic diarrhœa, morbid pallor[27], and severe abdominal pains.

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[48]This *is* as *it is* in the white realm of the white, in the department of the one hundred; svâhâ!

[43] This formula occurs, though in a rather different recension, in AH., IV, 10 [378] (vv. 16-21). The ingredients and ratios differ, but both recensions agree in the three alternative ways of making or using the pills. A similar formula, more like that in the Ashṭânga Hṛidaya, is found in SY., V., 31-40 [94], V., IV [155] (vv. 149-161) and Chd., V, 20 [127], under the name of *Prâṇa-dâ guḍikâ*.

[44] See Part II, note 6.

[45] See Part II, note 335.

[46] *Pân-âtyaya*, excess in drinking, morbid state induced by excessive drinking; a syn. of *mad-âtyaya*; see AH., IV, 7 (vv. 10, 11).

[47] There may be here a false reading, as 'inflammation' is already enumerated in verse 69. For *sâbhṛiśam* one would rather expect *sa-bhṛiśam*, severe; but perhaps *śôsha* should be read for *śôtha*.

[48] The usual meaning of the phrase *tad=yathâ* is 'this is as follows,' referring to what comes after, while here the phrase would seem to refer to the treatise that precedes. But the translation of the whole remark is conjectural; I do not profess to understand its meaning. It may be noted that its script is different from that in the body of the manuscript (Part III) to which it is appended; it also differs from the script in Part IV of the manuscript which commences on the reverse of the fourth leaf. It agrees more nearly with the script to be seen in Part V, and the remark would appear to have been added by the scribe of that Part.

THE BOWER MANUSCRIPT.

PART IV.—PLATES XXXVIIIb to XLII.

A.—TRANSLITERATION.

First Leaf: Reverse.

1 ◎ Namô Nandi-rudr-êśvarâya — namô âchâryêbhyaḥ namô Îśvarâya — namô Mâṇi(bhad)r(âya) *namas=sarvva-yakshêbhyaḥ*[1]

2 namaḥ sarvva-dêvêbhyaḥ Śivâya namaḥ Shashṭhîyê namaḥ Prajâpatayê namaḥ Rudrâya namaḥ namô Vaiśravaṇâya namô Marutânâṁ namaḥ prâsa-

3 kâ patantu imasy=ârthasya kâraṇâ hili 2 kumbhakâri-mâtaṅga-yuktâ patantu yat=satyaṁ sarvva-siddhânâṁ yat=satyaṁ sarvva-vâdînâṁ têna satyêna satya-samayêna nashṭaṁ vinashṭaṁ

4 [ksh]ê[m]-âk[sh]êmaṁ lâbh-âlâbhaṁ jay-âjayaṁ Śiv=ânudarśaya svâ[2] — satya-Nârâyaṇê ch=aiva dêvatê ṛishîshu ch=aiva satyaṁ mantraṁ vṛitis=satyaṁ samakshâ patantu svâhâ satyaṁ ch=aiva tu drashṭavyaṁ ni-

5 × × × × × × × × × × mantr-aushadhînâṁ cha nimitta-valam=am=antaram[3] mṛi-shaṭâyâṁ dêvataṁ Vishṇu navikâyâṁ chaṇṭayâṇṭa ‖ ◎ ‖ 444 Namaḥ puru- 1
sha-siṅghasya prasannas=tê Janârddanaḥ [।]

6 nihatâ śattravas=sarvvê yad=ipsasê[4] kaṁm [‖] Navikkî 333 Na tê śôkô na v=âyâsô 2
nîch-ôchchaṁ na cha tê bhayaḥ [।]

Second Leaf: Obverse.

1 |× × × × ⌣ — —× × × × × ⌣](prâ)psasi [‖] Paṭṭa-bandhaḥ ‖ 222 Sarvva-kâma- 3
samṛiddhê 'pi sukhaṁ jani=r=upadravaṁ [।] utpannê tataṁ ch=aiva dêvaṁ śamaya tê bhayaṁ[5] [‖] Kâla-viddhiḥ ‖ 111 Parihîyatê tê buddhiḥ 4

[1] The italicised words are crossed out in the original.
[2] Read *svâhâ*.
[3] Read *valam=antaraṁ; am* superfluous.
[4] Read *îpsasê*. The conclusion of the verse is mutilated. One would expect *karishyasi* or a similar phrase.
[5] In the third pâda one syllable is wanting. Perhaps read *satataṁ*.

PROVISIONAL LIST OF ERRORS AND ADDITION.

Page 242, left column, lines 2 and 8, insert "diarrhœa."
„ 242, right „ entry **Ajâjî*, line 3, for "563" read "564."
„ 243, left „ „ √adhi-gam, add "See √Vi-gam."
„ 243, right „ „ √Anu-pâ, line 6, for "512" read "513."
„ 244, „ „ „ √Ap-ê, for "III" read "II."
„ 246, left „ „ **Ayas*, for "9" read "109."
„ 246, right „ „ °*Arishṭaka*, line 2, for "563" read "564."
„ 246, „ „ „ Artha, line 5, insert "II **195** 40."
„ 246, „ „ „ Ardita, insert "**52** 525."
„ 248, „ „ „ Asthi, for "II **27** 32" read "asthi-bhasma, ashes of bones, II **27** 23."
„ 249, „ „ „ Âdya, line 1, insert "II **59** 733."
„ 249, „ „ „ Âpluta, line 2, insert "II **53** 537."
„ 253, left „ „ Uda, for "sarkar-" read "śarkar-"
„ 253, right „ „ √Upa-gam, transfer upagamishyati, etc. to (1).
„ 255, left „ „ Ṛishi, to the references add Rishi.
„ 256, „ „ „ °*Élavâlu*, read "pharnaceoides."
„ 257, right „ „ Kapha, line 5, read "*kapha-kâsa-."
„ 258, left „ „ *Kabaḍa, line 2, read "kabaḍa-", and line 3, read "530."
„ 258, „ „ „ *Kârala, read *Karâla.
„ 259, right „ „ °*Kâkubha*, read "*adj.*, made of Ter. Arj."
„ 262, left „ „ °*Kushṭha*, line 4, after "**54**" insert "564."
„ 262, „ „ „ [d]KUSHṬHA, line 3, for "564" read "565."
„ 263, „ „ „ °*Kṛitamâlâ*, read "564."
„ 263, right „ „ [d]*Kôla*, line 1, read "°*Kôla*," and line 8, read "kôl-âsthi-mâtra."
„ 264, left „ „ Kshâra, line 4, insert "(of pippalî), II **53** 538," and line 5, cancel "**53** 545," and after "**31**" insert "87."
„ 265, right „ „ *[d]KHALLI-VÂTA, for "sciatica" read "gout."
„ 266, „ „ „ Guggulu, for "Boswellia serrata" read "Balsamodendron Mukul."
„ 275, left „ „ Takra, line 1, for "563" read "564."
„ 276, right „ „ [m]Tuttha, line 1, after "II" insert "**54** 557."
„ 278, left „ „ Tôya, line 11, insert "water-dressing."
„ 279, right „ „ Dadhi, line 1, insert 313, and line 10, cancel *dadhy-ambla, etc.
„ 280, left „ „ [d]DADHIKA, read "[d]DÂDHIKA."
„ 283, right „ „ Dhûma, line 2, for "dhuma," read "dhûma."
„ 283, „ „ „ Nakṭa, line 3, read "°*Nakta-mâlâ*."
„ 284, left „ „ °*Nahikâ*, for raised ° read raised [m].
„ 286, right „ „ Niryâsa, for "milk" read "extract."
„ 288, left „ line 4, for "roasted iron particles" read "baked clod of clay."
„ 288, right „ „ 4, pañcha-sâra should be in capitals.
„ 290, left „ entry Parisravâ should have an asterisk.
„ 290, right „ „ *Palîna, add "probably false for *palôna*."
„ 294, left „ „ Puṇya, line 1, insert "II **53** 544."
„ 294, right „ line 4, paste, for "563" read "564."
„ 298, left „ entry √Pra-vṛit, for "exist, consist in" read "be administered, dispensed."
„ 298, „ „ „ Pralêpana, for "563" read "564."
„ 304, right „ „ Madhu, line 12, for "526" read "527."
„ 305, left „ „ °*Madhuka*, line 20, add "**54** 564."
„ 305, right „ „ Manda, line 6, add "See AGNI-MÂRDAVA."
„ 308, left „ „ °*Musta*, for "Rotundus" read "rotundus."
„ 320, „ „ „ √Vi-gam, read "adhyagât" for "adhgagât."
„ 328, right „ „ °*Śigru*, transfer "**53** 532" to entry °*Śigruka*.
„ 329, left „ „ *Śîrshas, line 3, for "Sirîshas" read *Śirishas*.
„ 329, „ „ „ Śukta, line 3, insert "**52** 527."
„ 330, „ „ „ °*Śriṅgî*, cancel "**74** 1070."
„ 338, „ „ „ √Sidh, line 19, for "564" read "565."
„ 338, right „ „ Suta, for "sṛita" read "pluta."
„ 340, left „ „ [m]Sauvîraka, for "563" read "564."
„ 341, „ „ „ √Sru, instead of "for srâvanti" read "false for sravêti."
„ 343, „ „ „ *Hiṅgu*, read "°*Hiṅgu*," and line 3, insert "**53** 532."

THE BOWER MANUSCRIPT.

I.—GENERAL SANSKRIT INDEX.

NOTE.—*Diseases and Medicaments are shown in CAPITALS, Drugs in* italics, *Non-technical matter in* small, *and Proper names of persons in* antique *type.*

The letter d, raised and prefixed, indicates diseases; similarly md, medicaments, v vegetable drugs, and m, mineral drugs.

Roman numerals refer to Parts; antique, *to pages, and arabic, to verses or lines.*

The asterisk (*), prefixed, indicates that the word, or a particular meaning or inflection of it, is not noted in any existing dictionary.

A

Aṁśa, (1) (for aṁsa) shoulder, I 1 6; (2) part, quantity, I 3 23, II 63 806, 808; *adj.*, in comp., amounting to (a certain measure), II 30 81 33 133 48 445 49 457 55 588, 590 66 884 III 184 63. See bhâga.

Aṁśaka, *adj.*, in comp., consisting of a part of, amounting to, II 63 811. See aṁsa (2).

Aṁśika, same as preceding, II 48 433 49 451 67 879 III 181 2.

Aṁśu, ray, I 1 6, 9 2 18 II 30 81.

**Aṁsumatî*, (1) Uraria lagopodioides, II 32 121; (2) Desmodium gangeticum, II 41 301 75 1093 III 183 37, 40. See *Vîrâ* (1) and (2), *Vidârigandhâ, Śâlaparṇî, Sthirâ.*

*[d]AKÂKÔLÎNA, an unknown disease (?), III 184 62.

Akâraṇa, causeless, IV 194 27.

Akâla, premature, I 8 113.

Akṛita, not made, IV 194 27.

Akta, greased with, mixed with, in madhu-ghṛit-akta, greased or mixed with honey and clarified butter, II 64 829.

**Aksha*, Terminalia belerica, beleric myrobalan, II 74 1077 III 184 61; in aksha-taila, oil of b. m., II 68 901. See *Vibhîtaka.*

Aksha, a measure, equal to one-fourth of a pala, II 34 145 36 202 44 355 46 394 49 457 51 506 67 884; in aksha-mâtra, exactly an aksha, *adj.*, II 32 122 46 400 61 770 68 905 III 184 68, *subst.*, II 54 577, 578 64 824; ardh-âksha, half an aksha, III 181 7. See Karsha, kiñchit, pâṇi-tala, pichu, mârjâra-pada, viḍâlapada.

Aksha, eye, *adj.* in *comp.*, in piṅgal-âksha, q. v.

Akshata, same as following, II 64 830.

Akshaya, unfailing, inexhaustible (sexually), I 4 42 II 34 146.

Akshi, (1) eye, akshṇôḥ I 8 104, akshîṇi VI 222 5, 6; (2) eye-disease, akshiṇi II 66 877; in akshi-rôga, eye-disease, I 6 70, 73, 76; akshy-âmaya, the same, II 67 879; sarvâkshi-rôga and śushkâkshi-rôga, q. v. See Chakshuḥ, Nayana, Nêtra.

Akshêma, unrest, trouble, IV 192 4.

*[v]*Akshóḍa*, Juglans regia, walnut, II 32 113.

*Akhalita, not bald-headed, I 8 115.

Aga, the number seven, I 9 126.

*[m]*Agaja*, a kind of spirituous liquor, I 3 25.

Agada, (1) lit. disease-free, or healthy state, II 70 947; (2) antidote, I 5 55. See Anâmaya, Arôga.

Agasti, a Mahâtman, or sage, I 6 65.

Agastya, same as preceding, II 33 132 68 909. See Âgastya.

*[m]*Agâradhûma*, soot, II 28 40. See *Gṛiha-dhûma.*

**Aguru*, Aquilaria Agallocha, aloes, I 2 18 6 69, 75 7 90, 91 8 106 II 27 20, 27 36 189 40 266 41 298 48 445 67 888.

Agni, (1) fire, agnau, I 8 99; agninâ, II 35 168 37 205 38 234 42 313, 327 52 525, 528; in *comp.*, agni-pratâpa, heat of fire, I 8 102, agni-madhya, midst of fire, VII 237 2; also in gômay-âgni, purîsh-âgni, mṛidv-agni, samṛiddh-âgni, sukh-âgni, q. v.; (2) actual cautery, agniḥ, III 181 7; (3) heat, in dinakar-âgni, q. v.; (4) god of fire, II 63 803; (5) digestive power, digestion, (*i.e.*, internal fire), II 57 630 59 743, agniḥ I 5 45, agnim I 5 46 II 29 52, 62 30 77, agnêḥ II 59 730, agnau I 5 49; in comp., agni-janana, producing digestion, II 71 973, [d]AGNIPRATIGHÂTA, obstruction of digestion, indigestion, III 183 35, see AJÎRNA; agni-bala, strength of digestion, II 32

116 **57** 637; [d] AGNI-MÂRDAVA, weakness of digestion, dyspepsia, II **30** 84; agni-mûla, *adj.*, concerned with digestion, I **5** 51, agni-vriddhi, increase of digestion, II **36** 199; agni-sambhava, *adj.*, dependent on digestion I **5** 44; [d] AGNI-SÂDA, slackness of digestion, dyspepsia, I **4** 41; also in alpâgni, mand-âgnitâ, yath-âgnim, q. v. See Anala.

Agni, Plumbago Zeylanica, plumbago root, III **182** 28; in [md] AGNI-GHṚITA, clarified butter medicated with pl. r., III **183** 36. See *Chitra*, *Dhanañjaya*, *Vahni*.

Agnimantha, Premna integrifolia, II **36** 188 **57** 627 III **183** 38.

Agra, (1) fronting, standing in front of, I 2 19; (2) foremost, best, I 4 42; in *comp.*, *agramanas, *adj.*, having the mind forward, attentive, I 4 40, agrahasta, forehand, finger, III 182 22; *adv.*, agrê, before, II 59 746. See Agrya.

Agrya, foremost, best, excellent, I 6 74, 80 7 85 II 28 37; *fem.*, agryâ, II 63 808.

Aṅka, mark, in comp., *adj.*, kuṅkum-âṅka, bearing marks of saffron, I 2 18.

Aṅkuśa, goad, II 42 318.

Aṅga, (1) body, limbs, in *comp.*, aṅga-vardhana, promoting the growth of the body, II **36** 196 **41** 307 **73** 1048; aṅga-sûla, pains in the body, II **43** 385 VI **223** 6; also in [d] EK-ÂNGA, q. v. (2) penis, in aṅga-nâśana, decay of p., II **64** 824.

Aṅganâ, woman, aṅganayâ, I 7 84; aṅganâbhiḥ, in svarg-âṅganâ, q. v. See Nârî.

Aṅgula, a measure, equal to $\frac{3}{4}$ inches or 2 centimetres, I **8** 115.

Aṅguli, finger, III **182** 14; aṅgulibhyâm, II **45** 381.

Aṅgushṭha, (1) thumb, in aṅgushṭha-parva-mâtra, size of the joint of the thumb, II 65 843; (2) great toe, in pâd-âṅgushṭha, q. v.

Achala, immoveable, in chal-âchala, q. v.

Achira (1) not long, short; achirêṇa, within a short time, IV 193 8 195 40 V 205 24 207 57; (2) recent; achirât, recently, I 2 16; in achira-pravrajita, having recently gone forth (from the world), VI 222 3.

Achchha, clear, in mṛitsn-âchchha, q. v.

Achchhidra, without a hole, II **57** 623.

Aja, goat, in aja-kshîra, goat's milk, II **40** 265 65 850; ajânâm, I **6** 79, 81; in gav-âjayôḥ, II **64** 820. See Âja.

Ajagandhâ, (lit. goat's smell), the wild variety of *Yamâni* or *Vana-yamâni*, Seseli Indicum, II **27** 29 **30** 81.

Ajamódâ, (lit. goat's delight), Carum Roxburghianum, II **27** 29 **29** 59.

Ajaya, defeat, in jay-âjaya, q. v.

Ajara, without decay, I 5 53.

[v] *Ajâji*, the same as following, II **50** 482.

[v] *Ajâjî*, Cuminum Cyminum, Cumin-seed, I **9** 125 II **27** 15, 30 **30** 81 **31** 88 **48** 442 **52** 522, 526 **54** 563 **63** 811; *plur.*, ajâjînâm, II **30** 76 **31** 105.

Ajita, unsurpassed, II 33 143 45 376.

Ajira, *adv.*, quickly, in ajir-âgata, quickly come, VI 222 3.

[d] AJÎRṆA, indigestion, II **29** 62, 63 **30** 70 **31** 94; in ajîrṇa-śaṅkin, apprehending indigestion, I 3 27; ajîrṇa-nud, curing ind., II **29** 59; ajîrṇa-hita, beneficial for ind., II **62** 794.

*[d] AJÎRṆAKA, the same as preceding, II **31** 99.

√Añj, anoint; *caus.*, añjayêt, II **65** 853, 855.

*√Añjana, *den.*, *átm.*, anoint one's self, añjanîta, II 66 873. See the following.

[md] AÑJANA, (1) ointment for the eye, eye-salve, I 5 55; in añjana-viḍâlaka, paste for an eye-salve, I 8 111; also in chûrṇ-âñjana, and nêtr-âñjana, q. v. (2) sulphide of antimony, I **8** 106, 109, 110 II **27** 19 **47** 414 **50** 472 **55** 594, 598 **61** 769 **66** 861, 863 **67** 879, 880, 883 **68** 906, 911 **74** 1079; see SAUVÎRAKA; (3) esp., the black cosmetic for the eyelids, made of sulphide of antimony, in *añjana-varṇa, *adj.*, *being* of the colour of añjana, II **68** 911; *añjana-sannibha, *adj.*, resembling añj. (in colour), II **67** 894, 895.

Aṭṭakavantâ, turreted (?), VII 239 3.

Aṭṭahâsa, roar, I 1 6.

Aḍê, magical jargon, VI 223 1.

Anaḍê, same as above, VI 236 5.

Aṇḍa, egg, in chaṭak-âṇḍa, q. v.

Ataḥ, *conj.*, (1) now, next, I 6 7 III 184 68, *et passim*; (2) hence, I 2 12 8 15; ata eva for this very reason, I 2 12; ataḥ param, henceforward, II 46 404 56 618, *et passim*; (3) *abl.*, from this, than this, I 2 21.

Atikrânta, having reached the climax, IV 196 59.

Atithi, host, atithau, I 1 7.

Atinîcha, very low, very small (in value), IV 193 5.

*Atiparikshaya, utter destruction, cessation, IV 193 16.

[v] *Atibalâ*, Sida rhombifolia, II **40** 266.

Atimâtra, a large dose, I **2** 21.

√Ati-vart, withstand, ativartatê, II **70** 941.

[v] *Ativishâ*, Aconitum heterophyllum, II **29** 58 **30** 85 **47** 409, 415, 421 **62** 790 III **181** 11 **182** 29. See *Prativishâ*

Ativêlam, *adv.*, over-much, II 65 765.
Atiśîta, very cold, II 70 950.
*Atisaṁvṛiddha, grown very large, raging, II 47 410.
*Atisaṁprayukta, well prepared, II 50 470.
[d]ATISÂRA, acute diarrhœa, II 30 79 55 595 62 788. See Nirvâhikâ, Pravâhikâ, Grahaṇî.
ATÎSÂRA, same as preceding, II 26 13 46 408 47 410, 417, 424 71 972 75 1087 III 184 70; *plur.* II 71 1011.
Atula, unequalled, IV 194 25.
[v]*Atmaguptâ*, Mucuna pruriens, cowhage, II 64 825. See *Âtmaguptâ*.
Atyartha, exceeding, I 4 36; atyartham, *adv.*, III 183 35.
*Atyâsa, surpassing, exceeding, I 6 78.
Atyugra, very severe, II 61 773.
Atyuchcha, very high, very great (in value), IV 193 5.
Atyushṇa, very hot, II 70 950.
Atra, here, I 3 21 II 26 4, 8 IV 193 18 V 205 30; *et passim*.
*Atvara, without haste, atvarât, *adv.*, by patience, IV 193 9.
Atha, (1) now, then, I 2 9 3 33 II 30 85, *et passim*; (2) also, and, I 6 70, 74 II 28 35 31 96, *et passim*; athâpi, and also, II 28 36, *et passim*; atha-vâ, or, I 27 31; atha-v-âpi, or also, I 4 34, *et passim*.
Athô, same as preceding, (1) II 35 165 75 1082; (2) I 7 85 II 43 342 62 791; athô-vâ, I 8 109, *et passim*.
√Ad, eat, adyât, I 3 27, 31 8 99 III 182 17.
Adya, to-day, hitherto, V 205 19 206 40.
Adhas, downwards, in adhô-gata, going downwards, II 42 323.
Adhika, abundant, in guṇ-âdhika, q. v.; *adv.*, adhikam, more, exceedingly, II 28 34 III 184 72.
Adhikatva, abundance, excess, I 6 78.
Adhikaraṇa, department, III 184 coll.
Adhikâra, range of applicability, in mahâdhikâra, great range, II 33 143.
√adhi-gam, (1) approach, return (of health), adhigachchhati, II 72 1033, (2) obtain, adhigamishyasi, V 204 5 205 17, 23, 26; adhigamishyati, V 207 59; (3) *go beyond, depart, adhyagât, II 63 803.
Adhigama, knowledge, in śâstr-âdhigama, q. v.
√Adhi-śri, put on the fire, boil, adhiśrayêt, II 38 228 50 486.
Adhîta, read, learned, II 34 147.
[d]ADHÎMANTHA, a disease of the whole eye, severe ophthalmia, II 35 181.
[v]*Adhyaṇḍâ*, Hygrophila spinosa, II 64 836.
Adyardha, one and a half, II 64 825 III 184 66.
Adhyâya, lecture, chapter, *masc.*, II 26 9 32 coll. 39 *coll.*, etc.; **neut.* II 26 4.
*Adhyârtta, much distressed, very anxious, V 204 3.
Adhyûshita, inhabited, I 1.
Adhvan, road, journey, adhvânam, IV 195 46.
*Anatṛiṇa, without grass, I 4 34.
Anatyaya, not passed, not voided, II 27 31.
Anadhika, *unconscious, VI 222 5.
Ananta, (1) endless, innumerable, in ananta-ratna, *adj.*, having numberless jewels, I 1 1; (2) name of a Nâga, VI 224 4.
[v]*Anantâ*, Hemidesmus Indicus, II 32 111 47 413. See *Śârivâ*.

Page 243, Entry Anatyaya, substitute

Anatyaya, unfailing, harmless, II 27 31. Same as niratyaya, q. v.

Anandha, *subst.*, not blindness, sight, II 68 904. See ANDHA.
Anabhidagdha, unboiled, II 68 913.
[d]ANABHINANDANA, want of desire or relish for food, II 36 184. See ARUCHI, AROCHAKA.
Anambla, not sour, II 64 824.
Anartha, evil, disadvantage, IV 193 19.
Anala, (lit. internal fire), digestion, in analabala, strength of digestion, I 4 42. See Agni (5).
Anavatapta, (unheated), name of a Nâga, VI 224 4.
Anâthapiṇḍada, name of the Buddhist donor of Jêtavana, VI 222 1, 2.
Anâmaya, not sick, healthy, II 34 146 50 488 VI 225 16. See Agada, Arôga.
*Anâmayatva, state of being not sick, health, II 36 199. See Agada.
Anitya, uncertain, V 207 48.
Aniyama, unrestricted (in diet), II 38 239.
*Anirvêda, non-anxiety, IV 194 28.
Anila, (1) wind, II 47 427; *plur.*, currents of air, wafts, I 3 22; (2) the air-humour, in kaph-ânila, kaph-âsra-pitt-ânila, pitt-ânila, q. v. See Pavana, Mâruta, Vâta, vâyu.
Aniśam, incessantly, I 1 3.
Anîka, army, host (of diseases), in gad-ânîka, rôg-ânîka, q. v.
Anu, (as a separable particle), afterwards, I 5 64 III 184 64.
Anukûla, beneficial, II 42 321.
Anukta, unsaid, not mentioned, I 5 57.
Anuga, corresponding to, in manônuga, q. v.
Anugamana, following up, pursuit, V 205 30.
Anuttama, the very best, II 60 758.
√Anu-dṛiś, *caus.*, show, anudarśaya, IV 192 4.
√Anu-nî, conciliate, anunayishyasi, IV 193 21.
√Anu-pâ, drink after, or along with (something else), anupivêt, II 28 50 37 206 39 255 55 591 58 122 60 749 61 782, 784 64 831 65 844 (see also I 5 64); anupîtvâ, II 65 844; *caus.*, anupâyayîta (?), II 52 512.
Anupâna, after-drink, II 60 762; also in kshîr-ânupâna, takr-ânupâna, dugdh-ânupâna, q. v.
*Anupâyin, after-drinker, in kshîr-ânupâyî, q. v.
Anupûrva, *adv.*, successively, respectively, anupûrvaśaḥ, II 71 973; anupûrvêṇa, II 58 716 69 921; *anupûrvyâ, II 71 970.
Anuprayôga, *after-use, after-diet, II 29 55.
Anubândha, complication, in pitta-kaph-ânubandha, *adj.*, complicated with (disorders of the) bile and phlegm, II 28 37.

√Anubhû, assist, join in, anubhavanti, VI 224 3.

*Anubhôktavya, what is to be eaten after (something else), after-diet, II 58 724.

Anumata, devised, II 39 253, 261 47 425.

*Anumânita, approved, established, II 39 257.

√Anu-lip, smear, anoint (with something) after, or along with (something else), anulêpayêt, II 72 1035.

Anulôma, * a relieving or regulating medicine (for the correction of disordered air-humours), in vât-ânulôma, q. v.

Anulômana, the same as preceding, in mûḍha-vât-ânulomana, q. v.

*Anulômya, relieved or regulated state (of the air-humour), in pavan-ânulômya, q. v.

√Anu-vâs, *den.*, administer on oily enema, anuvâsayêt, II 57 625.

Anuvâsana, oily enema, II 40 270 45 385 coll. 387, 389 57 626 59 741 72 1025 III 183 51.

*Anuvâsanika, suitable for an oily enema, II 45 384.

Anuvyâdhi, a symptomatic disease, attending on another state, in jar-ânuvyâdhi, q. v.

*Anusûyu, (probably clerical error for anasûyu), *adv.*, in anusûyunâ, unmurmuringly, II 59 757.

Anêka, not-one, many, in anêkaśaḥ, many times, often, II 59 729.

Anta, (1) end, *adv.*, antê, at the end of, after, I 5 64 II 52 514 58 724 60 764, 61 784, or at the bottom or root of, in pṛishṭhântê, dant-ânta, q. v., (2) ending with, *adj.*, lavaṇ-ânta, (a series) ending with salt II 39 259.

Antar, within, II 27 21; in antar-dâha, q. v.; antar-daśâha, within ten days, II 73 1044.

Antarîksha, sky, in antarîksha-chara, sky-walking, VI 224 11.

Antardâha, roast enclosed within (something), II 46 402.

Antya, last (in order), antyât, II 27 25.

*ANTRA-VṚIDDHI, hernia, III 183 47.

Andha, (1) *adj.*, blind, II 66 860, (2) *subst.*, blindness, II 68 904; also in NAKTAM-ANDHA, NAKT-ÂNDHA, RÂTRIM-ANDHA, RÂTRY-ANDHA, q. v. See An-andha.

*Andhâ, false for *Abhra* (?), q. v.

Anna, solid food (opp. pâna, drink) I 6 64 II 57 637 60 754 III 182 23; *plur.*, I 9 121; anna-pâna, food and drink, II 27 31; also in nir-anna-kshîra, pân-ânna, yav-ânna, śâly-anna, shashṭik-ânna, q. v.

Anya, other, anyo, II 59 734; anyat, I 3 25 II 61 773, or anyam, IV 196 53; *acc. masc.*, anyam, V 204 3 205 18 207 47; anyêna, II 30 73; anyê, II 61 778; *plur.*, anyê, I 6 67, anyâni, II 40 287, anyân, I 3 30 II 67 890, anyêshu, I 5 57; also in anyatarât, from elsewhere, VI 222 3; anyatra, elsewhere, IV 195 42; anyônya, mutual, reciprocal, IV 193 15.

Anvaya, (1) series, in madhur-ânvaya, q. v. (2) consequence effect, in vish-ânvaya, q. v.

Anvita, (1) endowed with, in guṇ-ânvita, sukh-ânvita, q. v. (2) done up with, mixed with, in guḍ-ânvita, marich-ânvita, q. v.

Anvêshin, desiring, in guṇ-ânvêshin, q. v.

Ap, water, *acc.*, âpaḥ (vedic for apaḥ), II 63 804; adbhiḥ, II 55 600; apâm, II 38 234 41 295 48 437 57 628; apsu, II 67 886. See *Jala*, *Tôya*, *Salila*.

√Apa-kṛish, remove, cure, apakarshati, II 35 181 36 197 42 316 50 479 66 874.

dAPATANTRAKA, apoplectic convulsion, II 42 316.

√Apa-nî, remove, apanaya, VI 223 6.

Apara, (1) other, I 3 31 V 207 50; (2) last, lowest, II 60 763. See Avara.

Aparâjita, unconquered; name of a Nâga, VI 224 5.

Apalâla, name of a Nâga, VI 224 6.

Apalita, not grey hair, black hair, II 68 904. See Palita.

Apaśyat, not seeing, *gen.*, apaśyataḥ, II 60 756.

dAPASMÂRA, epilepsy, II 29 53 31 100 40 273 43 334 59 729; in apasmâra-saṁsûdana, curing epil., I 4 41; apasmâra-graha, seizure by epil., VI 223 4.

Apasmârin, one who suffers from epilepsy, apasmârinam, II 45 378.

Apaha, removing, curing (diseases), I 4 41 5 49 6 80, 82 7 84, 86, 88, 92, 97, 98 8 109 II 26 13 34 151 45 384 50 481 51 496 52 518, 519, 531 53 538, 539 65 852 66 865 67 884, 887 76 1118 III 184 72. See Avaha.

√Apa-hṛi, remove, apahṛitya, II 42 321; apahṛita, in apahṛita-mala, *adj.*, having impurities removed, I 3 31.

Apâda, footless, VI 224 12.

Apâdaka, same as preceding, VI 224 13.

√Ap-â-nî, reduce, decrease, apânayêt, II 60 749.

v*Apâmârga*, Achyranthes aspera, II 48 436 63 801 73 1052.

Api, (1) also, I 2 12 II 28 44 III 183 40 VI 224 2; api cha, and also, I 1 3 II 29 60, *et passim*; (2) even, I 1 2 II 33 143 IV 192 3 V 204 9, *et passim*; (3) expletive, in hy-api, II 30 84. See Avi.

Aputra, sonless, one who has no son, aputrâya, I 6 67 II 26 10.

Apushpa, having no flowers, in a-pushpa-phala-vat, having neither flower nor fruit, II 44 369.

√Ap-ê, go away, apêtu (prâkritic for apaitu), V 203 1, 2; apêta, omitted, III 57 635.

*Apyâyana, restoration, reconstitution, II 61 774.

Apriya, unbeloved, III 183 46.

Abala, not strength, weakness, II 72 1024. See Bala.

Abahu, not many, few, abahûni, I 3 27.

Abda, year, I 3 33; in abda-śata, one hundred years, I 4 42.

Abhaya, not to be feared, harmless, *fem.*, abhayâ, II 69 928.

[v]*Abhayâ*, Terminalia Chebula, Chebulic myrobalan, II 29 59 47 428 51 505 67 895; *nom.*, abhayâ, II 30 72 55 600 62 799 69 923, 925, 928, 929, 70 944; *acc.*, abhayâm, I 8 109 II 27 29 36 189 69 932, 934, 941; *gen.*, abhayâyâḥ II 67 886; *plur.*, *acc.*, abhayâḥ, I 5 62 II 38 232 50 485; *dual*, *acc.*, abhayê, II 48 439; in abhayâ-kalka, paste of ch. m., II 49 461; abhayâ-kalpa, doctrine of ch. m., II 26 7. See *Amṛitâ*, *Jîvantî*, *Trivṛitâ*, *Pathyâ*, *Pûtanâ*, *Rôhiṇî*, *Vijayâ*, *Harîtakî*.

Abhijñâna, token, V 204 4, 7, 14 205 25, 28, 31 206 37, 43 207 52, 54, 57, 61.

Abhitapta, distressed by heat, III 182 19.

[d]ABHITÂPA, heat, in śirobhitâpa, q. v.

[v]ABHITÂPITÂ, same as preceding, in śîrshobhitâpitâ, q. v.

√Abhi-dhâ, *pass.*, be named, abhidhîyatê, II 49 458.

Abhidhâna, name, in dêśa-bhâsh-abhidâna, q. v.

[v]Abhipûjita, esteemed, II 61 787; also in brahm-âbhipûjita, q. v.

[v]√Abhi-pra-math, stir, abhipramathya, I 3 28.

Abhiprâya, purpose, IV 195 43.

Abhibhûta, afflicted, II 47 429 50 473 III 182 22.

Abhimâna, pride, V 205 16.

Abhiyôga, strenuous exertion, V 208 62.

Abhirata, delighted with, devoted to, III 182 23.

Abhivardhana, promoting, increasing, in ârogy-âbhivardhana, q. v. See Abhivivardhana.

[v]√Abhi-vi-ji, overcome (diseases), abhivijitya, I 4 34.

[v]Abhivivardhana, promoting, increasing, II 42 310. See Abhivardhana, Vardhana.

Abhivṛiddha, grown up, II 44 368. See Pravṛiddha.

Abhivyakta, become apparent, developed, (said of a tumour), II 38 237.

Abhiśaṅkhin, fearing, I 1 2.

[d]ABHISHYANDA, inflammation of the eyes, mild ophthalmia, II 35 181.

Abhihata, disturbed, II 61 784.

Abhihita, declared, set forth, I 3 30.

√Abhi-hṛi, add, abhiharêt, I 4 35.

Abhîkshṇam, excessively, persistently, II 73 1041.

[d]*Abhîtaparṇî*, Asparagus racemosus, II 36 187. See *Abhîru-parṇî*, *Bahu-putrikâ*, *Śatâvarî*.

Abhîruparṇî, same as preceding, II 33 129.

[d]ABHÎLU, moles, I 7 88 8 100, 102.

Abhuktavat, not having eaten, abhuktavân, II 61 779.

Abhṛiśam, not much, little.

Abhyakta, smeared, greased, (1) externally, II 66 868 73 1054; (2) internally, lubricated, II 48 440; in abhyakta-gâtra, lubricated body, II 58 648.

Abhyaṅga, application of a medicament in the form of an ointment, a liniment, an ointment, II 40 270, 283 42 309, 322 43 332, 348 44 356 68 898 III 183 51.

Abhyañjana, the same as preceding, II 41 305, 306 43 339 59 741 67 891 73 1048.

√Abhy-arch, worship, abhyarchya, II 58 721.

Abhyavakâśa, open space, in abhyavakâśa-dêśa, II 76 1114.

√Abhy-ava-hṛi, partake of, enjoy; *causal*, abhyavahârayêt, II 60 764.

Abhyâkhyâna, calumny, V 206 36.

√Abhy-up-ê, approach, abhyupaiti, I 1 2.

Abhra, cloud, *plur.*, abhrâṇi, II 43 335.

[v]*Abhra*, mica, talk, I 1 9 II 47 414 (?)

Abhrâtṛi, brotherless, having no brother, *dat. sing.*, abhrâtrê, II 26 10.

Amadyapa, one who drinks no spirituous liquor, I 3 26.

[v]*Amarâjâ*, inferior Acacia Catechu, II 30 81.

[v]*Amaradâru*, Pinus deodara, Deodar, I 6 68, 74. See *Dêvadâru*, *Pûtidâru*, *Suradâru*.

[v]*Amalakî*, Phyllanthus Emblica, Emblic myrobalan, II 39 252. See *Âmalaka*.

Amânusha, not human, VI 223 3.

[v]*Amṛiṇâla*, false for [v]*Mṛiṇâla*, q.v.; II 43 346.

Amṛita, embrosia, nectar, I 2 10 II 32 119 33 126 41 305 42 308 58 717 69 922; in amṛita-kalpa, ambrosial preparation, II 42 321; amṛita-prakhya, resembling ambrosia, II 43 340; amṛita-rasa-prakhya, resembling the ambrosial fluid, II 32 108; amṛita-prasûta, sprung from ambrosia, II 70 948; *amṛitôpama, ambrosia-like, II 41 288; [md]AMṚITA-TAILA, (lit. ambrosia-like oil), a kind of medicated oil, II 42 312 coll.; [md]AMṚITA-PRÂŚA, (lit. ambrosial food), a kind

of medicated clarified butter, II 32 108, 119 coll.; md AMṚITA-PRÂŚYA, the same, II 32 117.

v *Amṛitâ*, (1) Tinospora cordifolia, II 33 139 36 189 41 290 51 498; see *Guḍûchî* or *Gulûchî*, *Madhuparṇî*; (2) Terminalia Chebula, Chebulic myrobalan, II 69 923, 924; see *Abhayâ*, *Jîvantî*, *Trivṛitâ*, *Pûtanâ*, *Rôhiṇî*, *Vijayâ*, *Harîtakî*; in v *Amṛita-phalâ*, Phyllanthus Emblica, Emblic myrobalan, II 33 140; see *Âmalaka*.

Amba, magical jargon, VII 236 3.

Ambara, sky, in ambar-âmbu, sky-water, rain-water, II 52 521.

v *Ambashthakî*, Stephania hernandifolia, II 63 805. See *Pâṭhâ*, *Prâchîniká*.

*v *Ambilavêtasa* Rumex vesicarius, Indian sorrel, II 30 78. See *Amblavêtasa*, *Amblâtaka*.

Ambu, water, I 1 4 II 56 611; in ambudhara, cloud, I 1 6; also in ambar-âmbu, kôl-âmbu, gharm-âmbu, taṇḍul-âmbu, mudga-dal-âmbu, śarkar-âmbu, śiśir-âmbu, sukh-âmbu, q. v. See Ap, Jala, Tôya, Salila.

Ambla, sour, I 9 121, 122 II 26 14 59 726; also in an-ambla, q. v.; and in amblakâñchika, see kâñchika. See Âmbla.

v *Ambla*, same as following, II 62 790.

v *Amblavêtasa*, Rumex vesicarius. Indian sorrel, I 5 62 II 26 14 27 29 29 64, 66 30 75, 80 37 219. See *Ambilavêtasa*, *Amblâtaka*.

Amblâtaka, the same as preceding, II 31 106.

Ambhas, (or ambha, in *comp.*) (1) water, ambhasâ, II 67 887; ambhasaḥ, II 51 492; ambhasi, II 62 789 76 1111; (2) power, in pul-âmbhas, q. v.

Ayam, he, this, *sing. nom.*, ayam, I 2 17 II 29 54 III 182 13 IV 193 9 V 206 44; *acc.*, imam, II 66 865 VI 222 3; *instr.*, *masc.*, anêna, II 40 288, *fem.*, anayâ, VI 222 2 VII 237 3; *dat.*, asmai, I 3 32 II 73 1051; *abl.*, asmât, I 4 35; *gen.*, asya, I 3 32 II 29 69 VII 237 6, or *imasya, IV 192 3; *loc.*, asmin, II 38 224; *dual*, *gen.*, anayôḥ, I 3 30; *plur.*, *acc.*, imân, II 38 235; *instr.*, êbhih, II 34 149 III 184 56; *gen.*, êshâm, II 35 171, *et passim*. See iyam and idam.

v *Ayas*, iron, I 8 9 III 182 20; in ayô-rajas, pulverised iron, II 28 49 54 579 55 590 61 776 67 887, 897; md AYÔ-RAJÎ, a compound powder, with iron-powder as chief ingredient, II 29 54; md AYÔ-RAJÎYA, the same, II 28 50 29 55 coll. 56 617.

Ayôga, without exertion, *adv.*, ayôgêna, gently, III 182 19.

v *Arishṭa*, Azadirachta Indica, Nîm; in arishṭa-patra, nîm leaf, II 51 500. See *Arishṭaka* and *Nimba*.

Arishṭa, liquor medicated with unboiled drugs, I 3 25 II 30 70, 82; also in chûrṇ-ârishṭa, q. v.

v *Arishṭaka*, Azadirachta Indica, Nîm, II 54 563. See *Arishṭa*.

d ARUCHI, loss of appetite, II 51 493 III 184 70; aruchau, II 27 32; in aruchi-hara, curing loss of ap., II 26 12. See ARÔCHAKA.

v *Arushkara*, Semecarpus Anacardium, marking nut, III 184 61.

Arôga, healthy, (1) (said of a man) II 69 933; (2) (of a plant), II 44 369. See Agada, Anâmaya.

d ARÔCHAKA, loss of appetite, I 4 41 II 28 36 29 62 30 79 51 489 57 631 VI 223 4. See Aruchi.

*Arôchaki, one who suffers from loss of appetite, *acc. sing.*, arochakim (anom. for arôcha-kinam) II 27 26.

v *Arka*, Calotropis gigantea, III 181 2; in Arka-kshîra, milk of Cal. g., II 39 247.

Arghya, oblation, arghyâṇi, IV 196 58.

Archana, worship, I 2 19.

Archita, highly esteemed, II 67 884.

v *Arjuna*, Terminalia Arjuna, in arjuna-vṛiksha, Arjuna tree, II 61 769.

Artti (anom. for ârtti), disease, in śirishortti, and śirortti, q. v.

Artha, (1) object, desire, IV 192 3 V 204 3, 9, *et passim*; *adv.*, for the sake of, artham, II 27 24 43 328; arthâya, I 5 64 II 39 257; arthê, II 69 929 VI 222 3, *et passim*; (2) goods, wealth, II 47 412 IV 194 23 V 207 56, *et passim*; (3) use, application, in tôy-ârtha, q. v.

Arthin, desirous, desiring, *masc.*, arthî, I 5 52 II 31 92; arthinâ, II 47 412; *fem.*, arthinîbhiḥ, I 1 3.

Ardita, tormented, II 74 1063, 1079.

d ARDITA, facial paralysis, II 43 333 44 349, 357. See ÂRDITA.

Ardha, half; (1) *adj.*, in *ardha-kaṁsa, half a kaṁsa, II 38 227; *ardha-karsha, half a karsha, II 29 68 31 105 37 206; ardha-kârshika, consisting of half a karsha, II 27 15 33 135 70 957; *ardha-kuḍava, half a kuḍava, II 39 247 50 486; *ardha-tulâa, half a tulâ, II 29 61 55 588; *ardha-pala, half a pala, I 5 61 II 28 36 32 115 33 133 38 229 42 326 56 616 57 634 68 601 70 957; *ardha-palika consisting of half a pala, I 4 37 II 50 486; *ardha-palîna, the same, II 28 45; *ardha-prastha, half a prastha, II 61 777; ardha-bhâga, half a part, one-half, II 40 265 41 302 51 492 ardha-

bhâgika, consisting of one-half, II 26 11; ardha-mâsa, half a month, II 68 914; ardha-mâsikâ, half-monthly, VII 223 2; *ardha-rûpa, *half a verse (Indra-vajrâ), 1 7 92 8 108; ardha-ślôka, half a verse (śloka), II 51 498; ardh-âṁsa, half a portion, one-half, III 184 63; *ardh-âksha, half an aksha, III 181 7; *ardh-âḍhaka, half an âḍhaka, II 40 277; ardh-ârdha, one-half of a half, a quarter, I 4 35. — (2) *subst.*, I 2 21 II 65 848 68 914; also at end of comp. with adhi, karsha kshîra, tulâ, taitla, drôṇa, pala, prastha, bhâga, manaḥśilâ, maricha, śata, q. v.

ARDHÂVABHÊDAKA, hemicrania, or hemiplegia, VI 223 4.

Ardhika, consisting of one-half, in pal-ârdhika, ślôk-ârdhika, q. v.

*Ardhîna, same as preceding, in pal-ârdhîna, q. v.

Ardhya, same as preceding, in par-ârdhyam, q. v.

Arpaṇa, perhaps false for armaṇa, a measure equal to a drôṇa, II 35 177.

√Arpaya, (causal of √ṛi) insert, * *âtm.*, arpayatê, II 35 176.

ARVUDA, tumour, II 35 179.

[d]ARŚA, the same as following, *masc.*, II 58 644; *plur.*, *acc.*, arśân, II 31 107.

[d]ARŚAS, piles, hæmorrhoids, rarely *sing.*, arśaḥ II 37 208; as a rule *plur.*, arśâṁsi, II 29 52 30 70, 79 33 141 34 157 36 184, 185 38 238 51 489, 493 60 748 63 809 III 181 7; arśasâm, II 30 84 38 243 45 387 47 418, 423 70 942; arśassu, II 29 63 31 94 33 126 37 221 39 250; in *comp.*, arśo, II 33 136 34 149 55 589 57 632 III 184 72; also in arśô-ghna, curing piles, II 30 74 55 601; arśô-vikâra, disease of piles, II 27 17, 32 71 972; arśô-vyâdhi, the same, II 34 159.

√Arh, deign, be pleased, arhasi, II 69 920.

Arha, worthy of, fit for, II 40 278 41 288 VII 237 5.

Alakshmî, ill-fortune, alakshmîm, II 33 127; in alakshmî-ghna, averting ill-fortune, II 42 310; alakshmî-śamana, the same, II 40 276.

[v]*Alatâ*, probably the same as [v]*Latâ*, q. v., I 7 94 21 n. 70.

[v]*Alambusa*, Sphaerantus indicus, II 67 896.

Alavaṇa, containing no salt, not saline, *fem.*, alavaṇâ, II 69 926.

[d]ALASAKA, tympanitis, II 30 84.

[v]*Alâbu*, Lagenaria vulgaris, sweet bottle-gourd, in *alâbu-vṛitta, round like a bottle-gourd, II 69 924.

Alâbha, loss, want, IV 192 4; alâbhê, in default of, II 43 336 45 391 67 889.

*[d] ALÂSAKA, inflammation and swelling of the tongue, glossitis, II 43 334 60 748.

Alpa, small, little, in *alpa-rêtas, *adj.*, one who suffers from deficiency of semen, or sterility, alparêtasâm, II 34 164; [d]ALPA-ŚUKRA, deficiency of semen, sterility, II 49 459; *alpa-snêha, *adj.*, slightly greased, II 76 1104; [d]*ALP-ÂGNI weak digestion, dyspepsia, II 27 26, see AGNI-MÂRDAVA, AGNI-SÂDA.

Alpatva, smallness (of a dose), II 37 206 39 255.

*Avakarsha, decrescent course (of a treatment), II 58 723, 724.

*[m] *Avakshârî*, lixivium, II 31 91.

√Ava-gâh, wash, bathe, *causal*, avagâhayêt, II 73 1054.

√Ava-chûrṇ, besprinkle, avachûrṇya, II 32 116.

√Ava-tṛi, *causal*, take down (from the fire), avatârayêt, II 37 216 38 235 39 246 40 268 44 356 56 620 III 182 28; avatârya, II 49 455; avatârita, II 40 268.

Avani, earth, in avani-maṇḍala, circle of the earth, the whole earth, I 1 7.

Avadhûta, agitated (?), VI 223 2.

[md]AVAPÎḌA, liquid errhine, II 55 584.

[d]AVABHAGNA, fracture, or suffering from a fracture, II 44 349, 358.

*[md]AVABHÊDAKA, a discharging application (*e.g.*, errhine), II 52 512. See VIRÊKA, VIRÊCHANA.

Avayava, part (of the body), limb, in gâtr-âvayava, q. v.

Avara, least, lowest, II 70 956 71 970.

√Ava-lip, *plaster over, close with a plaster, avalipya, II 46 402.

[v]*Avalguja*, Vernonia anthelmintica, II 76 1107 III 184 61. See [v]*Sômarâjî*.

√Ava-śish, (lit. leave over), *reduce to a smaller quantity, avaśishṭa, II 56 620 III 182 28; *causal*, avaśêshayêt, II 35 172 39 263; avaśêshita, II 33 134 35 166 38 227 40 280 43 344 44 351.

Avaśêsha, (lit. remainder), *reduced quantity, II 35 178 43 330 50 486 51 492.

Avasâna, end, last part, V 204 8 208 62.

Avasânika, forming the end or last part, V 205 29 206 32, 34, 38, 41 207 48.

√Ava-sich, *causal*, pour out, decant, avasêchayêt, II 56 620. See √Parisru.

Avaha, removing, curing, in kshay-âvaha, curing consumption, II 3 168. See Apaha.

√Av-âp, (1) obtain, avâpnuyât, II 58 640 59 737; avâpsyasi, IV 193 13 194 22, 23, 29, 34 195 47; avâpta, V 205 22; *avâptavatavân, II 42 312; (2) obtain by division, measure out, avâpya, II 49 457.

Avi, prâkritic for api, q. v., IV 193 11.

Avigna, without obstacle, V 204 14.

Avijñâta, unrecognized, II 72 1023.

*Avibhakta, undiminished, not reduced in quantity, II 44 356.

Avî, female sheep, ewe, in avî-kshîra, ewe's milk, II 65 850.

√Av-êksh, have regard to, avêkshya, II 59 734.

√Aś, eat, aśnîyât, II 61 784; aśnan, III 182 23; aśnataḥ, I 8 101. See √Prâś.

Aśana, (1) eating, in hut-âśana, q. v. (2) (solid) food, I 5 48; (3) diet, *plur.*, aśanâni, II 48 434 49 464 III 182 24.

Aśani, thunderbolt, in Indr-âśani, q. v.

*Aśin, one who eats, diets, in kshîr-âśî, q. v.

Aśishya, having no disciple, aśishyâya, I 6 67; aśishyê, II 26 10.

Aśîti, eighty, II 42, 308 59 741.

Aśubha, bad, unpropitious, IV 196 59; *plur.*, aśubhâni, V 205 18.

ᵈAŚMARÎ, stone, gravel, calculus, II 72 1019.

Asmînai, corrupt reading, IV 194 24.

Aśri, edge, in pañch-âśrî, q. v.

Aśva, horse, II 27 23. 35 176; in °*Aśva-karṇa*, Shorea robusta, II 41 294; °*Aśvagandhâ*, Withania somnifera, I 6 68, 74 7 98 II 30 80 42 320 61 782, 783, 784 64 835 73 1052 74 1064, aśvagandhâyâḥ, II 44 351 56 619, see °*Hayagandhâ*; ᵐᵈAŚVAGANDHÂ-TAILA, a kind of medicated oil, prepared with Aśvagandhâ, II 44 350 coll. 366 coll.; ᵐᵈAŚVAGANDHÂ-VASTI, an enema prepared with Aśvagandhâ, II 57 625 coll. 626 coll.; Aśvatara, name of a Nâga, VI 224 7; °*Aśvamâra*, Nervum odorum, white oleander, II 76 1107; Aśvamukhi (for Aśva-mukhî) name of a female demon, VI 223 3; *°*Aśvamâtrî*, Boswellia serrata, II 34 148.

Aśvinau, the two Aśvins, physicians, aśvinau, II 41 287 47 418 61 774 63 813; aśvibhyâm, II 37 222 47 425 59 736; aśvinoḥ, II 39 253 54 575, 579 57 625.

Ashṭan, (1) *cardinal*, eight, *nom.* ashṭa, II 45 391, or ashṭau, II 29 55 34 162, 164 37 210, 213 38 232, 237 43 331 45 372 49 454, 457, 458 50 483 coll. 59 745 III 184 58; in ashṭa-guṇa, eight-fold, (*a*) *subst.*, II 35 183; (*b*) *adj.*, II 26 12 27 28 33 140 34 153 41 302 48 445; ashṭa-pala, eight pala, I 5 63; dvir-ashṭa-bhâgâḥ, twice eight parts, II 28 35; ashṭ-âha, *period of eight days, II 66 872; (2) **ordinal*, eighth, in ashṭa-bhâga, eighth part, II 34 153; ashṭa-bhâga-śêsha, remainder consisting of the eighth part, reduced to the eighth part (said of a decoction), II 41 296; ashṭa-bhâg-âvasêsha, same as preceding, II 34 163; ashṭa-bhâg-âvaśêshita, the same, II 33 134 44 351.

Ashṭaka, consisting of eight, II 59 734.

Ashṭama, (1) eighth, II 26 6 31 96 53 545 65 842; (2) *eightfold, (ashṭa-guṇa), II 30 76.

Ashṭâdaśama, eighteenth, V 205 17 (?).

√Aś, be, asi, IV 196 59 V 205 22; asti, I 4 39 II 40 274 70 948 71 966 IV 193 16, 18 194 32 V 205 18 206 46 207 53; santi, III 181 8; astu, VI 225 5, 6; santu, VII 236 4; syât, I 2 9 3 24 9 132 II 26 7, 10 35 182 50 472 51 490 III 184 67; syâtâm, II 57 638 61 677; syuḥ, I 7 95, 97, II 28 34 41 291 49 467 66 861 III 184 57; *et passim.*

Asat, bad, unhealthy, in *ᵈASAD-RAJAS, unhealthy menses, II 28 36 33 142 40 285 43 341.

°*Asana*, Terminalia tomentosa, II 68 911, 913 III 182 16.

Asâtmya, unsuitable (food), 60 765.

Asura, a supernatural being, opponent of the Dêva, II 37 203 39 257 45 379 70 941 VI 224 3; in asur-êndra, lord of the Asura, I 2 10; asura-graha, seizure by an Asura, VI 223 4.

Asṛij, blood, in ᵈASṚIGDARA, irregular menstruation, mænorrhagia, I 4 41. See asra.

Asthi, (1) bone, II 27 32; in asthi-gata, affecting the bones (said of a disease), I 2 16; asthi-sandhi, joint of bones, II 44 349, 358; (2) stone (of a fruit), in âmr-âsthi, stone of a mango, II 47 413, 415, 421 55 595 63 805; kôl-âsthi, stone of a jujube, II 31 97, badar-âsti, the same, II 50 472; asthimaya, *containing a stone, *fem.*, asthimayî, II 69 924. See Majjâ.

*Asthîka, same as preceding (2), in âmr-âsthîka, stone of a mango, II 62 798.

Asra, blood, in asra-pitta, lit. blood-bile, spontaneous hæmorrhage, in kaph-âsrapitt-ânila-rôga-śânti, q. v.; see raktapitta; asra-vâta, lit. blood-air, rheumatic disease due to vitiated blood, said of leprosy, in pitt-âsravât-âpaha, q. v., see vâta-rakta. See Asṛij, Rakta.

*Asru, tear, II 66 863.

√Ah, say, âha, I 2 9 II 58 715 61 784 70 949; âhuḥ, I 2 13 II 42 324 46 395 76 1107, 1108. See √Prâh.

Ahan, day, ahnâ, II 64 832; ahni, I 2 20 II 68 903, or ahani, I 5 63 II 58 723 61 784; *plur.*, ahâni. II 60 749 68 902, 908, 913; in *comp.*, aha, I 4 36 II 55 586 58 719 61 782, or ahna, II 59 746.

Aham, T, II 26 1 VI 222 1 VII 237 5.

Ahi, snake, ahînâm, II 38 239; in ahi-dashṭaka, bitten by a snake, VII 237 3.

A

A, up to, until, (with following ablative), I 9 128 II 57 635.

*Âkṛita, having the appearance (of something), in jarâkṛita, q. v.

Akṛiti, form, I 1 8.

√Â-kram, attack, invade, âkramya, IV 194 26.

Âkhya, called, (at the end of compounds), II 26 7, 8 28 37 30 78 40 279. See Khyâta.

Âkhyâta, same as preceding, II 63 813.

√Â-gam, arrive, return; âgamishyasi, IV 193 12 V 205 22; âgamishyati, IV 193 15 V 206 42, âgata, in ajir-âgata, visham-âgata, q. v.

Agama, coming, arrival, IV 193 12; in jal-âgama, jalad-âgama, dhan-âgama, nâs-âgama, snêh-âgama, q. v.

md AGASTYA, a kind of môdaka, or bolus, called after Agastya, II 55 589.

*Âglâna, exhausted, in bâḍh-âglâna, q. v.

√Â-char, practice, âcharêt, I 3 29 II 60 763, 764, or (prâkritic) âcharê, VI 225 16.

Achârya, teacher, authority, II 65 847 coll.; *nom. plur.*, âchâryâḥ, II 46 395; *dat.*, âchâryêbhyaḥ, IV 192 1.

Âja, coming from a goat, I 6 70, 73 7 84 II 39 258-64 816 65 842 66 867. See Aja.

√Â-jan, become, âjâyatê, II 42 309.

Âji, fight, contest (for a price), âjau, I 4 36.

√Â-jñâ, recognize, âjñâya, II 37 214.

v *Âṭarûshaka*, Adhatoda Vasica, II 54 573. See *Âḍarûshaka*, *Vâśâ*, *Vṛisha*.

v *Âḍarûshaka*, the same as preceding, II 41 293.

Âḍhaka, a measure, equal to one-quarter of a drôṇa, or four prastha, or sixteen kuḍava, or sixty-four pala, I 9 126 II 33 134 35 171, 172, 174 37 217 38 235 40 277 42 312, 313 43 330, 347 44 352 45 371 48 437 49 461 61 777 64 825 III 182 32; in âḍhaka-dvaya, a pair of âḍhakas, II 40 281; âḍhaka-śata, one hundred âḍhaka, II 39 263; âḍhaka-sammita, equal to an âḍhaka, II 38 234.

v *Âḍhaki*, Cajanus indicus, II 47 429 52 523. See *Âḍhakî*.

Âḍhakî, the same, II 46 393.

Âḍhya, (at the end of compounds), rich with, well accompanied with, in kand-âḍhya, ghṛit-âḍhya, sauvarchal-âḍhya, q. v.

At, afterwards, then, I 6 82.

Âti, disease; false reading for ârti, q. v.

Âtura, suffering, afflicted, II 28 37.

Âtta, (at the end of compounds), obtained through, caused by, in pân-âtta, q. v.

Âtmaka, (at the end of compounds), consisting in, essentially connected with, in kaph-âtmaka, kshatâtmaka, mârut-âtmaka, rudhirâtmaka, q. v.; *fem.*, âtmikâ, in pittâtmikâ raktâtmikâ, q. v.

Âtmaguptâ, Mucuna pruriens, cowhage, II 32 112 35 171, 173, 183 41 296 48 436 49 456 64 821, 825. See *Âtmaguptâ*, *Kachchhu*, *Svayamguptâ*.

Âtman, self, *acc. sing.*, âtmânam, IV 193 12, 13; *gen. sing.*, âtmanaḥ, II 38 239; âtma-vat, self-controlled, âtmavân, II 57 633.

Âtrêya, name of a physician, I 1 8 II 28 37 30 75 32 119 33 132 39 261 58 715 III 183 36.

√Â-dâ, take, add âdadyât (prob. wrong for âdadhyât), II 33 130; *causal*, âdâpya (?), II 68 914.

Âdi, (1) beginning, âdau, at first, I 5 46; in âdi-pada, the first place, IV 193 20; (2) (at the end of compounds), *et cetera*, in gharm-âdi, I 7 92; vaman-âdi, I 9 118, mârut-âdi, V 203 4, *et passim*.

Âdika, (at the end of compounds), beginning with, in havush-âdika, q. v.

Aditya, sun, II 68 902.

Âdya, (1) first, original, I 2 11; (2) (at the end of compounds), beginning with, in tail-âdya, laśun-âdya, hêm-âdya, q. v.

√Â-dhâ (1) give, impart (with *balam*), âdadhyât, II 63 803; (2) impregnate (with garbham), âdhatti (anomalous for âdadhâti or âdhattê), II 34 147, âdhâya, II 56 619.

Adhâna, *something placed in something else, ingredient, II 70 953.

*Âdhâni, promoting (strength, etc.), II 59 730.

Âdhipatya, realm (?), III 184 72 coll.

Ânanda, (1) happiness, IV 193 9; (2) name of a disciple of Buddha, VI 222 1, 5 VII 237 3, 5.

d ÂNÂHA, costiveness, II 27 17, 33 29 59 30 83 31 99 34 157 45 388; in ânâha-nâsana, cure of costiveness, II 30 74; ânâha-yôga, attack of costiveness, II 30 79. See VIVANDHA, and UDAVARTA.

√Â-nî, restore, ânayêt, II 60 765.

*Ânud, curing, *acc. plur.*, ânudaḥ, in kaph-ânud, q. v.

√Âp, take, attain, âpnôti, II 31 95; *causal*, lit. cause to attain, hence join with, add to, âpayêt, II 65 837; *desiderative*, ipsasê for îpsasê), IV 192 1, îpsita, IV 194 33. See √prâp.

*Âpatanita, fallen, descended, V 204 1 207 58.

Âpanna, having attained, II 42 311.

Âpas, *plur.* of ap, q. v., the god of water, II 63 803.

√Â-puth, *causal*, crush, âpôthya, II 49 453.

Âpta, attained, in kâm-âpta, q. v.

Âpluta, dipped in, steeped in (used with ghṛita) I 7 86 II 27 21, 22.

Page 249, Entry Ádhâna, substitute

Âdhâna, something settled on the surface (of a decoction), II 70 953.

Âbha (for âbhâ, at the end of compounds), like, resembling, *in upal-âbha, kaṇṭh-âbha, śaṅkh-âbha, snigdh-âbha*, q. v.

Âbhâshṭa, enunciated, II 61 781.

Âma, (1) raw, unboiled, I **3** 27 **7** 90; (2) morbid state of the bowels, causing indigested, fœtid excretions, in âma-samutthâna, having âma for its cause, II **46** 408 **47** 410; in ᵈÂM-ÂTISÂRA, acute diarrhœa, with crude, heavy, fœtid discharges, II **30** 83 **47** 412 **62** 790 **72** 1018; or *ᵈÂM-ÂTÎSÂRA, the same, II **46** 408 47 410.

Âmatî (for amati), poverty, V 208 62, 64.

√Â-math, stir together, mix well together, âmathya, II **47** 426.

Âmaya, disease, âmayâni, I **3** 21; in âmaya-nâśana, disease-curing, II **59** 742; âmaya-vinâśana, the same, I **6** 66; âmaya-śânti, relief of disease, I **5** 51; also very often in compounds such as akshy-âmaya, kaph-âmaya, gal-âmaya, dôsha-bal-âmaya, nêtra-âmaya, paṇḍv-âmaya, pitt-âmaya, rudhir-âmaya, vât-âmaya, śîrsh-âmaya, ślêshm-âmaya, etc., q. v. See Arti, rôga.

ᵛ*Âmalaka*, Phyllanthus Emblica, emblic myrobalan, (the fruit), II **35** 167, 173 **49** 450 **63** 814 **67** 895; usually *neuter, nom. sing.*, âmalakam, II **37** 223 **50** 474, 482 **51** 498, 500 **58** 717 **64** 821 **76** 1112; *plur.*, âmalakâni, II **33** 129 **36** 187 **51** 503 **75** 1094; *acc. sing.*, âmalakam, II **36** 192 **59** 726; *gen. sing.*, âmalakasya, II **36** 191 **49** 461 **73** 1052; *instr. plur.*, âmalakaiḥ, II **60** 762 **62** 800; exceptionally *masculine, acc. plur.*, âmalakân, II **38** 226 **41** 291; in âmalaka-chûrṇa, powder of emblic myrobalan, II **61** 775 **64** 834; âmalaka-rasa, juice of embl. myr., II **32** 109 **45** 380 **46** 396 **64** 816 **68** 903; âmalaka-ôdaka, infusion of embl. myr., II **48** 449. See *Amṛita-phala, Dhâtrî*.

ᵛ*Âmalakî*, the same as preceding, but the tree, in âmalakî-phala, fruit of the emblic myrobalan tree, II **56** 603; âmalakî-rasa, juice of the same, II **55** 597 **56** 604. See *Amalakî*.

Âmisha, flesh, meat, II **48** 441.

Âmôda, pleasure, âmôda-kârikâ, causing pleasure, V 205 23.

*Âmbla, (1) sour, I **2** 15; in âmbla-kâñchikâ, sour rice-gruel, I **3** 26 II **41** 302; (2) vinegar, II **31** 93 **48** 441 **54** 577 **62** 790; (3) sour juice of any kind of fruit, as in kôl-âmbla, dâḍim-âmbla, vṛiksh-âmbla, q. v.

ᵐᵈÂMBLIKÂ MÂTULUNGÂ-GUḌIKÂ, a kind of compound pills prepared with the sour juice of citrons, II **30** 79 coll. See ÂŚVINÎ MÂTULUNGA-GUḌIKÂ.

ᵛ*Âmra*, Mangifera indica, mango, II **33** 129 **36** 187; in âmr-âsthi, mango-stone, II **47** 413, 415, 421 **55** 595 **63** 805; âmr-âsthîka, the same, II **62** 798; âmra-pravâḍa, mango-sprout, II **75** 1086.

ᵛ*Âmrâtaka*, Spondias mangifera, hog-plum, I **6** 76.

Âyasa, (1) made of iron (said of vessels), II **46** 397 **52** 528; (2) produced from iron (said of bitumen), II **71** 961; (3) powder of iron, II **28** 38 **65** 853. See Kârshṇ-âyasa, Kṛishṇ-âyasa.

Âyâsa, fatigue, effort, IV 192 2 193 6.

Âyuta, mixed with, II 75 1100.

Âyus, life, long life, I **5** 44 II **42** 312 **57** 630, 637 **60** 757 **63** 804 **70** 954 IV **193** 11; in âyush-kâma, desirous of long life, II **42** 311; âyush-prada, imparting long life, II **59** 742; âyush-prakarsha, prolongation of life, II **36** 199; âyushmat, venerable (lit. long-lived), âyushmân, VI **222** 5, âyushmantam, VI **222** 1; âyur-vivardhana, prolonging life, II **58** 718 **59** 736; âyur-vṛiddhi-kara, causing increase of life, II **41** 286 III **183** 52. See Âyushya.

Âyushya, a life-lengthening medicine, II **60** 752, 768 **61** 780 **69** 927; *fem.*, âyushyâ, II **69** 940. See under Âyus.

Araṇya, wild animal, II **60** 756.

Âranâla, vinegar of rice, II **42** 319.

√Â-rabh, commence, ârabhêt, II 58 719; (anom.) ârambhasê, IV 196 56.

Ârambha, undertaking, IV 193 4.

Ârâma, garden, park, settlement of Buddhist monks, VI 222 1, 2.

Ârôgya, (1) health, I **4** 44 **5** 45, 52 IV **195** 51; (2)* a health-giving medicine, II **69** 927; in ârôgya-janana, health-producing, II **59** 730; ârôgya-abhivardhana, health-increasing, I **6** 66;

ârôgya-vardhana, the same, II 45 376 61 775; ârôgya-vivardhana, the same, II 59 736.

√Â-rôp, *causal*, cause to wear, ârôpayêt, I 2 19.

Ârôhaṇî, ascending, VI 223 2.

Ârta, (1) *adj.*, afflicted, (at the end of compounds), suffering from, in tṛish-ârta, tṛishṇârta, ruj-ârta, śûl-ârta, vish-ârta, q. v. (2) *subst., affliction, in vêdanârta, q. v.

Ârtava, menstruation, III 183 48.

Arti, disease, in guda-bhraṁś-ârti, pitt-ânil-ârti, vâta-ślêshm-ârti, q. v. See Âmaya, Rôga.

*Ârdita, suffering from, in chhardy-ârdita, q. v. See Ardita.

[d]ÂRDITA, facial paralysis, II 35 179. See ARDITA.

Ârdra, (1) wet, II 76 1117; (2) fresh, II 45 391 58 645; (3) tender, II 58 645; in * ârdra-chitta, tender-hearted, III 182 13.

**Ârdra*, Zingiber officinale, fresh ginger, II 56 606. See *Nâgara, Mahaushadha, Viśvabhêshaja, Śṛiṅgavêra.*

**Ârdraka*, the same as preceding, II 48 442.

Ârya, respectable; in ârya-jana, respectable people, II 67 884.

Âryâ, a kind of verse, II 56 633.

Ârsha, coming from the Rishis, holy, time-honoured, II 63 804.

√Â-lamv (â-lamb), keep, observe, âlaṁvya, II 59 735.

√Â-luḍ, (1) stir, mix (by stirring with a ladle), âluḍita, mixed, II 68 913; *causal*, âlôḍayêt, II 57 622; âlôḍya, II 30 69 34 158 43 347 60 754 76 1115; (2) * stir to the consistency of a paste, stiffen into a paste, II 34 158; (3) * stiffen, thicken (by exposure to the sun), âlôḍyatê, II 41 304.

Âlûna, incised, operated on (for cataract), II 65 849 66 874, 876.

Âlêpana, an ointment, unguent, or liniment, embrocation, II 31 101 53 548 70 1068, 1069, 1070. See Lêpa, Pralêpa.

Âlôḍana, stirring, mixing by stirring, II 71 965.

√Â-vap, insert, add, *parasm.*, âvapêt (or âbapêd), II 38 236; *âtm.*, âvapêta, II 38 228.

[md]AVALIKA, a kind of rasâyaṇa, or tonic medicine, II 60 758. See NÂGA-BALA-PRAYÔGA.

Âvaha, imparting, in bal-âvaha, q. v.

Âvika, belonging to sheep, in âvikaṁ payas, ewe's milk, I 6 70. See Avi-kshîra.

Âvishkṛita, displayed, I 2 19.

√A-vraj, approach, âvrâkshît, VI 222 5.

Âśanî, magical jargon, VII 237 2.

Âśaya, receptacle, seat, in pakvâśaya, q. v.

Âśis, blessing, *plur.*, âśishaḥ, II 59 735.

Âśu, quickly, I 8 101 II 47 408 51 499 53 546, 65 853, 855 69 939.

[md]ÂŚCHYÔTANA, eye-lotion, *neut.*, I 5 56 6 70, 73, 76, 77, 80, 81, 82 7 85, 87 II 66 867, 870; *masc.*, I 6 83.

Âśraya, residing in, connected with, in kôshṭhâśraya, rakta-pitt-âśraya, vaṁkshaṇ-âśraya, ślêshma-pitt-âśraya, q. v.

Âśrita, (1) seated in, affecting, II 40 284; (2) * mixed with, II 46 404.

Âśvina, said of various kinds of medicinal formulæ, devised by the Aśvins (q. v.), II 31 86 101 coll. 37 222 coll. 38 225 coll. 39 244 coll. 257 coll. 47 425 coll. 70 949; in ÂŚVINA-RASÂYANA, a kind of tonic medicine, II 61 781; *fem.*, âśvinî, II 30 77, 84 coll. See the following.

Âśvinîya, same as the preceding, II 63 813 coll.

Âshâḍha, name of a month, II 71 974, 975.

√Âs, sit, stop in, âsîta, II 58 726.

√Â-sad, *causal*, attain, âsâdayishyasi, IV 193 5.

Âsanna, approaching, threatening (of a disease), II 36 858.

Âsava, liquor medicated with decocted drugs, II 56 607 72 1020; in [md]MADHV-ÂSAVA, q. v. See Arishṭa, Asu.

√A-sich, pour off, decant, âsichya, II 57 623.

*Âsu, liquor medicated with decocted drugs, I 5 55. See Asava.

Âsthâ, attention, in utpann-âstha, q. v.

[md]ÂSTHÂPANA, clyster, enema, (of any kind of liquid), II 41 305.

[d]ÂSRÂVA, morbid discharge, II 67 890; in PICHCHHR-ÂSRÂVA, q. v. See SRAVA.

Âhâra, food, I 4 44 II 38 239 40 270 64 824 III 181 12; *plur.*, kinds of food, II 48 434, in âhâra-vidhi, method of food, diet, I 3 29; âhâra-mûla, having food for its basis, I 5 45; âhâr-ârthin, desirous of food, hungry, II 31 92; also in snigdh-âhâra, q. v.

√Â-hṛi, take (internally), âhṛitya, II 53 537 61 784.

Ahva, called, named, only in *comp.*, pushkar-âhva, q. v.

I.

Iṭṭi, magical jargon, VI 223 3.

Iḍi, magical jargon, VI 223 1.

°*Ikshu*, Saccharum officinarum, sugarcane, II 35 173 49 449 55 582; in ikshu-mûla, root of sugarcane, II 35 169 41 292; ikshu-rasa, juice of sug., II 32 109 35 167 40 264 42 319 49 461 63 814 64 816; ikshu-svarasa, fresh juice of sug., II 55 584.

°*Ikshu-válikâ*, Saccharum fuscum, II 35 169.

Itara, other, itarâṇi, I 3 31, itarê, I 4 36.

Itas, from hence, V 204 13 207 60, *et passim*.

Iti thus, I 2 13 II 26 13 III 182 19 IV 193 16 VII 236 2, *et passim*.

Itti, magical jargon, VII 236 1.

Idam, this, *neuter*, I 4 36 II 28 37 IV 193 17 V 205 16 VII 236 7, *et passim*; *plur.*, imâni, II 59 743. See Ayam, Iyam.

Indu, moon, in indukânta (lit. beloved by the moon), moon-stone, I 1 4; *indv-aṁsu, moon-ray, I 1 9 2 18.

Indra, (1) lord, in asur-endra, q. v.; (2) the god Indra, II 63 803; in Indr-âśani, Indra's thunderbolt, II 28 52; indrâ-gôpa, cochineal insect, fire-fly, VII 237 2.

m°*Indra-nîla*, sapphire, I 1 9 II 41 300.

°*Indrayava*, seeds of Holarrhena antidysenterica, II 29 58. See *Śatakratoryava*.

md°INDRAPRIYA, a kind of medicated milk, devised by Uśanas, II 65 847.

°*Indra-váruṇi*, Citrullus Colocynthis, III 184 63.

Indriya, (1) organ of sense, sense, always *plur.*, I 4 42 II 36 199 41 306 44 359 59 731; in jit-êndriya, vikal-êndriya, q. v.; (2) male organ of generation, virile power, in dushṭ-êndriya, q. v.

* Imâ, anomalous, *fem. sing.*, this, V 203 4. See Iyam.

√Ips, desire, false for îps; see √âp.

Ibha, elephant, in matt-êbha, q. v.

Iyam, *fem.*, this, I 4 36 II 67 886, *et passim*; *plur.*, imâḥ, II 32 110. See Imâ; also Ayam, Idam.

Ili, magical jargon, VI 224 2 VII 236 4.

Iva, (1) like, I 1 7 II 43 335 IV 196 55, *et passim*; (2) a little, in moderation, II 57 637.

√Ish desire, ichchhasi, IV 194 27, ichchhêt, II 64 832 74 1071; *pass.*, ishyatê, II 26 8 48 431; ishṭa, desired, recommended, I 5 48; in yath-eshṭa, q. v.

°*Ishṭakápathaka*, Andropogon laniger, III 184 65. See *Kshudrasahâ*, *Gavédanî*, *Višálâ*.

Iha, (1) here, I 2 11, 13 II 26 2 IV 195 44 V 203 3, *et passim*; (2) expletive, II 57 633.

Î

Îpsita, desired, see √Âp.

îrshyâ, jealousy in dÎRSHYÂ-ŚAṆḌHA, impotent from jealousy, II 44 350, 360.

Îśvara, god, II 61 782 IV 192 1 V 207 49.

Îshat, a little, I 8 110.

U

Ukta, said, see √vach.

Ukshita, (1) moistened, in madh-ûkshita, q. v., (2) smeared, I 1 6.

Ugâtima (prâk. for ugratama?), most terrible, VI 224 8.

Ugra, angry, painful, severe (said of diseases), II 28 52 30 83.

Ugratâ, pungency, evil nature, in gandh-ôgratâ, q. v.

Uchcha, high, IV 192 2; uchchaiḥ, (spoken) in loud sounds, loudly, III 183 45.

Uchchaya, mass, multitude, in śil-ôchchaya, q. v.

Uḍu, star, I 1 2; in uḍu-pati, (lit. lord of the stars), moon, I 1 4; uḍurâj, (lit. king of the stars), moon, uḍurâṭ, III 182 14.

Utkarsha, highest development, acme, in vîry-ôtkarsha, q. v.

°UTKLÊŚA, nausea, II 51 490.

√Ut-kvath, boil up, *causal*, utkvâthayêt, II 75 1098; utkvâthya, II 56 603 III 181 10.

Uttama, (1) *adj.*, best, I 6 73 II 30 84 44 364 50 472 52 530 53 531, 548 60 762 64 818, 819 76 1111 IV 193 10, 11 194 33 195 42; *fem.*, uttamâ, I 5 45 II 38 240; in uttama-jîvana, best quickening medicine, II 59 730, uttam-âṅga, (lit. best limb), head, I 20 10; (2) *subst.*, best of, in ghṛit-ôttama, bhishaj-ôttama, yôg-ôttama, lavaṇ-ôttama, q. v.

Uttara, (1) later, other, uttareshu, II 58 720; (2) followed by, in *chatur-uttara, q. v.; (3) best of, in *siddh-ôttara, q. v.

md UTTARA-VASTI, clyster, enema, (for the urethra), II 40 270.

Uttarîya, upper garment, II 76 1117.

Uttha, arisen, in sannipât-ôttha, q. v. See Utthita.

Utthâna, (1) lit., uprising, effort, or relief (?), IV 196 55; (2) evacuation of the bowels, stool, II 45 389.

Utthita, arisen, in chir-ôtthita, sady-ôtthita, q. v. See Uttha, Utpatita, Utpanna.

Utpatita, originated, in sady-ôpatita, q. v. See Utthita.

Utpatti, origin, realization, V 204 3.

Utpanna, arisen, IV 192 3 VII 237 5; in utpann-âstha, *adj.*, having one's attention roused, I 1 9.

[v] *Utpala*, Nymphaea stellata, blue lotus, I **6** 71, 77 **7** 90 II **36** 190 **40** 277 **41** 297 **52** 510 **55** 598 **56** 610 **62** 789 **63** 805 **67** 888 **73** 1051 **75** 1095, 1101. See *Nîlôtpala*.

Utsava, festival, in lashun-ôtsava, q. v.

Utsâha, vigour, energy, I **4** 42, 44 **5** 46.

Uda, water, in *comp.*, uda-śvit, half-watered buttermilk, II **62** 800; sarkar-ôda, q. v. See Udaka.

Udaka, (1) water, I **1** 3 II **66** 858; in ushṇ-ôdaka, nav-ôdaka, śiśir-ôdaka, sukh-ôdaka, q. v.; (2) watery dilution, in kshîr-ôdaka, guḍ-ôdaka, madh-ûdaka, q. v.; (3) sour infusion, vinegar, in âmalak-ôdaka, taṇḍul-ôdaka, tush-ôdaka, dâḍim-ôdaka, mâsh-ôdaka, vadar-ôdaka, q. v.

Udagra, overtopping, I 1 1.

Udara, (1) abdomen, belly, in udara-śûla, pains in the belly, VI **223** 5; (2) enlargement of the abdomen, II **38** 231 **39** 249, short for [d]UDARA-VRIDDHI, II **38** 237; always in the *plur.*, eight kinds. Also in dôsh-ôdara, plîh-ôdara, q. v. See Jaṭhara.

Udarin, one who suffers from enlargement of the abdomen, udariṇâm, II **71** 971.

Udâra, excellent, II 32 108 66 870 67 884.

[d]UDÂVARTA, retention of discharges, ileus, iliac passion, I **4** 41 II **31** 99 **37** 208 **38** 231 **63** 812; *plur.*, II **72** 1017; in udâvarta-sânti, relief of the same, II **55** 589. Perhaps the same as VIVANDHA, with which it is never found together; but also see ÂNÂHA.

√Ud-â-hṛi, (1) recommend, udâharanti, II 74 1079; (2) declare, udâhṛita, I 2 14.

Udita, (1) (√ud-i), produced, arisen, I 2 16; (2) (√vad) said; see √vad.

√Ud-îksh, wait, delay, udîkshasva, IV 193 20 194 34.

[v] *Udîchya*, Pavonia odorata, II **27** 27.

Udîrṇa, (1) intense, acute, II 48 429; (2) excellent, I 4 36 II 45 375; (3) excited, II 35 176.

[v] *Udumbara*, Ficus glomerata, II **41** 291.

[d]UDGHÂTA, spasm, seizure, in urôdghâta, q. v.

Uddishṭa, prescribed, I 5 58.

Uddhata, (1) risen up, driven up, II 70 953; (2) intensified, II 70 943.

Uddhṛita, see √ud-hṛi.

Udbhava, origin, in gud-ôdbhava, piḍak-ôdbhava, mâkshik-ôdbhava, q. v.

Udyata, (1) applied, made use of, in kuśal-ôdyata, q. v.; (2) persevering, *adv.*, udyatêna, perseveringly, II 46 394.

Udrêka, excess, in *ślêshm-ôdrêka, q. v.

√Ud-vart, *causal*, anoint, apply as a liniment, udvartayêt, III **184** 62.

[md]UDVARTANA, liniment, embrocation, III **184** 54. See ABHYAṄGA, UNMARDANA.

Udvigna, afraid of, shrinking from, IV 196 55.

√Ud-hṛi, take up, take out, uddharêt, II **41** 289 **44** 369 **71** 974, 975; uddhṛitya, II **36** 192 **74** 1068; uddhṛita, (1) taken up, placed, II **61** 775; (2) upraised, reaching up to, in tripishṭapa-tal-ôddhṛita, q. v.; *causal*, uddhârayêt, II **60** 753.

Undira, I 4 36, anomalous for udîrṇa, q. v.

[md]UNMARDANA, liniment, embrocation, II **73** 1053 **76** 1038. See UDVARTANA, ABHYAṄGA.

√Un-mâ, measure out, unmâya, II **43** 344, unmita, (1) measuring, amounting to, in karsh-ônmita, kuḍav-ônmita, pal-ônmita, prasth-ônmita, q. v.; (2) of an equal quantity, in jal-ônmita, q. v.

[d]UNMÂDA, madness, insania ecphronia, II **31** 101 **32** 123 **33** 142 **40** 285 **43** 333, 341 **59** 729; in unmâda-graha, seizure by madness, VI **223** 6.

Upakaraṇa, medical assistance, treatment, (*plur.*) I **5** 50. See Upachâra.

√Upa-kalp, administer, upakalpayêt, I **4** 34 II **26** 14 **59** 726 **73** 1046.

[v] *Upakulyâ*, Piper longum, long pepper, II **33** 138.

√Upa-gam, (1) approach, upagata, I 2 9; (2) obtain, upagamishyasi, V 205 19; upagamishyati, V 204 14 207 56.

*[d]UPAGULMA, small abdominal tumour, II **39** 254. See GULMA.

Upachâra, medical treatment, II **69** 928. See Upakaraṇa.

√Upa-jan, be produced, upajâyatê, II 56 618.

[d]UPAJIHVIKÂ, ranula, II **35** 180 **72** 1032.

√Upa-diś, indicate, direct, prescribe, upadiśyatê, II 36 196; upadishṭa, I 7 93 II 48 431.

Upadrava, (1) (*med. tech.*) complication, or intensification, of a disease, II **60** 755; see Upasarga; (2) molestation, trouble, IV **192** 3 VI **225** 1.

Upapatti, fitness, *adv.*, upapattyâ, in a suitable manner or quantity, III 181 12.

√Upa-pad, *causal*, treat medically (with something), administer, apply, upapâdayêt, II **72** 1025.

Upabhôga, enjoyment, I 2 18.

Upabhôjyatama, most enjoyable, best to be enjoyed, II 57 633.

Upama, resembling, in *comp.*, amṛit-ôpama, latâ-kuñj-ôpama, q. v.

√Upa-yuj, make use of, take (a medicine), upayujya, I **3** 33; upayukta, II **68** 916; *causal*, administer, upayôjayêt, II **71** 974; upayôjya, II **43** 348.

*Uparasa, subtaste, secondary taste, II **69** 918.

Upari, (1) in addition (to something else), II **73** 1037; (2) after, **55** 589.

√Upa-rudh, interfere with, obstruct, *opt.*, uparuddhât (anom. for uparundhyât), II **36** 198.

Upal, stone, gem, in upal-âbha, resembling a stone, I 1 4; also in sit-ôpalâ, q. v.

Upalakshita, marked out, V **204** 3.

√Upa-labh, obtain, upalapsyasi, IV **193** 7; *pass.*, upalabhyatê, IV **194** 31.

√Upa-vad, (prâkr. for upapad), take place, come to pass; *pass.*, upavadyatê, V **204** 11 **207** 57.

Upavishṭa, sitting, in sukh-ôpavishṭa, q. v.

√Upa-śam, be relieved, be cured, upaśâmyati, II **53** 537 **57** 626 **72** 1033.

Upasarga, attack, trouble, (1) (moral) temptation, VI **225** 1; (2) (physical), additional trouble symptomatic of a disease, in jât-ôpasarga, q. v.

Upasiddha, prepared with (something else), II **62** 800 **73** 1048.

Upasṛishṭa, subject to attacks of, II **47** 424.

Upasêvana, regular dieting (on something), *plur.*, *masc.*, upasêvanâḥ, II **59** 734.

Upasêvita, practised, observed, II **51** 490.

Upasthita, arrived, approached, II 41 304 44 362 IV 194 25 195 50 V 205 21 207 59; in phala-kâla, q. v.

Upahata, (1) afflicted, possessed by (demons), in bhût-ôpahata, q. v.; (2) injured, inhibited, in upahata-puṁstva, *adj.*, having one's virile power inhibited, II **60** 766.

Upahâra, offering, in mâly-upahâra, q. v.

Upâgata, come to, entered into, II 58 720.

√Up-â-char, attend, treat medically, upâcharêt, I **9** 117, 121.

Upâya, approach, VI 225 1.

√Up-ê, approach, come to, *fut.*, *upaishyati, IV **193** 20; upêta, (1) provided with, possessing, in upêta-phala-pushpa, possessing fruit and flowers, II **60** 759; (2) mixed with, in lavaṇ-ôpêta, q. v.

v*Upôvakâ* (prâkr. for *Upôdakâ*), Basella alba, II **63** 801.

Upôshita, having fasted, II **58** 721.

Ubha, both, *masc.*, ubhau, II 40 267 51 503 75 1097 VI 224 7; *neut.*, ubhê, II 31 96 33 138, 144.

Ubhaya, same as preceding, III 184 56.

d*URÔ-GHÂTA, spasm in the breast, *sing.*, II **31** 103. See URÔDGHÂTA, URÔVIVANDHA.

dURÔDGHÂTA, same as preceding, *plur.*, II **75** 1099.

*dURÔ-RÔGA, disease of the breast, *sing.*, II **36** 197.

dURÔ-VIVANDHA, obstruction, spasm, in the breast, II **27** 33. See URÔ-GHÂTA.

Ulûkhala, (wooden) mortar, II **44** 370 **51** 504 **58** 646.

Ulbana, excess (of a disordered humour), in vâta-kaph-ôlbana, q. v.

v*Uśîra*, Andropogon muricatus, usually *sing.*, I **7** 94 II **29** 56 **33** 137 **38** 241 **47** 419 **66** 860 **73** 1047 **74** 1067 **76** 1111, 1115, *plur.*, uśîrâṇi, II **51** 494 **73** 1049. See *Vâla*, *Vîraṇa*, *Vairiṇa*, *Saugandhika*.

Ushita, see √vas.

Ushṭra, camel, II **27** 23 **46** 398.

Ushṇa, (1) *adj.*, hot, warm, (by itself), I **2** 14 **5** 64 II **31** 90, 98 **39** 255 **48** 443 **55** 592 **67** 896 **69** 926 **70** 953 **73** 1058; in ushṇa-jala, warm water, I **5** 64; ushṇa-vâri, the same, II **47** 409, 411; ushṇ-âmbu, the same, II **29** 66; ushṇ-ôdaka, the same, II **27** 31 **30** 73 **37** 206, see gharma-vâri, gharm-âmbu; also in sukh-ôshṇa, q. v.; (with other qualities), I **2** 15 **5** 48 **9** 122 II **49** 464 **71** 960; (2) *subst.*, heat, I **6** 78.

Û

Ûru, thigh, in dÛRU-SKAMBHA, paraplegia, paralysis spinalis, of the lower part, II **45** 392. See dÛRÛ-SKAMBHA.

Ûrû, the same as preceding, in ᵈÛRÛ-DAURBALYA, weakness of the thighs, II 45 388; *ᵈÛRÛ-ŚÛLA, pain in the thigh, VI 223 5; *ᵈÛRÛ-SKAMBHA, paraplegia, II 42 316 43 334 44 349, 357.

Ûrjâ, strength, II 71 967.

Ûrdhva, upwards, in ûrdhva-ga, going upwards (said of the disordered air-humour), II 43 341; ᵛÛRDHVAVÂTA, *plur.*, flow of the air-humour upwards, diseases due to such flow, II 39 250; *adv.*, ûrdhvam, (1) forwards, II 27 25; (2) upwards of, more than, II 45 382.

Ûshaṇa, acrid substance, *plur.*, (three), ûshaṇâṇi, I 6 74 II 30 78; in Tryûshaṇa, q. v. See Trikaṭu, Vyôsha.

Ûshara, barren saline soil, II 71 976.

Ûshâ, same as preceding, in ûshâ-maṇḍa, brine of saline earth, II 53 550.

Ûshman, heat, morbid irritation, in rakta-pitt-ôshman, q. v.

Ṛ

Ṛikṣha, a constellation, I 2 20.

Ṛita, practices, II 64 824.

Ṛitu, (1) season (of the year), I 1 7 II 72 1024; in ṛitu-sattamau (*dual*), two best of seasons, II 44 367, ṛitû-sthita (with anom. lengthening), allowed to stand for a season, III 182 21; (2) menstruation, menses, in ṛitu-kâla, time of menstruation, II 40 275 44 364 (*plur.*); *ṛitu-vyâdhi, (*plur.*), diseases connected with the menses, I 7 88 (?) II 40 284; ṛitu-snâtâ, *fem.*, having bathed after menstruation, II 44 363.

Ṛituka, relating to the season (of a year), in sarvartuka, q. v.

ᵛ*Ṛiddhi*, an unidentified plant in the Ashṭavarga, II 32 111 33 128 35 171 36 186, 189 45 383.

Ṛipu, enemy, *acc. plur.*, ṛipûn, IV 193 19 195 47.

ᵛṚishabhaka, an unidentified plant of the Ashṭavarga, II 32 111 35 170; usually joined with *Jîvaka* (q. v.), II 33 127 36 189 40 267 41 297 49 456 51 503.

Ṛishi, sage, ṛishiḥ II 42 311, ṛishibhiḥ, II 61 781; ṛishîshu (for ṛishishu), IV 192 4. See Dêvarshi, Maharshi, Râjarshi.

Ṛishya, antelope, in ṛishya-skandha, shoulder of antelope, II 27 21. See Êna.

ᵛ*Ṛishyaprôktâ*, Sida cordifolia, II 32 112.

Ê

Eka, one, *masc.* or *neut.*, *acc.*, êkam, I 4 37 II 27 15 59 745 61 783 64 827; *instr.*, êkêna, II 57 623; *loc.*, êkasmi, (prâk. for êkasmin), VI 222 1; *fem.*, *nom.*, ekâ, V 207 50; *acc.*, II 31 98 71 1011; in *comp.*, êka-kârshika, consisting of one karsha, II 38 236; êka-chchhatrâ, (*fem.*), single umbrella, single sway, IV 194 26; êka-dêśa, particular spot (used pleonastically), I 1 4 7 83; * êka-pramâna, of one measure, of the same quantity, II 66 864; êka-prayôga, one application, one dose, II 39 256; êka-marichâ, one part of black pepper, II 65 851; êka-môdaka, one bolus, III 184 59; êka-râtra, period of one night, II 54 578; êka-viṁśati, twenty-one, II 38 238; * êka-viṁśati-râtra, a period of twenty-one nights, II 60 762 61 776, 784; êka-śirsha, *adj.*, having one head, VI 224 12; êk-âṅga, one limb, III 183 44 (see also below); êkâdaśa, (1) *card.*, eleven, in êkâdaśa-rûpika, *adj.*, having the eleven symptoms, II 60 756; (2) *ord.*, eleventh, II 26 7; êkântaram, *adv.*, * one after the other, one at a time, II 68 915; êk-âhan, one day, êkâhnâ, II 64 832; êkâhika, *adj.*, lasting one day, VI 223 2; êk-aika, each, each singly, I 3 25 5 63 II 37 205 42 326; êk-aikaśaḥ, singly, II 70 952.

ÊKATRA, in one place, together, II 27 16, 30 28 49 53 541. See êkadhyam.

*Êkadhyam, the same as preceding, I 3 28 II 36 191 (?) 65 846. See Aikadhyam.

ᵈÊKÂṄGA, paralysis in one limb, III 183 44; in êkâṅga-rôgin, one who suffers from the same, II 37 222. See the following.

*ᵈÊKÂṄGIKA, same as preceding, II 43 332.

Êta, this, *sing.*, *nom.*, *masc.*, êsha I 4 39 II 47 427, in ayam-êsha, III 182 13; *fem.*, êshâ, II 62 786; *neut.*, êtad, I 2 9 II 49 459 III 184 71, or êtaṁ (*prâk.*) V 204 4, 7, 14 205 28, 31 206 43 207 52, or êta (*prâk.*), V 205 25 206 37 207 47; *acc.*, *neut.*, êtad, II 37 214 VI 222 1; *instr.*, êtêna, II 34 147 50 480; *plur.*, *nom.*, *masc.*, êtê, I 1 7 II 26 9; *neut.*, êtâni, I 7 95; *acc.*, *masc.*, êtân, II 51 506, *neut.*, êtâni, II 31 97; *instr.*, êtaiḥ, I 5 46 II 32 116; *gen.*, *masc.*, êtêshâm, II 33 130 III 183 41, *fem.*, êtâsâm, II 69 926; *loc.*, *masc.*, êtêshu, VI 224 7; *dual*, *nom.*, *masc.*, êtau, I 3 30; *abl.*, êtâbhyâm, II 66 860, *et passim*. See Êna.

Êtarhi, now, VII 236 1.

√Êdh, prosper, be happy, **parasm.*, êdhasi, V 206 41.

Êna, this, *acc.*, *masc.*, ênam, I 2 12, 13 II 60 763 63 804 III 183 39, *et passim*. See Êta.

*Êna, antelope (?), VII 236 5. See Ṛishya.

ᵛ*Êraṇḍa*, Ricinus communis, castor plant, II 54 573 III 181 5; in êraṇḍa-taila, castor-oil, II 27 24; êraṇḍa-mûla, castor root, I 6 69, 79 7 85 II 57 628. See *Gandharva*, *Rubûgaka*, *Vakshaṇa*.

ᵛ*Êrvâruka*, Cucumis utilissimus, (with bîja, seed of), II 54 577.

ᵛ*Êla*, probably false for êlâ, q. v., III 182 15.

Êlapatra, name of a Nâga, V 224 10.

Êlâ, Elettaria Cardamomum, cardamoms, I 6 69, 75 7 90 8 106 9 127 II 26 11 27 27 29 56, 63, 64 34 145 36 190, 195 40 267 44 353 48 436, 445 51 491 52 510 56 606 67 887 75 1089 76 1119 III 183 40. See *Sûkshmêla.*

v*Êlavâlu*, Gisekia pharnacoides (?), I 7 89.

v*Êlaváluka*, the same, II 32 119.

Êlê, magical jargon, VI 223 2.

Êva, (1) (emphatic), indeed, (with sarva), II 42 309 III 183 51; (2) (restrictive), just, only, very, II 34 153 39 260 IV 193 8; (3) (additive, with cha), II 28 42 29 62 34 162 IV 196 55 V 204 1, *et passim.* See Êvam-êva.

Êvam, thus, I 5 54 II 58 723 VI 222 1; in êvam-êva, just so, even so, I 4 43 VII 237 6, *et passim.*

Êshin, desiring, in guṇ-aishin, q. v.

AI

Aikadhyam (in tad-aikadhyam), together, II 36 191 (?). See Êkadhyam.

Aiṇêya, * black antelope, II 72 1016. See Êna.

Aindra, belonging to Indra, *fem.*, aindrî, II 70 941.

*Aiva (probably false for êva), even, VI 223 2.

Aiśvarya, divine power, IV 195 45.

O

*Ôkîrṇa, (*prâk.*), destruction, VI 223 1.

Ôjas, vigour, in *ôjas-karin, vigorous, II 69 963.

Ôdana, boiled rice, II 48 441 51 490 57 624. See Payas-ôdana, Pay-ôdana, Śâly-ôdana, Shashṭik-ôdana.

Ôrôhaṇi, (*prâk.*), descending, VI 223 2.

Ôshṭha, lip, in bhag-ôshṭau, q. v.

* Ôstâraka, (*prâk.*), evil eye (?), in ôstâraka-graha, stroke of the evil eye, VI 223 6.

AU

md AUŚANASA, a formula devised by Uśanas, II 65 847 coll. See INDRAPRIYA.

Aushadha, (1) *sing.*, medicine, II 29 66 46 405 52 523 53 534 71 968, 969; in aushadha-saṁbhâra, the whole of the ingredients, or requisites, of a medicine, II 28 48; (2) *plur.*, *masc.*, medicinal drug, aushadhân, II 36 192, *neut.*, aushadhâni, II 57 621; (3) *plur.*, medicinal plant, *neut.*, aushadhâni, II 44 369. See Aushadhi, Aushadhî.

Aushadhi, medicinal plant, *plur.*, aushadhayaḥ, I 1 5. See Aushadhî, Aushaadha.

Aushadhî, same as preceding, I 1 8, *plur.*, aushadhyaḥ, II 32 110; aushadhînâm, II 69 922 IV 192 5.

Aushṇya, hotness, I 2 15.

K

Ka, who, *sing.*, *nom. neut.*, kim, I 2 9 (with *instr.*), I 2 13 IV 193 15, *instr.*, kêna, II 69 919, *abl.*, kasmât, VII 237 5; *plur.*, *nom. neut.*, kâni, II 69 919, *acc. masc.*, kân, II 69 919, with cha, any one, *nom. sing. masc.*, kaś-cha, VI 225 16; with chit, any one, *sing.*, *nom. masc.*, kaś-chit, I 6 65 II 61 780, *fem.*, kâ-chit, I 3 21, *neut.*, kiṁ-chit, I 6 70 II 57 622 IV 193 20, or (*prâkr.*) kiṁ-chi, IV 194 35 195 52 V 205 27 206 36; *plur.*, *nom. masc.*, kê-chit, II 37 215 III 183 45; with nu (*interrog.*), whatever, kiṁ-nu, I 2 9; *et passim.*

Kaṁsa, a measure, the same as âḍhaka, q. v II 39 252; in ardha-kaṁsa, q. v.

v*Kakubha*, Terminalia Arjuna, II 41 294 53 542 68 907, in kakubha-kusuma, flower of Ter. Arj., II 68 910. See *Arjuna, Kâkubha.*

Kakkhôrḍa, a kind of black magic, VI 223 1.

d KACHCHHAPA, hypertrophy of the tonsils, in *kachchhapa-rôgin, one who suffers from it, kachchhapa-rôgiṇâm, II 39 254.

d KACHCHHU, scabies, in *kachchhu-vinâsana, cure of the same, II 76 1108.

v*Kachchhu*, Mucuna pruriens, cowhage, in kachchhu-phala, seed of cowhage, II 33 129 36 187. See *Átmaguptâ, Svayaṁguptâ.*

Kaṭapûtana, name of a demon, in kaṭapûtana-graha, possession by him, VI 223 6.

v*Kaṭabhî*, Achyranthes aspera, the white variety of *Apamârga*, q. v., also called *Kiṇihî*, II 56 607.

Kaṭâha, pan, II 44 352.

Kaṭi, loins, in *d KAṬI-GRAHA, seizure of the loins, lumbago, I 4 41, *d KAṬI-GRÂHA, the same, II 42 316; *d KAṬI-DAURBALYA, weakness of the loins, II 45 388.

Kaṭî, the same as preceding, in *d KAṬÎ-RÔGA, disease of the loins, II 46 392.

Kaṭu, pungent, acrid, I 2 14 II 70 950 71 960; in kaṭu-tiktaka, acrid and bitter II 49 463; kaṭu-taila, pungent oil,

I **5** 60 II **53** 533; kaṭu-trika, the three acrids (ginger, black and long pepper), II **28** 35, see katuka-trika, tri-kaṭu; *ᵛKaṭu-rôhiṇî*; Picrorrhiza kuroa, II **51** 491, 494, see *ᵛKaṭukâ*, *ᵛKaṭuka-rôhiṇî*; kaṭu-śîta, acrid and cold, II **70** 959 **71** 961; *ᵛKaṭu-sarshapa*, pungent Indian mustard, II **52** 520.

Kaṭuka, same as preceding, II **56** 605 **59** 731 **64** 824 **71** 960; in kaṭuka-trika, the three acrids, II **28** 40 **66** 877, see kaṭu-trika, tri-kaṭu; *ᵛKaṭuka-rôhiṇî*, Picrorrhiza kuroa, II **28**, 46 **33** 144 **36** 201 **46** 407 **51** 496, 497, 502 III **182** 15, 29; *ᵛKaṭukâ*, the same, II **29** 56, 59 **65** 854, see *ᵛKaṭu-rôhiṇî*.

Kaṭukatva, acridness, pungency, II **59** 732.

Kaṭutva, same as preceding, I **2** 15.

Kaṭphala, Myrica sapida, I **6** 75 **8** 107 II **28** 47 **47** 414 **53** 545 **56** 615 **63** 805 **73** 1055.

Kaṇa, ament, II **67** 887; in pippalî-kaṇa, q. v.

Kaṇṭaka, lit. thorn, hence enemy, in nihata-kaṇṭaka, q. v.

ᵛKaṇṭakârî, Solanum xanthocarpum, I **6** 75 II **62** 790; gen., kaṇṭakâryâh, I **9** 126, 130 II **52** 522.

ᵛKaṇṭakârikâ, same as preceding, *acc.*, kaṇṭakârikâm, II **35** 170 **37** 204 **66** 866; *dual nom.*, kaṇṭakârikê, II **68** 912; in **ᵐᵈ*KAṆṬAKÂRIKÂ-GHṚITA, a kind of clarified butter medicated with Sol. xan., II **34** 161 coll. See *ᵛNidigdhikâ*, *ᵛVyâghrî*.

Kaṇṭha, throat, II **29** 63; in kaṇṭha-nâḍî, windpipe, trachea, I **2** 11; * kaṇṭha-rôga, disease of the throat, VI **223** 4; *kaṇṭha-rôga-praśamana, a medicine for the relief of throat-diseases, II **28** 40 coll.; **ᵈ*KAṆṬHA-VIḌÂLIKÂ, a certain throat-disease, ulcers in the throat, II **28** 42.

Kaṇṭhya, any medicine to improve the voice, or cure hoarseness and sore throat, II **62** 800.

Kaṇḍaśas, in pieces, II **44** 351 **56** 619.

ᵛKandîra, Momordica Charantia, in kandîra-mûla, root of Mom. Ch. II **52** 520, 525.

*ᵈ*KAṆḌU, (1) itch, scabies, (2) itching, II **57** 632 **67** 887; in kaṇḍu-ghna, curing scabies, II **54** 565.

*ᵈ*KAṆḌÛ, same as preceding, II **33** 136, 142 **54** 568 **67** 890; in *kaṇḍû-vinâśana, curing itch, II **66** 875.

ᵛKataka, Strychnos potatorum, clearing nut, II **67** 881; in kataka-phala, seed of Str. pot., II **67** 887.

ᵛKatakâ, *fem.*, seed of Strychnos potatorum, II **65** 851.

kati, how many, II **69** 918, in kati-yôni, of how many kinds, II **69** 917.

ᵈ*KATRIMÂLÂ, an unknown disease, *plur.*, katrimâlâsu, III **181 4. (Reading uncertain.)

Katham, how, VI 222 1; in kathañ-chana, somehow, I **6** 67 II **26** 10 **60** 765; kathañ-chit, somehow, I 3 27; in yathâ-kathañ-chit, q. v.

ᵛKadamba, small Anthocephalus Cadamba, wild Chincona, II **38** 233 III **181** 5. See *Nîmva* (or *Nîpa*).

ᵛKadalî, Musa paradisiaca, plantain (*vulgo*, Banana), *gen.*, kadalyâh, II **54** 571.

Kadâ-chana, at some time, IV **196** 57.

Kad-ushṇa, lukewarm, tepid, II **54** 575.

Kanda, bulb, I **1** 9 **3** 28, 31; in kandâḍhya, *rich in bulb, with a large bulb, I **2** 19.

Kanyasa, smallest, mildest (dose, or application), II **60** 751; *fem.*, kanyasî, II **70** 957.

Kapâla, potsherd, II **74** 1079.

ᵛKapittha, Feronia elephantum, wood-apple, I **6** 76 II **55** 597 **62** 798, *plur.*, kapitthâh, II **76** 1106; in kapittha-madhya, pulp of Fer. el., II **62** 787; kapittha-rasa, juice of Fer. el., II **47** 428 **74** 1075.

Kapila, name of sage, VII **237** 2.

Kapha, (1) phlegm (as one of the three humours; see *s. v.* vâta), especially in its disordered state as a generator of diseases, I **2** 16 II **59** 732 **62** 788, 794 **71** 963; in *kaphakâsa-nibarhaṇa, removing cough due to phlegm, II **49** 466, 468; kaphaja, due to phlegm, II **49** 463; *kapha-dvâra, source (?) of phlegmatic disorder, II **69** 940; *kaphabala-vijayin, overcoming the strength of phlegm, I **2** 15; *kapha-samvṛita, complicated with phlegm, II **29** 65; *kapha-han, *nom.* kapha-hâ, curing phlegm, II **71** 973; kaph-âtmaka, characterised by, due to, phlegm, II **34** 151 **46** 408 **49** 465; *kaph-ânud, curing phlegm, II **27** 26; *kaphâmaya-ghna, curing

diseases due to phlegm, I **7** 93; (2) phlegm disordered in complication with other humours, kapha-pitta-ja, generated by phlegm and bile, II **62** 788; *kapha-pitta-mêha, morbid secretion of urine due to vitiated phlegm and bile, II **51** 493; *kapha-mâruta, disease due to disorder of the phlegm and air, I **8** 104; II **63** 809; *kaph-ânila-samudbhava, arisen from derangement of phlegm and air, II **37** 215; *kaphâsrapitt-ânila-rôga-śânti, relief of spontaneous hemorrhagic diseases complicated with disorders of the phlegm and air, I **8** 108; see also vâta-kaph-âpaha, vâta-kaph-ôlbaṇa, and pitta-kaph-ânubandha, pitta-kaph-âpaha. See ślêshman.

*Kabaḍa, gargle, wash for the mouth, II **52** 529; kabada-graha, the same, II **53** 531.

v*Kamala*, Nelumbium speciosum, white lotus, II **52** 510. See *Padma*.

d KAMPANA, morbid trembling, shaking, II **43** 335 **45** 377. See VÊPANA.

Kampanî, name of a female divinity, VI 224 1.

v*Kampilya*, Mallotus philippinensis, III **184** 55.

v*Kampilyaka*, the same, II **38** 229 **39** 251 **72** 1035 III **181** 6.

Kambala, name of a Nâga, VI 224 2.

Kara, ray (of the sun), II 41 304.

Kara, making, producing, in dârḍhya-kara, buddhi-rûpa-kara, varṇa-kara, vṛiddhi-kara, smṛiti-kara, etc., q. v.; *fem.*, karî, in dushṭa-karî, pushṭi-karî, q. v. See Karaṇa, Kâraka.

v*Karañja*, (1) Pongamia glabra, I **6** 75 **7** 98; (2) (with dvê) *neut.*, II **43** 345, or (with dvau) *masc.*, II **75** 1100, the two karañja, also known as *Karañja-dvaya*, apparently a larger and smaller species of Pong. gl., a tree and a shrub, distinguished as *Naktamâla* and *Chirivilva*, *q.v.* The latter is, probably, wrongly identified with *Pûtikâ*, q. v.

Karaṇa, making, causing, IV 195 39; in varṇa-karaṇa, vṛihat-karaṇa, etc.; q. v. See Kara, Kâraka.

Karavîra, Nerium odorum, oleander, III **181** 1 **182** 26. See *Aśvamâra*, *Śatakumbha*.

v*Karavîraka*, the same as preceding, II **67** 891; in karavîraka-mâla, root of N. od., III **184** 63.

Kârala, name of a physician, I **1** 8.

*Karitra, tools, IV 193 11.

Karin, making, in ôjas-karin, q. v. See Kara, Karaṇa, Kâraka.

v*Karkaṭa-śṛiṅgî*, Pistacia integerrima, II **76** 1119. See *Kulîra-śṛiṅgî*.

v*Karkaṭaka*, Momordica cochinchinens is, II **50** 482 **73** 1044.

v*Karkandhu*, Zizyphus Jujuba, jujube, II **47** 426. See *Kôla*, *Vadara*.

Karkôṭaka, name of a Nâga, VI **224** 7.

v*Karjûra*, Phœnix sylvestris, date palm, II **32** 113 **36** 187 **48** 446 **49** 450, 451 **55** 598; *plur.*, karjûrâṇi, II **35** 173. See v*Kharjûra*.

Karṇa, (1) ear, *sing.*, *loc.*, karṇe, II **53** 536 **74** 1076; *dual*, *nom.*, karṇau, I **5** 60, *acc.*, II **74** 1077, *loc.*, karṇayoḥ, II **40** 270; in d KARṆA-KSHVÊḌA, singing in the ear, II **53** 533; karṇa-taila, an oil for the ear, II **74** 1074; d KARṆA-NÂDA, noise in the ear, II **53** 533; karṇa-nâdatva, condition of, or suffering from, noise in the ear, II **35** 180; karṇa-pûraṇa, a medicine to be filled in the ear, II **53** 533 **74** 1078; *karṇa-ruj-âpaha, removing disease of the ear, earache, II **53** 538, 539; d KARṆA-ŚÛLA, severe pains in the ear, II **53** 534, 537 VI **223** 5, *plur.*, karṇa-śulâni, II **35** 180; karṇa-śûlin, one who suffers from severe pains in the ear, *plur.*, *gen.*, karṇa-śûlinâm, II **53** 533; d KARṆA-SRÂVA, running of the ear, otorrhea, II **74** 1074 **76** 1106; (2) name of a dice, IV **195** 44, 45, 46.

Karṇaka, name of a Nâga, VI 224 9.

m*Kardama*, black mould, II **68** 911.

v*Karpâsa*, Gossypium Stocksii, cotton-plant; always with mûla, root of the c. pl., I **7** 94 II **31** 96.

v*Karpâsî*, the same, II **75** 1100.

Karma, (1) business, IV **195** 39 V **204** 2; (2) ceremony, IV **195** 44; (3) mode of application, medical treatment, II **58** 716, *sing.*, *loc.*, karmaṇi, II **71** 962; *plur.*, *instr.*, karmabhiḥ, II **60** 767; *loc.*, karmasu, II **59** 733. See Kṛitya-karma, Nastaḥ-karma, Vasti-karma.

Karmaṇya, skilful, IV 195 41.

Karśanîya, an attenuant medicine; *fem.*, karsanîyâ (said of yavâgû, gruel), II **62** 795.

Karśita, enfeebled, lean, II **32** 118. See Kṛiśa.

Karsha, a measure equal to one quarter of a pala, or to two tola (*q. v.*), *masc.*, *sing. nom.* II **29** 61 **31** 105 **37** 218 **42** 327 **57** 638 **58** 642 III **182** 33 **184** 67; *acc.*, I **5** 61 II **29** 68 **37** 218 **60** 754; *instr.*, II **37** 205 III **182** 17; *neut.*, *dual*, karshê, II **29** 67; in karsha-pramâṇa, measuring one karsha, II **39** 254; karsha-sama, equal to one karsha, II **45** 380 **51** 492; karsh-âṁsa, *adj.*, having one part amounting to one karsha, II **55** 588; karsh-âṁsika, the same, III **181** 2; karsh-ârdha, one half of a karsha, II **31** 106 **57** 688 **58** 643 III **184** 67; karsh-ônmita, in measure equal to one karsha, II **43** 347; also in ardha-karsha, *q. v.*

Kalatra, wife, V **206** 85.

Kalaśa, a measure, equal to four âḍhaka, or 16 prastha, or 64 kuḍava, *sing.*, *masc.*, or *neut.*, *acc.*, I **4** 35; *dual*, *neut.*, kalaśe, III **182** 21. See Drôṇa.

Kalaha, quarrel, IV **194** 32.

Kalasî*, Hamionitis cordifolia, III **182 16 (footnote).

Kalâpa, band, in kâñchî-kalâpa, q. v.

Kaliṅga*, Holarrhena antidysenterica, in kaliṅga-yava, seed of Hol. ant., II **30 85. See *Kuṭaja*, *Vatsaka*.

Kaliṅgaka, the same, *plur.*, seeds of Hol. ant., kaliṅgakâḥ, II **51** 496. See *Indrayava*, *Śatakratôr-yava*.

Kalka, *a thin paste, made of powdered, dry or fresh drugs, moistened, if necessary, with water, *sing.*, *nom.*, II **58** 643 **59** 743 **75** 1091; *acc.*, I **9** 129, 131 II **33** 139 **34** 153 **40** 268 **47** 428 **49** 453 **55** 597 **57** 630 **74** 1061, 1075; *instr.*, I **9** 130 II **34** 158 **58** 647 **73** 1047 **74** 1072; *gen.*, II **33** 140; *dual*, *instr.*, II **49** 452; *plur.*, *acc.*, II **44** 352 **57** 629 **59** 739; in *kalka-pâdika, one quarter of paste, II **49** 461; *kalka-pishṭa, powders made into paste, II **73** 1038; *kalka-pêshya, the same, II **37** 217 **73** 1058; also in √kalkî-kṛ, make into paste, kalkî-kṛita, II **38** 228; kalkî-kṛitvâ, II **33** 135. See Garbha, Piṇḍa, Pishṭa, Pêshima, Pêshya.

√Kalp, prepare; *caus.*, kalpayêt, II **48** 444 kalpita, II **76** 1104.

Kalpa, (1) preparation, medicine, *masc.*, I **4** 39; *neut.*, II **42** 321; (2) mode of preparation, prescription, formula, *masc.*, *nom.*, II **59** 733, 736 **60** 757; *instr.*, I **7** 86 II **40** 279; *dual*, kalpau, I **3** 29, *plur.*, *acc.*, kalpân, I **3** 30; (3) doctrine, chapter, *masc.*, II **26** 7 **63** 813 coll., **68** 917 **70** 949 coll., 950 **91** 968; (4) mode of application, treatment, *masc.*, I **4** 39 II **44** 367.

kalyam, early in the morning, II **61** 779. See kâlyam.

kalyâṇa, auspicious, II **44** 370 **60** 768 **61** 780 IV **195** 50 V **205** 21, **26** 207 59; *fem. voc.*, kalyâṇi, IV **193** 7.

md KALYÂṆAKA, name of a kind of medicated clarified butter, II **32** 122 **33**, 127 coll.

md KALYÂṆIKÂ, name of a kind of gruel, II **63** 808.

√Kaś, hurt, trouble; *part.*, kaśita, probably kâśita, q. v.

v *Kaśêrukâ*, Scirpus Kysoor, II **41** 291, 296.

Kashâya, (1) *adj.*, astringent, II **41** 295 **56** 605 **70** 950; (2) *subst.*, *sing.*, *masc.*, extract, infusion, I **9** 129 II **40** 277 **48** 437 **49** 452 **51** 501, 505 **56** 603, 612, 614 **61** 770 **62** 796 **68** 906, 913 **72** 1015, 1031, 1036 **73** 1046; *plur. masc.*, kashâyâḥ, II **51** 499 **56** 606 **71** 965 **74** 1067 **76** 1116; *neut.*, kashayâṇi, **75** 1096; (3) *subst.*, a reduced decoction (boiled down to ¼ or ⅛ or 1/10 of the original quantity), II **35** 166 **37** 216, 217 **38** 235 **39** 246 **40** 264 **43** 347 **49** 455 **56** 621 **57** 628, 629. See Kvâtha, Kvâthya, Nikvâtha, Niryûha.

Kâ (contracted from kṛitâ), genitive postposition (?), V **203** 3. See kṛita, under √kṛi.

Kâka-bandhyâ, a woman that bears only one child, III **183** 47.

v *Kâkanâsâ*, Leea hirta, II **33** 127.

v *Kâkanâsikâ*, the same, II **36** 190.

v *Kâkamâchî*, Solanum nigrum, garden night shade, II **59** 738; in md KAKAMÂCHÎ-PRAYÔGA, a kind of tonic medicine made of Sol. nigr., II **60** 768 coll. See *Kâchamâchî*.

Kâkubha*, Terminalia Arjuna, II **56 606. See *Kakubha*, *Arjuna*.

Kâkôḍi*, Luvunga scandens, II **33 128. See *Kâkôli*.

*Kâkódumbarikâ, Ficus hispida, in kâkôdumbarikâ-mûla, root of it, III **184** 58.

v*Kâkóli*, same as *Kâkôḍi*, II **36** 186.

v*Kâkólî*, same as preceding, II **36** 190.

Kâṅkâyana, name of a physician, II **69** 935.

√Kâṁkṣh, desire, *part. pres., instr.*, kâṅkshatâ, II 58 718 III 183 35.

dKÂCHA, (lit., glass, vitreousness), the medial stage in the development of cataract, II **65** 849 **66** 874 **67** 887. See TIMIRA.

Kâchatâ, the condition of the preceding, in jala-kâchatâ, q. v.

v*Káchamáchí*, Solanum nigrum, garden night shade, II **60** 759 **67** 893; *gen.*, kâchamâchyâḥ, II **60** 760. See *Kákamáchí*.

m*Kánchana*, gold, I **8** 106 II **50** 471. See *Héma*.

Kâñchikâ, vinegar of rice (always with ambla, sour), I **3** 26 II **41** 302 **42** 313.

Kânchî, girdle, in kâñchî-kalâpa, band of girdle, I 2 18.

Kâṭṭî, name of a female divinity, VI 223 3.

Kâṇḍa, stalk, I **3** 32.

v*Káṇḍékshu*, Saccharum spontaneum, II **35** 169.

Kâṇa, a kind of dice, IV 195 50, 51, 52.

Kânta, beloved, I 2 18 II 64 827.

Kântatva, loveliness, II 41 307.

Kânti, same as preceding, II 36 199.

Kâpya, name of a physician, I **1** 8.

Kâma, (1) desire, IV 192 3 193 8 194 36 196 54; *plur., acc.*, (anomalous) kâmâṁ, IV 194 33; kâmatas, according to desire, *ad libitum*, II 54 575; *kâm-âptam, taken according to desire, *ad libitum*, III 184 60; in *comp., adj.*, desirous of something, âyush-kâma, jîvitu-kâma, putra-kâma, strî-kâma, q. v.; *adv.*, in yathâ-kâmaṁ, *ad libitum*, q. v.; (2) love, pleasure, IV 194 23 V 204 12; (3) art of love, in kâma-châṅga, accomplished in the art of love, IV 193 18.

*KÂMALA, severe jaundice, *masc.*, II **38** 230 III **184** 70; *fem.*, kâmalâ, II **29** 53 **33** 142 **43** 342 **51** 489 **56** 614 **70** 942 **72** 1031 III **183** 44.

Kâmalin, one who suffers from severe jaundice, II **56** 616.

Kâminî, woman, I 2 18 II 64 827.

*Kâmya, desire, *instr.*, kâmyayâ, II 58 716.

Kâya, body, I **6** 65 II **37** 215 **59** 731 **68** 915; in klânta-kaya, q. v.

Kâraka, making, causing, in pâpa-kâraka, causing sin, V 207 53; *fem.*, kârikâ, in âmôda-kârikâ, causing pleasure, V 205 23. See Kara.

Kâraṇa, cause, in sambandhi-kâraṇâni, causes of connection, V 207 56; *abl.* (*prâk.*), kâraṇâ, IV 192 3 193 6, 20 195 40, 43.

Kâruṇya, kindness, III 182 13.

Kârtika, name of a month, II 71 974, 975.

*Kârmuka, effective, I **4** 36.

Kârya, as *part., fut. pass.*, see under √kṛi; as *subst.*, (1) (generally) work, business, IV **193** 6, 13 **195** 46, 48 **196** 56, 57 **204** 5 **205** 22 **206** 35, 37 **207** 51, 60 **208** 63; (2) medical work, treatment, II **55** 582 **58** 718 **71** 965. See Kṛityâ, Kriyâ.

Kârshika, consisting of one karsha (q. v.), II **26** 14 **28** 34 **50** 487; in ardha-kârshika, êka-kârshika, q. v.; *fem.*, kârshikî, in ardha-kârshikî, q. v.

Kârshṇa, black, in m*Kárshn-áyasa*, black metal, iron, II **60** 760 **68** 902, 913. See *Áyasa, Kṛishṇ-áyasa*.

v*Kárshmarya*, Gmelina arborea, I **6** 71 II **36** 188 **57** 627 **68** 910; *neut. plur.*, kâshmaryâṇi, fruits of Gm. arb., II **51** 494 **75** 1092. See *Gambhárí*.

Kâla, (1) time, I 2 17 3 24 II 44 369 71 975 IV 193 8, 20 V 205 24 207 61 VI 222 1; in ṛitu-kâla, phala-kâla, sarva-kâla, q.v.; (2) some space of time, II 41 304; (3) proper time, II 33 143 37 206, 220 45 373 58 719 72 1024 IV 194 28 V 205 27; in kâla-dharma, conduct appropriate to the time, IV 196 57; kâla-bhôjya, to be eaten at a proper time, II 57 637; kâla-varshin, raining at the proper time, II 44 368; (4) season, I 7 92; (5) age, II 59 734.

Kâla, black, in kâla-gandha, a kind of cobra, III **184** 55; kâla-yava (perhaps false reading), II **76** 1103; *kâla-śirasa, black-headed, *i.e.*, black-haired, II **45** 382. See Kâlaka.

Kâla, Cassia Sophera, II **76** 1103, 1115.

Kâla, name of a Nâga, VI 224 8; in kâla-viddhi, name of a dice, IV 192 4. See Kâlaka.

Kâlaka, (1) *adj.*, black, V 206 43 207 54; (2) *subst.*, name of a Nâga, VI 224 6. See Kâla.

v*Kálikâ*, a name of *Abhayâ*, q. v., II **69** 925.

v*Kálíyaka*, yellow sandal, I **6** 71 **7** 94. See *Chandana, Bhadraśrí*.

*Kâlyam, early in the morning, II 30 82. See Kalyam.

v*Káśa*, Saccharum spontaneum, II **49** 469 **55** 582; in kâśa-mûla, root of it, II **41** 292. See *Káṇḍékshu*.

Kâśita, troubled, in jvara-kâśita, q. v.

Kâśirâja, name of a physician, I **2** 9.

Kâśyapa, name of a physician, II **72** 1020, 1022, 1027.

[m,d]KÂŚYAPÎYÂ, a kind of compound pill (guḍikâ) devised by Kâśyapa (q. v.), II **73** 1040 *coll.*

Kâshṭha, wood, II **65** 856.

√Kâs, cough, kâsatê, II **73** 1054.

[d]KÂSA, cough, *sing.*, II **27** 3 **29** 62 **30** 83 **32** 107, 123 **37** 203 **40** 271 **43** 341 **48** 431 **49** 463, 465 **51** 496 **60** 747 **69** 941 **73** 1044 **76** 1119; *plur.*, II **48** 440 **50** 480 **62** 796 **72** 1028, (five) II **34** 161 **50** 477; in *comp.*, I **4** 37, 38 II **29** 65 **34** 151 **35** 184 **41** 286 **50** 481; kâsa-ghna, curing cough, II **50** 483, see under pitta; *kâsa-nâśana, the same, II **34** 154; *kâsa-nivâraṇa, the same, II **50** 474 **74** 1059 1060, see under kapha; *kâsanivṛiti, the same, II **48** 444; *kâsanut, the same, I **9** 128, 129, 130, see under pitta; *kâsa-praṇut, the same, I **4** 41; *kâsa-vâraṇa, the same, II **50** 479, *kâsa-vinâśana, the same, II **41** 486; *kâsa-śânti, relief of cough, II **55** 589; *kâsa-hara, curing cough, II **26** 12 **27** 17, 28 **30** 74 **36** 196, see under pitta and vâta; *kâsânut, the same, II **27** 26; *kâs-âpaha, the same, II **26** 13 **34** 151 **50** 481 **51** 496. See Kapha-kâsa, Kshaya-kâsa, Pitta-kâsa, Mâruta-kâsin, Vâta-kâsa.

Kâsin, suffering for cough, kâsibhiḥ, II **50** 483, kâsinâm, II **34** 164; in mâruta-kâsin, q. v.

[m]*Kâsîsa*, sulphate of iron, I **6** 74 II **43** 547 **67** 897 **68** 911 III **181** 2 **182** 16 (?) **184** 55.

[v]*Kiṁśuka*, Butea frondosa, II **60** 746.

Kiñchit, a measure equal to karsha (q. v.), II **57** 622. Lit. something, a little; see Ka.

[d]KIṬIBHA, a kind of skin disease, keloid (or cheloid) tumour, II **33** 136 **76** 1109 III **181** 4 **183** 49. See KIṬIMA.

[d]KIṬIMA, same as preceding, *plur.*, kiṭimâni, II **53** 546.

Kiṇva, yeast, I **4** 35.

Kinnara, a kind of supernatural being, compound of man and horse, I 1 1; in kinnara-graha, seizure by a kinnara, VI 223 4.

Kirâtatikta, Ophelia Chirata, chiretta, I **6** 72 II **33** 139 **51** 491, 498. See *Chirâtatikta*, *Bhûnimba*.

[v]*Kirâtatiktaka*, same as preceding, II **33** 134.

Kila, emphatic, so-reported, II 42 310.

Kili, in kili-mili, magical jargon, VII 236 4; or kilê, VI, 223 2.

[d]KILÂSA, a kind of skin disease, leucoderma, II **51** 493 **72** 1034.

Kilvisha, sin, IV 193 19.

Kisi, magical jargon, VI 224 2.

√Kîrt, declare, *pass.*, kîrtyatê, II 69 917, kîrtita, I 7 57.

Kukkuṭa, cock, II **53** 539; in kukkuṭa-mâṁsa, flesh of a cock, II **65** 844. See Daksha.

[m,d]KUKSHI-VÊDANÂ, pains in the abdomen, belly-ache, II **31** 103.

[v]*Kuṅkuma*, Crocus sativus, saffron, II **41** 298 **54** 578 **67** 888; in kuṅkuma-rasa, saffron water, II **66** 858. See *Piśuna*.

[v]*Kuñchikâ*, Trigonella foenum graecum, fenugreek, II **63** 808.

Kuñja, (1) bower, arbor, I 1 3, 5; (2) maze, weir, in *latâ-kuñj-ôpama, q. v.

*√Kuṭ, (properly kuṭṭ), mince, kuṭya, II **35** 177; kuṭṭita, in sûkshma-kuṭṭita, q. v. See √Saṁkuṭ.

[v]*Kuṭaja*, Holarrhena antidysenterica, *masc.*, II **28** 48 **41** 294 **47** 420 III **182** 30; in kuṭaja-tvacha, bark of Hol. anti., II **28** 35; kuṭaja-yava, seed of Hol. anti., II **29** 67; *fem.*, in kuṭajâ-phala, seed of Hol. anti., II **63** 805. See *Kaliṅga*, *Laguḍa*, *Vatsaka*.

Kuṭi, house, hut, in kuṭi-pravêśa, entering, or retiring into house or hut, II 36 200.

Kuṭumva, household, IV 194 25.

Kuṭṭhi, magical jargon, VII 236 3.

Kuḍava, a measure, equal to four palâ (*q. v.*), or 16 karsha (q. v.) I **2** 21 **4** 37 **9** 130 II **28** 43 **29** 60 **37** 205 **38** 228 **39** 252 **45** 390 **48** 438, 439 **64** 818 **68** 899, 907 III **181** 2 **182** 16, 30; in kuḍava-sammita, equal to a kuḍava, II **32** 113 **55** 591; kuḍav-ônmita, the same, II **45** 380; also in ardha-kuḍava, q. v.

[d]KUṆḌALA, displacement of the bladder, II **42** 317 **43** 334.

Kutas, how, whence, II 69 917; in kutaś-chit, anyhow, IV 193 18.

Kutra-chit, anywhere, I 4 39.

Kunaṭṭhi, or kunna-naṭṭhi, magical jargon, VII 236 3.

v*Kunda*, Jasminum grandiflorum, I **1** 9. See *Jâti*.

Kubja, hump-backed, III **183** 42.

Kumâra, child, II **26** 2 **71** 1011 **73** 1048 **76** 1112; in kumâra-bhṛitya, treatment of children, midwifery, II **26** 8; also in su-kumâra, q. v. See Bâla.

v*Kumuda*, Nymphæa Lotus, white lotus, I **1** 9 II **51** 491 **74** 1068.

Kumbha, jar, II **76** 1114; in kumbha-kârî, potterwoman, IV **192** 3.

Kumbhâṇḍa, a kind of demon, in kumbhâṇḍa-graha, seizure by him, VI 223 5.

Kumbhîra, name of a Nâga, VI 224 8.

v*Kuraṇḍa*, Corchorus Antichorus, in kuraṇḍa-pushpa, flower of Cor. Anti., I **6** 69.

v*Kuruvindaka*, Dolichos biflorus, II **38** 241. See *Kulattha*.

Kula, family, in kula-dêva, family-god, V 204 6; kula-vṛiddhi-kara, causing increase of family, V 207 55; kula-sthâna, residence of family, IV **196** 54; in râja-kula, q. v.

v*Kulaka*, Trichosanthes dioica, II **52** 523.

v*Kulattha*, Dolichos biflorus, II **48** 441, 442, 443 **52** 523 **62** 785; always *plur.*, seeds of Dol. bifl., kulatthâḥ, II **75** 1099, kulatthân, I **6** 68 II **71** 964 **76** 1104; in kulattha-rasa, decoction of Dol. bifl., II **73** 1039. See *Kuruvindaka*.

Kuliśa, thunderbolt, II 29 54.

v*Kulîra-śṛiṅgî*, Pistacia integerrima, II **74** 1079. See *Karkaṭa-śṛiṅgî*.

Kulu, magical jargon, VI 223 4.

Kulmâsa, sour gruel, I **3** 31.

v*Kuśa*, Eragrostis (or Poa) Cynosuroides, I **1** 3 II **73** 1049; *plur.*, pieces of the grass, kuśaiḥ, II **58** 645, kuśanâm, I **7** 89 II **50** 470; in kuśamûla, root of the grass, II **41** 292 **66** 875. See *Darbha*.

Kuśala, clever, skilful, II 72 1024; in kuśal-ôdyata, skilfully applied, II 42 318.

v*Kuśâlaparṇî*, inferior Desmodium gangeticum, II **62** 796.

v*Kushṭha*, Sanssurea Lappa, I **7** 91, 97 II **22** 44 **31** 96 **32** 119 **34** 145 **43** 345 **44** 353 **45** 386 **52** 510 **53** 532, 534, 545 **54** 573 **56** 606 **57** 629 **73** 1052, 1057 **75** 1082 III **181** 5 **183** 40.

dKUSHṬHA, *sing., neut.*, a kind of skin disease, black leprosy, I **4** 38 **8** 100 II **45** 378 **51** 490 **54** 564 **72** 1034 III **182** 13, 24 **184** 56; *plur.*, any kind of skin disease, *neut.*, kushṭhâni, II **29** 53 **31** 86 (thirty-six) **33** 141 **39** 249 **53** 546 III **181** 4 **183** 49 **184** 61; **masc.*, kushṭhân, II **38** 238 **51** 493 **70** 942; in kushṭha-dôsha, skin disease, *plur.*, II **37** 208; *kushṭha-praṇut, curing skin diseases, I **4** 41; *kushṭha-rôga-nihantṛi, curing skin diseases, II **59** 730; kushṭha-rôgin, suffering from a skin disease, II **38** 230; kashṭha-vinâśana, curing skin diseases, II **53** 550 III **184** 60; kushṭha-hantṛi, the same, II **33** 136; kushṭh-âpaha, the same, II **54** 564; kushṭh-âlêpana, ointment for skin diseases, II **53** 548; see sarva-kushṭha. See KÔṬHA.

Kushṭhin, one who suffers from a skin disease, III **182** 24.

Kusuma, (1) flower, in kusum-ârthinî, fem., desiring flowers, I **1** 3; also in asana-kusuma, kakubha-kusuma, sahachara-kusuma, q. v. (2) *spring, in kusum-âgama, arrival of spring, I **7** 93; (3) calx (of brass), I **8** 111, in m*Rîti-kusuma*, m*Rîti-pushpa*, q. v.

v*Kusumbha*, Carthamus tinctorius, in kusumbha-pushpa, flower of Car. tin., II **55** 583.

v*Kustumburu* Coriandrum sativum, coriander, *plur.*, kustumburûṇi, seeds of coriander, II **30** 80 **63** 811. See *Dhânya, Dhânyaka, Dhânyâ*.

Kûṭa, a kind of throw of dice, IV 193 16, 17, 18.

Kûrma, turtle, in kûrma-pitta, turtle's bile, II **67** 897.

√Kṛi (kar), do, make, *pres. parasm.*, karômi, VI 225 17 VII 237 3, 4, kurvasi (*prâk.*), IV 194 22, karôti II 63 809 70 947, karôhi (*prâk.*), VI 222 2 223 3, kurvanti, II 64 836; *âtm.*, kurutê, I 8 116 II 45 382 62 799 63 809; *imp., parasm.*, kurvantu, VI 223 1; *âtm.*, kurushva, IV **196** 57; *opt., parasm.* kuryât, II 28 41 29 61, *et passim*; *âtm.*, kurvîta, I 5 63 6 79 II 28 44 38 232 72 1024 III 182 28; *fut.*, karishyasi, IV **196** 53 karishyati, V 204 11; *part., pres., âtm.*, kurvâṇa, IV 194 22; *past pass.*, kṛita, II 28 40 30 73 44 351 50 471 V 206 46 VII 237 6; in kṛita-maṅgala, having pronounced a blessing, said prayer, II **41** 289, 304; kṛita raksha, made safe, II **68** 914; kṛita-saṁsarjana, done cleaning, well cleaned, II **58** 719; kṛit-âkṛita, made or not made, IV 194 27; kṛit-âstra, done arming, well-armed, I 4 36; also in chûrṇa-kṛita or chûrṇî-kṛita, tat-kṛita, bhadra-kṛita, mâsa-kṛita, lavaṇî-kṛita, vâta-kṛita, śît-ôshṇa-kṛita, ślêshma-kṛita, q. v., also used as a genitive suffix, IV 194 24 V 204 12 205 16 206 36; *fut., pass.*, kartavya, II 26 10 45 391 53 533 57 635 68 906 VII 237 5; *conj.*, kṛitvâ, II 29 61 III 184 64, *et passim*; *causal, opt.*, kârayêt, II 28 48 III 182 16, *et passim*; kârayê (*prâk.*), V 207 48; *part., past pass.*, kârita, V 206 40, kârâvita (*prâk.*), V 206 46.

Kṛichchhra, severe pain, in [d]MÛTRA-KṚICHCHHRA, q. v.

[v]*Kṛitamâlâ*, Cassia fistula, II **54** 563.

kṛitya, (1)*part. fut. pass.*, to be prepared, in tôya-kṛitya, q. v.; (2)fate, supernatural, in kṛitya-karma, witchcraft, VI **223** 1.

Kṛitrima, artificial (said of poison), II **38** 239.

kṛitsna, whole, II 65 846 IV 194 26.

Kṛiśa, lean, II **73** 1048, 1050; in su-kṛiśa, very lean, II **61** 783.

Kṛiśatâ, leanness, I **4** 41.

Kṛishṇa, (1) black, II **68** 899 **71** 970, 971, 975; in kṛishṇa-kêśa, black haired, II **68** 916; [v]*kṛishṇa-tila*, Sesamum indicum, black sesamum, I **7** 91; *kṛishṇa-mûrdha-ja, having grown a black scalp, II **68** 908; [m]*Kṛishṇa-mṛittiká*, black earth, II **58** 645; see *kardama*; kṛishṇa-sarpa, black snake, cobra, II **46** 401 **66** 859 VI **222** 4; [m]*Kṛishṇ-áyasa*, black metal, iron, II **70** 951, see [m]*Kárshṇáyasa*; (2) name of a Nâga, VI **224** 1.

Kṛishṇaka, black (said of tila, q. v.), II **61** 782.

[v]*Kṛishnájagandha*, Carum Carui, caraway or black cummin, II **30** 81.

Kṛisarâ, the Indian dish khicharî, II **61** 772; in kṛisar-âśin, one who eats khicharî, II **68** 915.

*Kṛîchchhra, the same as kṛichchhra, q. v.

Kêtu, flag, in kêtu-mûla, foot of the flag(?), VII 236 4.

[v]*Kêyûra*, Pavonia odorata, in Kêyûra-rasa, juice of it, II **53** 536.

kêvala, alone, I 9 121; *adv.*, kevalaṁ, solely, IV 195 49.

Kêśa, hair, I **8** 115 II **67** 894, 895; in kêśa-bhûmi, ground of the hair, scalp, I **8** 115; *kêśa-mûla, root of the hair, I **8** 116; kêśa-rañjana, hair dying, II **26** 6; *kêsa-râga, hair-colouring, hair-dye, I **9** 119; *kêśa-saṁjanana, hair producing, I **9** 120; also in kṛishṇa-kêśa, q. v.

Kêśava, a name of Vishnu, II 71 968, 969.

Kêśin, hairy, in prakîrṇa-kêśin, q. v.

kêsara, hair, mane, in kêsara-bhâra, shock of hair, I 1 6.

[v]*Kêsara*, (1) Messua ferrea, II **32** 120 **36** 195 **40** 267 **50** 487 **56** 610 **63** 805 **67** 888 **74** 1068; (2) filaments of the lotus, II **73** 1049.

*[md]KÔKILÂ, a kind of suppository, II **65** 854.

[d]KÔṬHA, a kind of exanthematic skin disease, II **54** 568.

[d]*Kôla*, Zizyphus Jujuba, jujube, I **6** 76 II **62** 785 **76** 1103 (?); kôla-majjan, kernel of the stone of jujube, II **55**, 594; kôl-âmbla, sour juice, or vinegar, of jujube, I **7** 95; kôl-âmbu, infusion of jujube, II **48** 443; *kôl-âsthi, a measure, equal to a tôlaka (q. v.); in kôlâs-thi-mâtra, as much as a kôlâsthi, II **31** 97. See *Karkandhu*, *Vadara*.

Kôlaka, made of kôla, (q. v.); in [md]PAÑCHA-KÔLAKA, q. v.

Kôlaka, name of a Nâga, VI 224 9.

Kôlu, magic jargon, VI, 223 4.

Kôshṭha, (1), belly, bowels, in *kôshṭha-gata, gone into, or living in the bowels, II **62** 785 **63** 807 **72** 1021; *kôshṭha-stha, staying in the bowels, II **51** 508; *kôshṭh-âśraya, living in the bowels, II **62** 791; also in śuddha-kôshṭha, q. v.

Kôshṇa, tepid, I **6** 75.

[md] KAUSUMBHA, a kind of medicated oil, made with safflower, II **49** 465. See *Kusumbha*.

Krama, *course of medical treatment, II **51** 490; *adv.*, kramêṇa, in due order, II **58** 726; kramât, gradually, II **60** 767; kramaśas, the same, II **60** 755, 764; in krama-pravṛiddha, successively increased, III **184** 61; krama-vṛiddhyâ, by regular increase, II **60** 749; also in yathâ-kramam, q. v.

Krânta, in samâtkrânta, q. v.

[d]KRIMI, worms, *sing.*, II **33** 142 **72** 1022; *plur.*, II **29** 52 **37** 203 **62** 791; in *comp.*, II **75** 1088 III **184** 70; in *krimi-gada, disease of (having) worms, I **4** 41; *krimi-ghna, worm-killing, curing of worms, II **76** 1107; *krimi-viṇâśana, the same, II **65** 857.

Kriyâ, (1) medical administration, treatment, I **5** 51 II **56** 617 **72** 1024, 1025; in vâman-âdi-kriyâ, q. v.; (2) medical preparation, in rasa-kriyâ, q. v. See Kârya, Kṛitya.

Krîḍi, play, in *krîḍi-vidhâna, making play, I 3 23.

[v]*Krôñchádana*, roots of the lotus, II **41** 292.

Klânta, fatigued, exhausted in klânta-kâya, *adj.*, with exhausted body, VI 222 4.

√Kliś, be troubled, *parasm.*, kliśyasi, V 204 4; *part.*, *pres.*, kliśyat, V 206 80.

Klêśa, (1) trouble, pains, IV 194 32 V 204 1 206 38; in prâya-klêśa, q. v.; (2) moral defilement, in klêśa-gaṇa, classes of mor. def., III 182 12.

√Kvath, (1) boil, feel hot, kvathatê, II 73 1054; (2) boil, decoct, kvathita, I 6 70, 77, 82 II 50 481 62 793, 796; *causal*, kvâthayêt, I 9 126 II 66 867 76 1111, kvâthya, II 75 1087.

Kvâtha, infusion, decoction, II 64 825, 830. See Kashâya, Kvâthya, Niryûha, Rasa.

Kvâthya, same as preceding, II 55 582.

ᵈKSHATA, (1) *subst.*, ulcer, ulceration, II 32 118, 123 36 184 49 459 57 632; in kshata-kâsa, cough due to ulcers, II 33 131 35 169; kshata-kâsa-nivṛitti, cure of such cough, II 48 433; kshata-ja, matter produced from ulcers, I 1 6; kshat-âtmaka, characterised by ulcers (said of cough), II 48 431; also in paksha-kshata, q. v.; (2) *adj.*, suffering from ulcers, II 35 165 36 196; (3) ulcerated, injured, (said of semen), II 44 350. See KSHÎṆA.

√Ksham, endure, *pass.*, kshamyatê, I 1 6.

ᵈKSHAYA, (1) loss, decay, in svara-kshaya, śukra-kshaya, q. v.; (2) emaciation, marasmus, tabes, II 57 626; in rakta-pitta-kshaya, q. v.; (3) consumption, II 40 271, 285, 51 496 60 747; in kshaya-kâsa, consumptive cough, II 48 434; *kshaya-kâsa-nibarhaṇa, cure of the same, II 48 435; *kshaya-kshîṇa, wasted by consumption, III 183 44; *kshaya-ja, produced by consumption, II 48 440; *kshayâpaha, curing consumption, II 50 481 51 496; *kshay-âvaha, the same, II 35 168; (4) loss (of water), evaporation, in jala-kshaya, q. v.; (5) loss (of possessions), IV 194 22; (6) removal (of sins), in pâpa-kshaya, q. v.

Kshavaka, Achyranthes aspera, II 46 399.

Kshâra, (1) lixivium of any wood ashes, II 52 529 53 545 62 798, (of *Kadalî*) II 54 571, (of *Kiṁśuka*) II 60 746, (of *Yava*) II 28 40 29 68 30 80 31 87 53 545, (of *Svarjî*) II 31 96, (of Yava and *Svarjikâ*, indicated by dvau or the dual), II 27 30 III 182 31, 32; in kshâra-taila, oil medicated with caustic ashes, II 54 571; see Avakshârî, Yava-kshâra, Suvarjikâ, Svarjî-kshâra; (2) caustic, potential cautery, *neut.*, III 181 7; see Agni.

√Kship, throw in, kshipêt, III 181 11; *ᵈKSHIPTA, suffering from tetanic spasms, II 44 359.

Kshipra, quick, *adv.*, kshipram, II 51 493 53 537 59 727 72 1021 73 1040 75 1033, 1089, 1094 IV 193 5 V 205 19 206 42; in *kshipra-samuttha, quickly curing, II 69 928.

√Kshî, waste away, become emaciated, *pass.*, kshîyatê, III 183 44; kshîṇa, (1) disappearing, V 205 21; (2) (as a rule only with kshata, q. v.), *adj.*, emaciated, wasted, II 35 165 64 822; *subst.*, emaciation, II 49 459 in kshîṇa-kshata, (1) *adj.*, emaciated and ulcerated, II 36 196 44 350; (2) *subst.*, emaciation and ulceration, II 32 118 36 184; kshîṇ-êndriya, having wasted senses, II 44 359 III 183 45. See Kshaya-kshîṇa.

Kshîra, (1) milk, *acc.*, I 3 32 II 28 50 33 130 35 167 43 336, 347 44 352 45 311, 373 49 461 54 575 55 591 56 607 58 722 73 1046, 1051 74 1076 75 1098, *instr.*, II 43 337 55 587 57 625 59 742 64 836 66 867, 871, *gen.*, II 32 109, *loc.*, II 45 384 46 404 49 453 64 819 65 850; with other drugs in *comp.*, I 3 24 II 48 434 60 750; in *kshîra-kâkubha, kakubha bark infused in milk, II 56 606; *kshîra-chaturguṇa, fourfold quantity of milk, II 35 183; *kshîra-drôṇa, a drona of milk, II 35 174; *kshîra-drôṇî, the same, II 73 1054; *kshîra-pakva, cooked in milk, II 64 829; kshîra-pishṭa, made into a paste milk, II 56 609, 611; *kshîra-prastha, a prastha of milk, II 34 151 42 325 III 183 39; *kshîra-yuta, mixed with milk, I 6 79; *ᵐᵈKSHÎRA-VASTI, milk-clyster, II 55 583, 56 617; *kshîra-saṁsṛishṭa, mixed with milk, II 66 865; *kshîra-sâdhita, boiled in milk, II 50 481; * kshîra-siddha, the same, II 53 538; * kshîr-ânupâna, after-drink of milk, II 29 50 59 734; * kshîr-ânupayîn, one who drinks milk after something else, II 59 744; * kshîr-âśin, one who diets on milk, II 70 955; kshîr-ôdaka, milk and water, I 6 82; also in aja-kshîra, avî-kshîra, gṛishṭî-kshîra, chhâga-kshîra, chhagalî-kshîra, vasta-kshîra, sa-kshîra, q. v., see Payas, Dugdha; (2 milky juice of plants, in

ᵛ*Kshîra-kakôlî*, Trittilaria Stracheyi, II **41** 298; kshîra-druma, tree with a milky sap, II **76** 1114; kshîra-vat, possessing milky juice, I **7** 94; ᵛ*Kshîra-vidârî*, Ipomœa digitata, II **32** 109; *kshîrârka, milky juice of *Arka* (q. v.), III **181** 2. See Arkakshîra, Sudhâkshîra, Snuhâkshîra.

Kshîrin, tree with a milky sap, kshîriṇâm, I **7** 89 II **41** 291 **49** 453 **75** 1086 **76** 1110.

ᵛ*Kshîrî*, Euphorbia nerifolia, II **34** 148. See *Râjavṛiksha*, *Sudhâ*, *Snuhâ*.

Kshuṇṇa, squashed, crushed, II **55** 596.

ᵛKSHUTA, sneezing, in kshuta-ghnî, *fem.*, cure of morbid sneezing, II **63** 801.

√Kshud, pound, *caus.*, kshôdayitvâ, II **44** 370.

ᵛ*Kshudrasahâ*, Citrullus Colocynthis, II **33** 128 **36** 186. See *Indravâruṇî*, *Gavâdanî*, Viśâlâ.

Kshubdha, angry, troublesome, painful (said of piles), II **36** 185.

Kshubhita, same as preceding (said of the air-humour), II **36** 185.

Kshêtra, field, in kshêtra-ja, field-grown, II 44 369.

Kshêma, peace, IV 192 4 193 18; in kshêma-gamana, safe journey, IV 193 10.

Kshaudra, honey of a small tawny bee, *acc.*, II **47** 416, 426 **51** 495 **53** 547 **64** 819 **65** 852 **66** 869 **69** 935 **76** 1113, *instr.*, II **47** 423, **50** 472, 480 **56** 603 **71** 1012; in *kshaudra-pâdika, one quarter of honey, II **49** 462; *kshaudra-yukta, mixed with honey, II **66** 860, 875 **74** 1070 **75** 1095; *kshaudra-yuta, the same, II **48** 435; *kshaudra-lîḍha, linctus of honey, II **27** 18; *kshaudra-saṁyukta, mixed with honey, II **34** 154 **72** 1016, 1027; *kshaudra-saṁyuta, the same, II **49** 464 **72** 1013. See Sa-kshaudra.

Kshauma, linen, in *kshauma-paṭa, linen-cloth, I **7** 83.

ᵈKSHVÊḌA, singing, hissing (in the ear), see KARṆA-KSHVÊḌA.

Kh

√Khaj, churn, stir, khajêt, II **57** 635.

Khaja, ladle, I **3** 28 II **32** 116 **57** 622.

Khañja, lame, limping, II **44** 349, 357.

ᵈKHAḌA, probably same as KHALLI-VÂTA, q. v., khaḍê, II **44** 359; possibly same as KHAṬAKA, crooked hand (=kubjita-pâṇi).

ᵛKhaḍa, medicated buttermilk, I **5** 55.

ᵛ*Khadira*, Acacia Catechu, I **4** 38 III **182** 16, 20. See ᵛ*Khâdira*.

Khara, (1) ass, II **27** 23 **49** 398 VII **236** 5; (2) *fem.*, kharî, lit., she-ass), name of a throw of dice, IV **196** 59; in ᵛ*Kharâśvâ*, Carum Roxburghianum, II **54** 580; see ᵛ*Ajamôdâ*.

ᵛ*Kharjûra*, Phœnix sylvestris, date palm, II **33** 129 **41** 293 **49** 460. See *Karjûra*.

ᵈKHALATI, baldness, I **8** 116. See ᵈKHÂLATYA.

Khalu, (1) indeed, verily, II 30 84; (2) now, then, II 39 262; (3) but, however, II 59 743.

*ᵈKHALLI-VÂTA, convulsive rheumatic pains in the extremities, rheumatic spasms, an acute form of sciatica, II **45** 392. See KHAḌA.

√Khâd, eat, khâdêt, I **3** 27 II **45** 373 **48** 439 **55** 585, 596, 597 **58** 723 **69** 930; *âtm.* (epic), khâdêta, II **58** 721 **69** 931.

ᵛ*Khâdira*, juice of *Khadira*, q. v., II **56** 607 **72** 1036.

ᵈKHÂLITYA, same as KHALATI, q. v., I **8** 112 **9** 117, 118.

Khinna, disturbed, broken (of ascetic exercises), II 61 774.

Khutto, (for khatto, *prâk.* for kṛitvas) fold, times, in satta-khutto, q. v.

Khyâta, called, II 28 50 37 209 **52** 518. See Âkhya, Âkhyâta.

G

Ga, going, in *comp.*, ûrdhva-ga, q. v.

Gaja, elephant, II **70** 949; in ᵛ*Gajapippalî*, Scindapsus Officinalis, II **42** 314 **48** 436. See *Têjavatî*.

Gaṇa, company, troop, I 1 8 IV 194 26; as *plur.* post-position, I 1 1, 3, 5 III 182 12 IV 193 14.

ᵈGÂṆḌA, (1) tubercle, tumour, II **33** 142; in gaṇḍa-nut, curing tumour, II **33** 136; ᵈGAṆḌÂ-MÂLÂ, chronic enlargement of the lymphatic glands, adenia; perhaps also inflammation of the same, adenitis, II **33** 142 **39** 249 **46** 401, 402, 403 III **181** 4; in gaṇḍa-mâlâ-yôga-vara, best of prescriptions for the same, II **46** 403 coll.; also in pada-gaṇḍa, q. v.; (2), goitre, II **43** 334; (3) cheek, in gaṇḍa-sûla, pains in it, VI **223** 5.

ᵛ*Gaṇḍîra*, Rubia cordifolia, madder, II **75** 1086. See *Mâñjishṭhâ*.

Gaṇḍûsha, mouthful (as a gargle), I **3** 23.

Gati, gait, power of going, III 183 44.

Gada, disease, I **4** 33, 34 II **65** 849 **69** 932 **70** 947 III **184** 69; in gad-ânîka, host of diseases, I **4** 36.

*Gadita, diseased, afflicted with a disease, II **49** 250.

Gadgada, stammering, one who stammers, II **44** 349.

ᵈGADGADATVA, defect of stammering, II **39** 260.

Gandha, (1) smell, I **2** 14 **4** 36 V **203** 2; in gandh-ôgratâ, pungency of smell, I **2** 12; also in gô-mûtra-gandha, q. v., (2) aromatic drugs, I **3** 31 II **72** 1028, *plur.*, II **40** 278; in ᵐᵈGANDHA-TAILA, a kind of medicated oil prepared with aromatic drugs, II **74** 1077; also in sarva-gandha, q. v.; see Gandhika.

ᵛ*Gandharva*, Ricinus communis, castor plant, III **183** 37. See *Eraṇḍa*, *Rubugaká*.

Gandharva, a kind of supernatural being, in gandharva-graha, seizure by it, VI 223 4.

Gandhika, aromatic drugs, II **54** 566 **75** 1087. See Gandha (2).

√Gam, go, *parasm*, gachchhati, II 64 827, 828, 833; gachchha, IV 195 42 V 207 49 VI 222 1; *âtm.*, gachchhêta, II 64 830 **65** 840, 841; *pass.*, gamyatâm, IV 193 15; *inf.*, gantum, II 64 832; *ger.*, gatvâ, II 63 804 **65** 844; *past part.*, gata, (1) gone, removed, in gat-âṅga-śûla, having bodily pains removed, II 45 385; (2) gone, proceeded, in adhô-gata, para-gata, madhya-gata, hasta-gata, q. v.; (3) gone into, affecting (something), in asthi-gata, kôshṭha-gata, guda-gata, tri-sthûna-gata, tvag-gata, sarva-gata, sirâ-gata, snâyu-gata, q. v.

Gamana, going, IV 195 46; in kshêma-gamana, vidêśa-gamana, q. v.

Gara, poison, poisoning, disease caused by poison, *masc.*, garân, II **33** 125; *neut.*, garâṇi, II **39** 249; gara-datta, one to whom poison is given, II **39** 250.

Garuḍa, a certain mythological being, in garuḍa-graha, seizure by it, VI 223 4.

Garga, name of a physician, I **1** 8.

Garjanî, goddess of thundering, VI 224 1.

Garbha, (1) fœtus, *plur.*, garbhâṇâm, II **47** 425; with √ âdhâ, (q. v.), cause to conceive, impregnate; with √ grah (q. v.), conceive; with √ labh (q. v.), conceive; in garbha-da, inducing conception, II **39** 261; see mûḍha-garbha; (2) *paste (syn. kalka, q. v.), (with √ dâ or √ *dhâ*, lit. impregnate), *acc.*, II **33** 130 **34** 161 **35** 167 **39** 247 **44** 355; *instr.*, II **42** 315 **53** 535; *loc.*, III **183** 39; in *Śatávarî*-garbha, *q. v.*

Garmuḍî, a plant of uncertain identity, Eleusine corocana (?), in garmuḍî-mûla, root of El. cor., II **67** 887.

Gala, throat, in *gala-krîḍi, play in throat, I **3** 23; ᵈGALA-GAṆḌA, goitre, bronchocele, II **72** 1032; ᵈGALA-GRAHA, stricture of the throat, perhaps mumps, angina parotidea, II **27** 33 **28** 42 **31** 99; *gal-âmaya, disease of the throat, II **60** 747.

ᵛ*Gavádanî*, Citrullus colocynthis, II **74** 1061. See ᵛ*Indra-váruṇî*, *Kshudra-sahâ*, *Viśâlâ*.

ᵛ*Gavêduka*, Coix lacryma, Job's tears, *plur.*, II **62** 795.

Gavya, produced from the cow, (milk), I **6** 70, 82 II **58** 722; in pañcha-gavya, q. v.

ᵈ*GÂḌHA-VIṆ-MÛTRA-KṚÎCHHRA, severe pains caused by obstructed fœces and urine, alvus coacta and strangury, *plur.*, II **58** 644.

Gâtra, body, I **2** **73** 1042 **74** 1066; in gâtr-âvayava, member of the body, III **182** 24; also in abhyakta-gâtra, parishikta-gâtra, sarva-gâtra-graha, q. v.

Giri, mountain, *loc.*, girau, I **1** 7; in giri-dhâtu, lit. mountain-element, mineral, metal, *plur.*, II **70** 958; in ᵐ*Giri-ja*, bitumen, II **71** 965; see *Śilajâtu*, *Śailêya*.

Guggulu, gum resin of Boswellia serrata, II **74** 1077 III **184** 65.

Gugguluka, same as preceding, III **184** 63.

ᵛ*Guñja*, Abrus precatorius, III **181** 1. See *Guḍikâ*.

Guḍa, treacle, molasses, *nom.*, III **184** 67; *acc.*, I **5** 58 II **31** 102 **42** 326 **45** 373 **46** 406 **50** 485; *instr.*, I **3** 27 II **52** 513 **54** 575 **70** 946; *gen.*, I **5** 63 II **29** 61 **45** 372 **48** 438 **55** 588; in *comp.*, II **33** 130 **47** 416 **55** 585 **69** 935; in *guḍa-pala, a pala of treacle, I **9** 126; guḍa-miśra, mixed with molasses, II **69** 931;

*guḍa-miśrita, the same, II 70 947; guḍa-yuta, the same, I 9 124; guḍ-ânvita, the same, II 28 36; guḍ-ôdaka, molasses and water, II 72 1017; also sa-guḍa, sama-guḍa, q. v.

°*Guḍikâ*, Abrus precatorius, *gen.* (anom.) guḍikâya, II 72 1035. See *Guñja*.

Guḍikâ, pill, I 5 55; *sing.*, *nom.*, guḍikâ, II 29 62, *acc.*, guḍikâm, II 30 76 31 97, 98, 102, 103 coll. 52 530 71 1011 72 1013, 1015, 1017, 1018, 1019, 1023, 1026, 1028, 1029, 1031, 1032, 1034 73 1037, 1039, *gen.*, guḍikâyâḥ, II 72 1022, *loc.*, guḍikâyâm, II 73 1038; *plur.*, *nom.*, guḍikâḥ, II 28 34 30 78 35 175, *acc.*, guḍikâḥ, II 28 41 29 61 30 82 67 882.

°*Guḍûchi*, Tinospora cordifolia, III 184 65; in guḍûchi-rasa, juice of Tin. cor., II 72 1013. See *Amṛitâ*, *Guluchî*, *Madhuparṇî*.

°*Guḍûchî*, the same as preceding, II 51 498; *sing.*, *nom.*, guḍûchî, I 6 68, *acc.*, guḍûchîm, II 41 299, *gen.*, guḍûchyâḥ, II 39 262 40 279 59 742.

Guṇa, (1) quality, *esp.*, good quality, virtue, I 1 8 (?) 2 13; *masc.*, *sing.*, guṇaḥ, II 69 927, *plur.*, guṇâḥ, II 58 716; * *neut.*, *plur.*, guṇâni, I 4 40; in guṇa-vat, excellent, I 3 25; guṇ-âdhika, abundant in virtue, V 206 39; guṇ-ânvita, endowed with virtue, II 58 725 59 732; guṇ-ânvêshin, desiring the benefit (of something), II 59 745; guṇ-aishin, the same, II 60 747; also in mahâ-guṇa, q. v.; (2) fold, times, in ashṭa-guṇa, chatur-guṇa, dvi-guṇa, pañcha-guṇa, shaḍ-guṇa, sapta-guṇa, q. v.; see guṇita.

Guṇita, fold, times, in dvi-guṇita, sapta-guṇita, q. v. See guṇa (2).

Guda, rectum, anus, II 45 389; in guda-gata, gone into the anus, infesting it (said of worms), II 72 1022; [d]GUDA-NIḤSARAṆA, prolapsus ani, II 45 388; *[d]GUDA-PARITÂPA, soreness of the anus (owing to piles), II 30 84; [d]GUDA-BHRAṂSA, prolapsus ani, in guda-bhraṁś-ârtti, pain (or disease) of pr. ani, II 34 157; guda-rujâ, disease of anus, *plur.*, II 27 33; gud-ôdbhava, (lit. sprung up in anus), hæmorrhoids, piles, *plur.*, III 184 68.

Gundâ, Panicum uliginosum, *plur.*, II 41 292. See the following.

°GUNDRÂ, the same as preceding, I 6 72 7 89.

Gupta, (1) *adj.*, protected, in su-gupta, well-protected, well-covered, II 37 220; (2) *subst.*, protection, VI 222 2 VII 237 3; see Gupti.

Gupti, protection, guptyâ, II 237 6. See Gupta (2).

Guru, (1) (lit. heavy), indigestible, II 70 958; *plur.*, gurûṇi, II 71 964; (2) large, choice, *fem.*, *plur.*, gurvyaḥ, II 38 232. See Guruka.

Guruka, heavy, difficult, V 206 45 207 51 208 63. See Guru.

°*Gulûchî*, the same as Guḍûchî (q. v.), II 35 165; *gen.*, gulûchyâḥ, II 38 227.

[d] GULMA, abdominal tumour, *sing.*, *acc.*, II 28 36 34 151 40 272 50 489 60 748 69 939, *loc.*, II 27 32 45 378; *plur.*, *acc.*, gulmân, II 29 53 31 86 39 249, 255 63 809 III 183 34; *instr.*, III 183 43; *loc.*, II 33 126; in *comp.*, I 4 41 II 29 63 33 136 38 230 55 601 58 644 III 184 69; in *gulma-ghna, curing tumours, II 26 13 30 74; [md]GULMA-CHÛRṆA, an anti-tumour powder, II 31 86 coll., gulma-nâśana, curing tumours, II 34 149; gulma-nut, the same, II 134 152, 154; gulma-ha, the same, II 29 58; gulma-hantṛi, the same, II 33 136; also in pañcha-gulma, pitta-gulma, mâ-ruta-gulma, vâta-gulma, sa-śûla-gulma, q. v.

Guhâ, cavern, I 1 6.

Guhya, (1) *adj.*, private, secret, mysterious, V 207 48; (2) *subst.*, private parts, V 206 43.

[d]GṚIDHRASÎ, sciatica, *sing.*, *acc.*, gṛidhra-sîm, II 43 333 45 392, *loc.*, gṛi-dhrasyâm, II 37 221 42 316; *plur.*, *gen.*, gṛidhrasînâm, II 45 377; *loc.*, gṛidhrasîshu, II 44 361.

Gṛidhrasin (?), one who suffers from sciatica, *plur.*, *gen.*, gṛidhrasînâm (for gṛidhra-sinâm), II 45 377.

*[d]GṚIDHRASYA (?), same as gṛidhrasî (q. v.), II 42 323.

Gṛishṭî, heifer, young cow which had only one calf, *sing.*, *gen.*, gṛishṭyâḥ, II 64 829; in gṛishṭî-ksbîra, milk of a young cow, II 32 109.

Gṛiha, house, *sing.*, *loc.*, gṛihê, II 33 127 58 726 IV 194 35, 38; *plur.*, *neu.*, *nom.*, gṛihâṇi, II 76 1117; in *[m]gṛiha-dhûma*, soot, I 6 74 III 184 63. See Agâra-dhûma.

[m] *Gairika*, red ochre, I 8 106, 107, 110 II 27 22, 23 47 415 50 471 53 547 55 584 65 852 68 861, 862 67 879 76 1119.

Gô, (1) cow, II **46** 398; *sing., nom.*, gauḥ, I **4** 34, *gen.*, gôḥ, II **30** 85; *plur., nom.*, gâvaḥ, IV **194** 35; *gen.*, gavâm, I **7** 95 II **42** 321 **52** 521 **65** 850 **70** 949 III **184** 54; in *°gô-kshura*, Tribulus terrestris, II **55** 582; *°gôkshuraka*, the same, II **28** 46 **34** 161 **35** 171, 182 **42** 314 **64** 820, see *°Svadaṁshṭrâ*; *°gô-dhuma*, Triticum sativum, wheat, II **46** 405; *°Gô-dhûma*, the same, I **2** 17 **9** 122 II **48** 443, 447 **64** 826, 829 III **184** 53; gô-maya, cow-dung, II **75** 1084, in gô-may-âgni, fire made of cow-dung, II **58** 645; gô-mûtra, cow's urine, II **31** 89 **55** 587, 592 **69** 934 **72** 1036; in gô-mûtra-gandha, smell of cow's urine, II **71** 962; gô-mûtra-bhâvita, macerated in cow's urine, II **56** 604; gô-mûtra-yuta, mixed with cow's urine, I **7** 98; gômûtra-saṁyukta, the same, II **69** 936; also in sa-gômûtra, q. v.; see Vṛisha-mûtra; gô-vâla-vishâṇa-dhûma, fumes of the hair and horn of a cow, II **49** 470; (2) earth, *sing., acc.*, gâm, II **64** 837.

Gôdhâ, a kind of large lizard, iguana, *plur., loc.*, gôdhâsu, II **63** 801.

Gôlâ, district, valley, gôlâya, VI 223 4, gôlâyâḥ, VI 224 2.

*md*GAUḌIKÂ, a kind of compound pill (guḍikâ, q. v.), made with treacle (guḍa, q. v.), II **31** 103 coll.

Gautamaka, name of a Nâga, VI 224 1.

Gaura, (1) white, in *°Gaura-sarshapa*, Brassia campestris, white mustard, *plur.*, II **73** 1052; (2) reddish, in *mGaura-mṛittikâ*, red ochre, II **74** 1067; (3) superior, choice, *°Gaur-âmalaka*, superior emblic myrobalan, II **61** 775.

Gauratara, brighter, I 1 6.

Granthika, knotted root of long pepper, *abl. sing.*, granthikât, II **28** 44. See *°Pippalî-mûla*.

√Grah, take, gṛihṇanti, II **42** 308 **44** 362; gṛihya, II **46** 401 **52** 525 **58** 656 IV **193** 12; gṛihîta, II **44** 350 IV **193** 17; *caus.*, grâhayêt, II **34** 160 **41** 290.

Graha, (1) taking, in kabaḍa-graha, q. v.; (2) planet, in grah-arksha, constellation of planets, I **2** 20; (3) the demon Rahu (lit. seizer), in grahamukta, delivered from Rahu's grasp, III **182** 14; (4) seizure, stricture, in gala-graha, gâtra-graha, kinnara-graha, bhûta-graha, mûtra-graha, śirô-graha, sarva-graha, hanu-graha, and many others, see VI **223** 3-6; (5) demoniacal possession, II **73** 1037, also under (4).

Grahaṇi, the same as grahaṇî (q. v.), II **55** 601.

Grahaṇî, (1) the small intestines, duodenum, II **32** 107 **37** 208 **38** 238 **63** 809; (2) *d*GRAHAṆÎ, disease of the small intestines, chronic diarrhœa, *plur., acc.*, grahaṇyaḥ, II **51** 493; in *comp.*, II **26** 13 **27** 17, 32 **33** 136 **34** 151 III **184** 72; in *d*GRAHAṆÎ-GADA, disease of the small intestines, *i.e.*, chronic diarrhœa, III **184** 69; *d*GRAHAṆÎ-DÔSHA, the same, II **34** 157 **38** 244 **40** 272 **55** 589 **60** 748; grahaṇî-dôshin, one who suffers from the same, II **31** 95; *d*GRAHAṆÎ-PRADÔSHA, the same, II **57** 632; *d*GRAHAṆÎ-RÔGA, the same, II **51** 489; *d*GRAHAṆÎ-VIKÂRA, the same, II **71** 972; grahaṇî-hantṛi, curing chronic diarrhœa, II **33** 136. See ATISÂRA.

Grâma, village, in grâma-dharma, observances of a village, conjugal intercourse, II **60** 763.

Grâmya, animal reared in a village, domestic animal, in grâmy-ânûpôdaka-rasa, broth of the flesh of domestic, marsh, and water animals, I **9** 122.

°Grâha, Marsilea quadrifolia, II **75** 1100.

Grâha, stricture, seizure, in *d*MÛTRA-GRÂHA, q. v. See Graha.

Grâhaṇî, astringent, repriment or sistent medicine, *fem.*, II 62 787. (Perhaps false for grâhiṇî, see below.)

Grâhin, the same as preceding, *neut., sing., nom.*, grâhi, II **27** 17; *fem., sing., nom.*, grâhiṇî (2), II **62** 787.

Grîvâ, neck, grîvâyâm, V **207** 61.

Grîshma, (1) summer season, II **65** 841, in grîshm-ôpadishṭa, indicated for the summer, I **7** 93; (2) summer heat, in grîshm-âbhitapta, distressed by summer heat, III **182** 19.

Gh

Ghaṭa, (earthen) vessel, jar, II 46 401. See Bhâjana.

Ghaṭaka, same as preceding, V 206 46.

Ghana, Cyperus rotundus, I 6 68 7 89. See *Musta*.

Ghanî-bhâva, condensation, inspissation, I 9 128.

Gharma, (1) *subst.*, hot season, summer, in gharm-âdi, summer and other seasons, I 7 92; (2) *adj.*, warm, hot, in gharma-vâri, warm water, II 30 84; gharm-âmbu, the same, I 9 123 II 49 464. See Ushṇ-ôdaka.

Ghṛita, (1) clarified butter, ghee, I 4 34 9 127 II 31 86 48 438, 441 50 481 56 611 63 807, 814; *sing., nom.*, II 37 204 39 258 49 452, 453, 461 50 474 65 838, 846 73 1048, *acc.*, I 9 129, 131 II 37 223 58 641 64 819; *instr.*, I 8 109 II 31 102 50 470 63 808 75 1082, 1089, *abl.*, II 33 140, *gen.*, I 9 130 II 32 110 37 205, 213 50 473, *loc.*, II 47 429 62 794 64 822 65 839, 842; *plur., instr.*, I 9 121 II 52 524; in *comp.*, ghṛita-prastha, a prastha of ghee, II 32 122 34 149, 150, 159, 160, 163, 35 166, 178 36 202 38 224, 242 39 246, 259 64 817; ghṛita-bharjita, fried in ghee, II 60 746; ghṛita-bhâjana, a jar for ghee, I 3 28 II 54 492, 61 778; ghṛita-maṇḍa, froth of ghee, II 38 228; ghṛita-miśra, mixed with ghee, II 51 495 62 785 63 802 73 1042, ghṛita-yuta, the same, II 48 435; ghṛita-vyâpada, disease induced by (indulgence in) ghee, II 62 799; ghṛita-saṁyukta, mixed with ghee, II 59 744 64 835; ghṛita-saṁyuta, the same, II 75 1098; ghṛita-sama, equal to (the quantity of) ghee, II 35 168; ghṛita-saṁmiśra, mixed with ghee, II 60 747; ghṛita-sahîya, together with ghee, I 8 111; ghṛit-âḍhaka, an âḍhaka (q.v.) of ghee, II 37 217 38 235 III 182 32, ghṛit-âḍhya, soaked with ghee, II 65 845; ghṛit-âpluta, the same, I 7 86 II 27 21, 23; ghṛit-âbhyakta, smeared with ghee, II 66 868; ghṛit-âyuta, mixed with ghee, II 75 1100; ghṛit-âsana, ghee diet, II 48 434; ghṛit-ôttama, best of ghee, best ghee, II 52 512; also in sa-ghṛita, q.v.; (2) *medicated clarified butter, or ghee (prepared with various kinds of drugs, as a medicament), *nom.*, II 33 126, 127, 132 coll., 135, 136 coll., 34 146, 151 coll., 152, 154, 156, 157 35 169 coll., 176 coll., 181 coll., 36 200 37 203 coll., 204, 209 coll., 215 coll., 222 coll., 38 225 coll., 231, 231 coll., 39 244 coll., 260 coll., 49 458, 459, 462 56 613 73 1050 75 1094; *acc.*, II 35 183 49 462; in ghṛita-pâna, potion of medicated ghee, I 7 87 II 26 4; ghṛita-śêsha, reduction of ghee, medicated ghee reduced in quantity by boiling, II 35 174; also in names of particular kinds of medicated ghee, such as agni-ghṛita, châṅgêrî-ghṛita, kaṇṭakârikâ-ghṛita, mûlaka-ghṛita, mṛidvîkâ-ghṛita, vâsâ-ghṛita, vindu-ghṛita, sârasvata-ghṛita, and others; q.v.; (3) in the plant *°Ghṛita-gandhâ*, (lit. having the odour of ghee), Prosopis spicigera, II 31 91.

Ghûtta, (*prâk.* for ghushṭa?), sounded, VII 236 1.

Ghôra, terrible, grievous, IV 193 6 194 32, 37.

Ghna, killing (a disease), curing, always in *comp.*, alakshmî-ghna, q.v., with various diseases, such as atîsâra, arśas, kaphâmaya, krimi, gulma, grahaṇî-rôga, chhardî, jvara, tṛishâ, pavana, pâṇḍu-rôga, pârśva-śûla, pittakâsa, plîha, rudhirâmaya, vâtapittakapha, vâtâmaya, visha, śûla, hṛit, q.v.; *fem.*, ghnâ, in mukha-rôga-ghnâ, q.v.; or ghnî, in kshuta-ghnî, ślêshmâmaya-ghnî, q.v.

Ch

Cha, and, I 2 17, 19 II 26 2 III 181 2 IV 192 5 V 204 1 VI 222 5 VII 237 3, *et passim*: frequently with atha, and also (ch=âtha), I 9 131, or with api (ch=âpi), II 26 3 IV 195 41 V 204 6, (apicha), I 1 3, or with êva, (ch=aiva), II 27 22 IV 192 4 V 204 1, *et passim*.

Chakra, wheel, II 61 784.

Chakshu, eye, V 203 1; in *chakshu-rujâ, disease of the eye, I 8 103; see akshi-rôga.

Chakshus, same as preceding, II 42 309; in chakshur-vêdanârtta-nibarhaṇa, removing pain in the eye, II 66 873. See Akshi, Nayana, Nêtra.

Chaṭaka, sparrow, *sing.*, *acc.*, II **64** 837; *plur.*, *nom.*, II **64** 836 (?), *gen.*, II **64** 828; in *chatak-âṇḍa, sparrow's egg, II **65** 839.

v Chataka, root of long pepper, *Pippalí* (q.v.), II **64** 836 (?) See *v Pippalí-múla.*

Chaṇaka, Cicer aretinum, common chickpea, *plur.*, chanakaiḥ, II **56** 609.

*Chaṇṭa-yâṇṭa, name of a throw of dice (?), IV **192** 5.

Chatu, four, in chatu-samudra-phena, II **65** 851.

Chatur, (1) four, *nom.*, *masc.*, chatvâraḥ, II **65** 848 **74** 1063, or (*anom.*) chaturaḥ, I **8** 108, *neut.*, chatvâri, II **45** 391; *acc.*, *masc.*, chaturaḥ, II **45** 390 **46** 397, *fem.*, chatasraḥ, II **36** 188, *neut.*, chatvâri, II **27** 16 **41** 302; *instr.*, chaturbhiḥ, I **9** 128, *abl.* chaturbhyaḥ, II **70** 950; *loc.*, chatursḥu, II **43** 329, 344, or (*prák.*) chaturushu, VII **237** 4; in chatur-uttara, plus four, VII **237** 4; chatur-guṇa, (1) *subst.*, fourfold quantity, II **30** 76 **35** 183 **40** 282 III **184** 71, (2) *adj.*, fourfold, I **5** 58 **9** 131 II **30** 71 **32** 122 **34** 156, 158, 160 **35** 167, 178 **37** 205 **38** 242 **39** 259 **43** 337, 347 **44** 352 **45** 371 **46** 394, 400 **48** 432 **49** 453 III **181** 3, *et passim*; chatur-daśa, fourteenth, II **26** 4; chatur-bhâga, fourth part, I **8** 105 II **33** 140 **51** 492; *chatur-bhâga-sthita, having the fourth part remaining over, reduced to one-fourth (of its original quantity, said of a decoction), I **9** 126 II **59** 739; *chatur-bhâg-âvaśishṭa, the same, III **182** 28; *chatur-bhâg-âvaśêsha, the same, as a *subst.*, II **35** 178 **37** 216 **38** 235 **39** 246; *chatur-bhâg-âvaśêshita, the same, II **35** 166 **38** 227 **40** 280; chatur-vidha, fourfold, in four forms, II **44** 366; chatur-viṁśati, twenty-four, II **47** 422; chatush-pada, four-footed, VI **224** 13, 14; *chatush-pala, (1) *subst.*, four pala, II **36** 194 **49** 458 **50** 486; (2) *adj.*, consisting of four pala, II **41** 295 III **182** 25; *chatush-pâtra, consisting of four pâtra (q.v.), II **41** 290.

Chaturtha, (1) fourth, II **26** 5 **56** 617 coll., IV **193** 14, *fem.*, *chaturthâ, IV **194** 22, 26, or chaturthî, IV **194** 32; in chaturth-âṁsa, the fourth part, II **38** 229; see chatur-bhâga; (2) one-fourth, in chaturtha-dharaṇa, the fourth of a dharaṇa (q.v.), II **30** 85.

*d CHATURTHAKA, quartan fever, II **32** [illegible] CHÂTURTHAKA

Page 270, Entry v Chatvára, substitute

Chatvâra, probably wrong for chatura, quick, clever, II **74** 1063.

1 7 91, 97 II **32** 120 **33** 138 **36** 190 **41** 294 **45** 381 **47** 419 **51** 498, 500, 502 **54** 562 **55** 584 **67** 888 **74** 1069 **76** 1113 III **183** 40; *plur.*, chandanâni, II **41** 299; in *comp.*, **1** 7 89 II **29** 56 **33** 134 **38** 241 **40** 277; in *chandana-kalka, paste of white sandal, II **55** 597 **73** 1047, in *chandana-siddha, boiled with wh. s., II **74** 1075; also in *sa-chandana, q.v. See *Kálíyaka, Bhadraśrí.*

v Chandana-śárivá, Ichnocarpus frutescens, II **38** 241. See *Śárivá.*

Chandra, moon, I **1** 2; in *m Chandrakánta* (lit. beloved by the moon), moonstone, II **41** 300; chandr-âṁśu, rays of the moon, I **1** 6.

Chapala, trembling, in *chapal-âgrahasta, suffering of trembling of the fingers, III **182** 22.

Chamû, army, *acc. sing.*, chamûm, II **70** 941.

√Char, (lit. walk in, with dharma), observe, practice, charishyasi, IV **193** 16.

Chara, moving, II **63** 807; in antarîksha-chara and pṛithivî-chara, q.v.

Charaṇa, practice, in tapaś-charaṇa, q.v.

Charama, last, *gen. plur.*, II **45** 377; but reading uncertain; see following.

*Charamâṇa, same as preceding, *acc. plur.*, II **45** 377 (?)

Charya, conduct, in brahma-charya, q.v.

Chala, moving, chal-âchala, moving and not moving, insecure, IV **193** 17 **194** 34 **196** 56.

*v *Chavá*, Piper Chaba, II **73** 1052.

v Chavya, same as preceding, II **27** 30 **34** 150, 152 **38** 236 **62** 786 III **184** 66; *chavya-pala, a pala of Piper Chaba, II **28** 45. See *Chavá, Chavyá, Téjavatí* (I), *Bhavya.*

v Chavyajá, Scindapsus officinalis, II **56** 606. See *Gajapippalí, Téjavatí* (II), *Hastipippalí.*

v Chavyá*, same as *Chavya* and *Chavá*, q.v., *sing.*, *acc.*, chavyâm, II **51 491, *gen.*, chavyâyâḥ, II **37** 218.

* Châṅga, accomplished, in kâma-châṅga, q.v.

v Châṅgêrí, Oxalis corniculata, horned wood-sorrel, II **62** 787, *gen.*, châṅgêryâḥ, II **34** 158; in **md* CHÂṄGERÎ-GHṚITA, a kind of clarified butter, or ghee, medicated with Ox. cor., II **34** 157 coll., 159 coll.; **Châṅgêrí*-svarasa, fresh juice of Ox. cor., II **34** 156.

Châturjâtaka, the set of four spices, *i.e.* (1) cinnamon bark (*tvach*), (2) cinnamon leaf (*patra*), (3) cardamoms (*Élá*), and (4) Mesua ferrea (*Nágakéśara*), in châturjâtaka-saṁyuta, mixed with the set of four spices, II **75** 1084. See Trigandhika.

*d CHÂTURTHAKA, quartan fever, VI **223** 2. See CHATURTHAKA.

Châṛin, practising, in pâpa-châṛin, q.v.

√Chikits, *desid.* of √kit or √chit; *parasm.* chikitsati, II **40** 273 **42** 309 **69**

928; *átm.*, *chikitsatê, II 70 949; constructed with the genitive of the object.

Chikitsaka, physician, II 72 1027, *plur.*, *instr.*, chikitsakaiḥ, II 47 412.

Chikitsâ, healing, cure, medical treatment, in chikits-ârthê, for the sake of healing, II 69 929.

Chikitsita, the same as preceding, in bandhyâ-cikitsita, visarpa-cikitsita, vyâdhi-cikitsita, subhagâ-cikitsita, q.v.

Chikîrshâ, desire to do, VII 236 2.

Chichcha (*prâk.* for chitya), burning place, cemetery, VII 223 1.

√Chint, think of, contemplate, chintayasê, IV 193 7 194 23, 24, 28, 36; chintayâna, IV 196 55; chintita, IV 193 4, 10, 20 195 39, 40 V 204 11 206 42. See √Vichint.

Chintâ, thought, IV 193 15, 20 195 46 V 205 16 206 35. See Vichintâ.

Chitta, mind, in ârdra-chitta, bhûtôpahata-chitta, maitra-chitta, q.v.

v Chitra, Plumbago Zeylanica, plumbago-root, II 28 38.

v Chitraka, the same, I 5 61 9 125, 127 II 26 7 27 30 28 35, 44 30 72, 80 33 144 34 148, 150, 152, 155 36 201 37 204 39 245 42 314 45 386 46 407 48 436 49 466 50 482, 484 52 519 54 573, 580 61 777 62 786, 798 63 810 71 969 III 181 1; in chitraka-mûla, root of Pl. Zeyl., II 37 212, 218; also in sa-citraka, q.v. See *Agni*, *Dhanañjaya*, *Śârdûla*.

Chira, long, *acc.*, chiram, for a long time, I 5 50, in chiram-jîva, long-lived, V 206 34; *abl.*, chirât, the same, III 184 64 IV 194 29 195 44, or (*prâk.*) chirâ, V 206 38; *instr.*, chirêṇa, the same, IV 194 36 195 53; in chira-stha, long-standing, II 30 83; chira-sthita, the same, II 70 947; chir-ôtthita, the same, I 9 117.

v Chirâtatikta, Ophelia Chirata, chiretta, II 28 35. See *Kirâtatikta*, *Bhûnimba*.

v Chirivilva, Pongamia glabra, in chirivilva-tvacha, bark of Pon. gl., II 38 233. See *Karañja*.

v Chîḍâ, Pinus longifolia, *gen.*, chîḍâyâḥ, II 65 856. See *Sarala*.

Chukra, sour gruel, I 3 31 II 76 1111. See Śukta.

Chuñchuna, name of a throw of dice, IV 195 53 196 54, 55.

Chulu, magic jargon, VI 223 5.

v Chûta, Mangifera indica, mango, in chûta-phala, fruit of M. ind., II 68 910. See *Âmra*.

√Chûrṇ, powder, pulverize, churṇayêt, II 27 16, 30 50 478; chûrṇita, II 27 26 50 486 64 818 72 1032. See Chûrṇa-kṛita, Chûrṇî-kṛita.

Chûrṇa, (1) powder, *neut.*, *sing.*, *nom.*, chûrṇam, II 27 22, 28 28 49 59 742 64 823, 833 68 911 74 1064 75 1096, *acc.*, I 5 58 9 128 II 30 73 47 426 50 471 57 621, 622 61 770 73 1052 74 1067 75 1085, *abl.*, II 49 458, *gen.*, II 32 115 50 480 60 754; *plur.*, *nom.*, chûrṇâni, II 50 471 64 834 65 838 75 1095, *acc.*, I 6 83 II 30 72 31 89 50 473 64 825 65 856 72 1035; *masc.*, *plur.*, *nom.*, chûrṇâḥ, II 29 57; *instr.*, I 3 31 4 37 9 127 II 29 63 32 116 35 175 50 477 64 826 75 1088, *gen.*, II 61 775, 776; in chûrṇa-kṛita, made into powder, II 28 40; churṇa-chaturguṇa, the fourfold quantity of powder, III 184 71; churṇa-triguṇita, the threefold quantity of powder, III 184 67, chûrṇa-miśra, mixed with powder, II 76 1107; also in sûkshma-chûrṇa, q.v.; (2) compound powder medicated with various drugs, I 9 125 II 26 12 27 16, 31 28 34, 37, 39 29 59, 61, 63 coll., 66 coll., 30 74, 74 coll., 81, 85 49 468 50 475, 479 56 608, 613 66 864 67 884 III 182 17; in chûrṇa-yôga, formula for powders, II 26 4 31 89 32 107 coll.; chûrṇa-yôga-âdhikâra, chapter on formulas for powders, II 33 125; chûrṇ-âgada, powders and antidotes, I 5 55; chûrṇ-âñjana, a collyrium consisting of a powder, II 65 857; *md* CHURṆ-ÂRISHṬA, spirituous liquor medicated with unboiled, or dry, powders, II 30 70 coll., 31 106 32 107 coll.; in chûrṇ-ârishṭa-prayôga, administration of it, I 5 49, see arishṭa; also in âmrâsthi-tôya-chûrṇa, a powder made of mango-stones with water, II 55 595.

√Chûrṇî-kṛi, make into powder, pulverize, chûrṇî-kṛita, II 70 954 74 1060. See Chûrṇa-kṛita, under Chûrṇa.

*Chêtasa, mind, *acc.*, chêtasam, in bhût-ôpahata-chêtasa, q.v.

Chêd, (1) if, II 51 490 63 807; (2) and, II 28 40 62 794.

Chêya, piled on, added, II 57 628.

Chaitya, depository of relics, shrine, II 71 976.

*md CHÔDANA, a stimulative medicine, II 31 93.

Chôra, thief, IV 194 29 V 205 17; in chôra-madhya-gata, fallen among thieves, VII 237 2.

v *Chôraka*, Trigonella corniculata, II 27 27 52 522.

Chauksha, pure, clean, II 44 370 45 372 50 486.

CHYAVANA, a maharshi, or great sage, II 36 198 42 310; in md CHYAVANA-PRAŚA, a kind of medicated clarified butter, or ghee, named after him, II 36 195, 200 coll.

√Chyu, come out of its place, fall down, chyavanti, I 8 115, chyuta, dislocated, in *chyuta-nishpishṭ-âsthi-sandhi, *adj.*, suffering from a dislocated or comminuted joint, II 44 349; *chyuta-bhagn-âsthisandhi, *adj.*, suffering from a dislocated or fractured joint, II 44 358.

Chh

Chhagalî, she-goat, in chhagalî-kshîra, II 46 405. See Aja, Âja, Chhâga, Chhâgî, Vasta.

Chhatra, umbrella (as a mark of sovereignty), in êka-chhatrâ, q.v.

md CHHARDANA, emetic medicine, II 49 463; *plur.*, chhardanâni, II 75 1097.

Chhardayâna, suffering from vomiting, *gen.*, II 72 1013. See Chhardyârdita.

d CHHARDI, vomiting (sickness), emesis, III 184 69; *nom.*, chhardiḥ, II 40 271, *acc.*, chhardim, II 32 124 47 424 74 1065 75 1083, *abl.*, chhardyâḥ, II 75 1081, 1084, *loc.*, chhardyâm, II 55 593, 594, 596, 597 75 1088; in chhardi-ghna, curing emesis, II 26 13; *chhardi-nâśana, the same, II 75 1085, 1087; *chhardi-nut, the same, II 55 595; *chhardi-vinâśana, the same, II 74 1080; *chhardy-ârdita, suffering from emesis, II 74 1063, 1079. See Chhardayâna.

Chhâga, coming from a she-goat (said of milk), II 58 722 62 789; in chhâga-kshîra, goat's milk, II 66 861, see âja (said of flesh), II 49 454; in chhâga-śriṅga, goat's horn, II 66 868.

Chhâgala, same as preceding, in chhâgala-mathita, butter milk from a she-goat, III 183 53. See Âja.

Chhâgî, she-goat, in chhâgî-kshîra, milk of a she-goat, II 67 889. See Chhagalî.

Chhâyâ, (1) shade, *loc.*, *sing.*, chhâyâyâm, II 31 97; *plur.*, chhâyâsu, II 67 882; (2) appearance (of a person), I 8 114; (3) d CHHÂYÂ, morbid appearance, an unnatural change in it, II 73 1037 VI 223 6.

√Chhid, cut, chichhêda, I 2 10, chhitvâ, II 43 335; *causal*, chhêdayitvâ, II 56 619.

Chhibbasuta, name of a Nâga, VI 224 5.

J

Ja, (1) born of, derived from, in kapha-ja, pitta-ja, mudga-ja, rakta-ja, vâta-ja, etc., q.v.; (2) grown in, in kshetra-ja, q.v.; (3) become, in kṛishṇa-mûrdha-ja, q.v.

Jagat, world, I 1 7.

Jagala, thick spirit of rice, I 3 25.

Jagdhvâ, (√jaksh), having eaten, II 50 488.

Jaṅgama, moving, VI 225 15.

Jaṅghâ, leg, in jaṅghâ-śûla, pains in the leg, VI 223 6.

Jaṭâ, matted hair, I 1 4.

d JAṬHARA, enlargement of the abdomen, always *plur.*, *nom.*, jaṭharâṇi, II 29 53 69 940; in jaṭhara-nâśana, curing the same, II 29 66; jaṭhara-hara, the same, I 4 41. See Udara.

Jaṭharin, one who suffers from enlargement of the abdomen, II 39 254.

Jaḍa, torpid, apathetic, II 44 349.

d JAḌATVA, torpor, apathy (esp. with respect to the organs of sense and the brain), II 39 260. See JÂḌYATÂ.

√Jan, spring up, jâyantê, II 44 368 72 1033; *aor.*, jani, IV 192 3; *causal*, janayêt, I 2 16 II 30 77.

Jana, people, I 2 19; in jan-ârdana, agitating men, a name of Vishnu, I 2 10 IV 192 1 V 203 1 206 33; ârya-jana, sva-jana, q.v.

Janaka, the same, in *janak-êśvara, Lord of man, the Creator; in janakêśvara-pûjita, esteemed by the Creator, II 49 458.

Janana, (1) *adj.*, generating, producing, *masc.*, jananaḥ, II 71 973; *fem.*, jananî, II 67 882; *neut.*, jananam, II 41 307 44 364; (2) *subst.*, *neut.*, generation, birth, II 34 147 43 328 59 750.

Jantu, (lit. creature), (1) person, patient, *nom.*, jantuḥ, II 51 495 75 1084; *gen.*, jantôḥ, I 8 100 II 31 86; see Nara; (2) intestinal worm, *nom.*, *sing.*, jantuḥ, II 72 1021, *instr.*, *plur.*, jantubhiḥ, II 72 1029; see Krimi.

Janman, origin, *nom.*, janma, I 2 11, or (*prâk*), janmam, IV 194 33.

√Jap, mutter (repeatedly, a formula of prayer), japamânaḥ, II 63 804.

°*Japâ*, Hibiscus Rosa sinensis, shoe-flower, in japâ-pushpa, flower of Hib. R. s., II **70** 959.

°*Jambu*, the same as following; in jambu-sâr-âsthi, stone of the fruit of Eug. jam., II **47** 421.

°*Jambû*, Eugenia jambolana, jaman, rose-apple, II **68** 910, *gen.*, jambvâḥ, II **55** 595; in *comp.*, I **6** 76 II **47** 413, 415 **62** 798; in jambû-kashâya, decoction of Eug. jam., II **68** 906; jambû pravâḍa, young shoot of Eug. jam., II **75** 1086; jambû-pravâla, the same, II **76** 1106; jambû-mûla-kashâya, decoction of root of Eug. jam., II **61** 770; jambû-sâra, fruit of Eug. jam., II **63** 805.

Jaya, victory, in jay-âjaya, victory and defeat, IV 192 4.

Jayana, conquest, in *jayana-samuchita, fit for conquest, I 2 18.

Jaras, old age, jarasâ, I 8 113.

Jarâ, same as preceding, in *jarâ-jarjarita, worn out by old age, III **183** 45; *jarâ-pramathana, destroying old age, rejuvenating, I **6** 66; *jarâ-rôga-vivarjita, delivered from the disease of old age, rejuvenated, II **42** 311; *jar-âkṛita, having the appearance of old age, II **36** 200; *jar-ânuvyâdhi-śamana, relieving disease consequent on old age, II **70** 955.

Jarjarita, worn out, in jarâ-jarjarita, q. v.

√Jarjarî-kṛi, fray, tear into small pieces, jarjarî-kṛitvâ, II **39** 263 **66** 869 **74** 1063.

Jala, (1) water, *nom.*, I **5** 58 II **33** 140 **70** 949, *acc.*, I **3** 27 **5** 64 II **55** 596 **60** 762, *instr.*, II **28** 41 **42** 326 **51** 500 **66** 870 **73** 1058; in *jala-kshaya, evaporation of water, II **37** 223; jala-da (lit. water-giving), cloud, rainy-season, in jalad-âgama, arrival of the rainy season, I **7** 93; see below, jalâgama; *jala-drôṇa, a drôṇa of water, II **34** 162 **35** 166, 172 **36** 191 **39** 210, 216 **40** 280 **43** 329 **44** 351 **50** 484 **59** 738 III **183** 38; jala-dhara, (lit. holding water), cloud, II **39** 256; *jala-dhauta, washed with water, I **1** 5; *jala-niśrita, residing in water, VI **224** 11 **225** 14; jala-pâd-âvaśêshita, reduced to one-fourth of the original quantity of its water (said of a decoction), II **43** 344; *jala-parikshaya, evaporation of water, II **57** 635; *jala-pishṭa, ground with water, made into a paste with water, II **67** 894, see tôya-pishṭa; jala-pâtra, a pâtra of water, II **49** 454; jala-yukta, mixed with water, II **74** 1061; jal-âḍhaka, an âḍhaka of water, I **9** 126 II **39** 263 **49** 461 **64** 825; jal-âvaśêsha, reduction of water, II **51** 492; °JAL-ÔDARA, dropsy, III **183** 43; *jal-ônmita, (lit. measured with water), with an equal quantity of water, II **51** 501; in śîta-jala, q. v.; (2) watery infusion, infusion with water, II **48** 443; (3) rain, rainy season, in jal-âgama, arrival of the rainy season, II **43** 343; (4) humour of the eye, in *jala-kâchatâ, vitrifaction of the humour of the eye, II **35** 181. See Ap, Ambu, Uda, Udaka, Tôya, Pânîya, Vâri, Salila.

Jala, magic jargon, VI 223 6.

√Jâgara, waking, vigil, V 204 6.

√Jâgṛi, wake, jâgarti, II 65 846.

Jâṅgala, (1) *masc.*, wild animals, *plur.*, *nom.*, jâṅgalâḥ, II **55** 592 **56** 605, *gen.* jâṅgalânâm, I **3** 24 II **37** 207 **48** 448 **57** 625; (2) *neut.*, *sing.*, flesh of wild animals, venison, game, II **56** 617, in jâṅgala-rasa, broth of venison, II **31** 93 **32** 117 **55** 601; (3) *adj.*, coming from a wild animal (with rasa, broth), II **58** 725.

*°JÂḌYATÂ, torpor, apathy, II **30** 83. See JAḌATVA.

Jâta, (1) born, come into being, II 69 917; (2) grown up, II 41 289 61 784; in jâta-sasya, having crops grown up, covered with crops, II 44 369; jât-ôpasarga, having troubles grown up, troublesome, II 60 756; in antar-daśâha-jâta, q. v.; (3) become, turned into (something else), II 42 225; in prâdur-jâta, become visible, III 182 14; rôga-jâta, turned into disease, II 31 98; su-jâta, q. v.

Jâtaka, belonging to a kind or class, in chatur-jâtaka, q. v.

Jâti, kind, class, in jâti-viśêsha, characteristic of differences, specific characters, II 70 957.

°*Jâti*, (1) Jasminum grandiflorum, jasmin, I **6** 74 II **66** 879; (2) Myristica fragrans, I **6** 74.

Jânu, knee, in *°JANU-VIKUÑCHANA, contracture of the knee, II **43** 334.

Jâla, (lit. network), multitude, I 1 2 2 18.

√Ji, overcome, cure, jayêt, II **28** 37 **38** 238 **45** 389 **62** 785 **69** 931 **70** 948 **71** 966; jêtum, II **60** 747; jita, subdued, in jit-êndriya, having one's senses subdued, II **58** 721 III **182** 19.

ᵛ*Jiṅgaṇî*. Odina Wodier, II **74** 1073.

J jñâsu, desirous of knowing, jijñâsavaḥ, I 1 8.

Jihvâ, tongue, V **203** 2; in *jihvâ-viśôdhana, medicine for cleaning the tongue, II **27** 16; also in supta-jihvâ, see under √svap.

Jîrṇa, *adj.*, (1), digested (said of food), I **3** 24, 29 II **32** 117 **55** 587, 591 **58** 722 **60** 750, 754 III **181** 12 **182** 18 **183** 33 **184** 59; in jîrṇa-snêha, *adj.*, one who has digested oil; jîrṇ-ântê, after digestion, II **61** 784; (2) decrepit (from old age), II **36** 200; (3), exhausted (sexually, from old age), II **57** 630; *subst.*, *neut.*, decrepitude, in jîrṇ-âbhibhûta, overwhelmed with decrepitude, III **182** 22.

√Jîv, live, jîvati, I **5** 53 II **28** 51 **61** 779; jîvatu, VII **237** 4; *parasm.*, jîvêt, I **4** 42 **5** 50 II **59** 744 **69** 932; *âtm.*, jîvêta, II **28** 51; jîvitum, in jîvitu-kâma, *adj.*, one who has a desire to live (long), I **5** 52.

Jîvaka, name of a physician, II **75** 1081, 1099.

ᵛ*Jîvaka*, an unidentified plant, belonging to the Ashṭavarga, or set of eight drugs, I **6** 69 II **33** 127 **35** 170 **36** 189 **40** 267 **41** 297 **49** 456 **51** 503. See *Ṛishabhaka*.

Jîvana, quickening medicine, in uttama-jîvana, q. v.

ᵐᵈJÎVANÎYA, the same as preceding, II **64** 818.

ᵛ*Jîvanîya*, (1), same as ᵛ*Jîvantî* (1), q. v., II **56** 611 **57** 626, see ᵛ*Jîvâ*; (2) the Jîvanîya class of drugs, also called daśaka-varga, or madhura-varga (q. v.); always *neut.*, *plur.*, jîvaniyâni, II **57** 621 **58** 719, jîvanîyaiḥ II **35** 178 **40** 278 **73** 1050, jîvanîyânâm, II **35** 167, in jîvanîy-ôpasiddha, prepared with drugs of the Jîvanîya class, II **73** 1048.

ᵛ*Jîvantî*, (1), Dendrobium Macraei (or multicaule, also called Caelogyne ovalis), I **6** 69 II **27** 27 **35** 170 **36** 189 **45** 383 **48** 444; see *Jîvanîya*, *Jîvâ*; (2) Terminalia Chebula, chebulic myrobalan, II **69** 923, 925; see *Abhaya*, *Harîtakî*.

ᵛ*Jîvâ*, the same as *Jîvantî*, (1), II **29** 64 **41** 296.

Jîvita, (1) life, I 5 46 V 203 3; (2) livelihood, business, IV 195 41.

Jushṭa, favoured, I 1 28 37.

Jña, knowing, in vistara-jña, q. v.

√Jñâ, know, jânîshê, IV 195 48, jânîyât, II 40 268, jñâtvâ, II 32 114 56 620 58 646, jñêya, II 26 8 46 405.

Jñâti, relation, kinsman, in jñâti-saṅgha, crowd of kinsmen, V 205 31.

ᵈJVARA, fever, *sing.*, *nom.*, II **40** 271 **59** 729, *acc.*, II **28** 36 **43** 333 **51** 489, 499, 500 **62** 785, *abl.*, II **51** 495 VI **223** 2, 3, *loc.*, jvarê, II **44** 361; *plur.*, *abl.*, VI **225** 1, *gen.*, II **35** 169 **51** 501; in *comp.*, II **36** 184 **38** 231 **43** 342; in jvara-kâśita, troubled with fever, II **38** 224; jvara-ghna, fever-curing, II **55** 601; jvara-nâśana, the same, II **34** 154 **56** 612, 613; jvara-hantṛi, the same, II **33** 136 **76** 1118; jvara-hara, the same, II **27** 28 **38** 225; ᵐᵈJVARA-HARA-GHṚITA, an antifebrile, medicated clarified butter, or ghee, II **38** 225 coll.; ᵐᵈJVARA-HARA-TAILA, an antifebrile medicated oil, II **45** 385 coll.; jvar-âpaha, fever-curing, II **26** 13 **34** 151 **45** 384 **51** 496; also in pitta-jvara, vishama-jvara, sarva-jvara, q. v. See Jvarita.

Jvarita, suffering from fever, *sing.*, *nom.*, II **56** 614; *gen.*, II **73** 1046; *loc.*, VII **237** 4; *plur.*, *loc.*, II **47** 418, 423.

√Jval, glow, jvalanti, I 1 5.

Jvalanâ, caustic potash, potential cautery, II **70** 949. See Agni.

JH

ᵛ*Jhâmaka*, a kind of fragrant grass, I **7** 90, 91. The same as Dhyâmaka.

Ḍ

ᵛ*Ḍêmbuka*, Oroxyllum indicum, *plur.*, II **64** 837.

Ḍavaṭa, thief, V 205 17.

Ṇ

Ṇa, (*prâk.* for na), not, IV 193 14.

T

Ta, that, *sing.*, *nom.*, *masc.*, saḥ., *fem.* sâ, q. v., *neut.*, tad, I 3 25 II 38 243 III 184 64 or (*prâk.*) taṁ, V 205 24, or (*prâk.*) ta, V 205 28; *acc.*, *masc.*, tam, II 70 1067, *fem.*, tâm, II 57 633, *neut.*, tad, II 48 437 IV 193 13; *instr.*, têna, II 34 154, VI 222 1, (as a *conj.*), hence, therefore, IV 196 57 V 204 11; *dat.*, tasmai, I 2 9 II 73 1055; *abl.*, tasmât, (as a *conj.*), therefore, I 8 101, 115 II 59 735, or (*prâk.*) tasmâ, IV 193 16; *gen.*, *masc.* or *neut.*, tasya, I 2 11 II 32 116 V 204 13 VI 222 1, *fem.*, tasyâḥ, II 60 753 VII 236 7; *loc.*, *masc.* or *neut.*, tasmin, I 1 7 II 31 91 III 181 12, *fem.*, tasyâm, II 31 92; *dual*, *instr.*, tâbhyâm, II 57 638 58 642; *plur.*, *nom.*, *masc.*, tê, II 71 965, *fem.*, tâḥ, II 30 79; *acc.*, *masc.*, tân, II 29 54, *neut.*, tâni, II 37 210; *instr.*, taiḥ, I 8 108, or (*prâk.*) têbi, VI 224 12; *gen.*, têshâm, I 8 102 II 37 215 V 203 4 VI 225 6, *loc.*, têshu, IV 196 57, *et passim*; in tat-kṛita, made with it, thus made, II 49 468; tat-sama, (lit. same as that), of the same quantity, I 3 28 II 48 446; tad-vat, that much, as much, I 3 32 II 32 109 40 279 62 791 68 899; tan-maya, such, *fem.*, *nom. sing.*, tanmayîḥ. I 2 19; tad-yathâ, (1) this (is) as (it is), III 184 72 coll.; (2) as follows, V 203 3.

Takra, buttermilk, I 4 34 II 54 563 55 585 56 607 62 799; in takra-yukta, mixed with buttermilk, II 62 791; takra-saṁyuta, the same, II 47 417; takra-siddha, boiled with buttermilk, II 62 787; takr-ânupâna, after-drink of buttermilk, II 62 799.

Takshaka, name of a Nâga, VI 224 4.

ᵛ*Tagara*, Tabernaemontana coronaria, I 6 68 7 89, 90 II 32 119 40 266 53 532 54 573 66 860 73 1058 III 183 40. See *Nata*.

Taṭa, slope (of forehead or bosom), I 1 6 2 18.

ᵛ*Taṇḍula*, Oryza sativa, rice, I 7 85 II 48 430 55 594 62 785; *plur.*, II 55 598 62 786 63 807, 812 72 1015; in taṇḍula-dhâvana, rice-water, washing with it, II 72 1026; taṇḍula-saṁprayukta, made up with rice, II 62 788; taṇḍul-âmbu, rice-water, II 55 583, 593; taṇḍul-ôdaka-saṁyukta, mixed with rice-water, II 47 423 71 1012 74 1062 75 1091; also in sa-taṇḍula, q. v. See *Shashṭika*.

Tataḥ, (1) thence, therefore, I 8 115 II 69 922 IV 193 12 V 203 4; (2) of that, than that (in *comparison*), II 28 34 65 848 IV 193 10; (3) then, afterwards, further, I 3 22 II 31 98 60 755 IV 193 20 V 205 20, *et passim*; (*prâk.*) tataṁ, IV 192 3. See Ataḥ.

Tattva truth, *adv.*, tattvêna, truly, surely, IV 195 43.

Tatra, there, I 4 35 II 35 172 IV 194 32, *et passim*. See Atra.

Tathâ, also, further, I 2 14 5 45, 48 8 99 II 26 9 31 94 39 254 63 804 IV 193 5 V 203 3 VI 224 4, *et passim*; tath-aiva, further even, VI 225 17; in tath-âgata, in like manner come, also come, an epithet of Buddha, VI 222 1, in tathâgata-bhâshita, spoken by the Tathâgata, VII 237 3, *plur.*, tathâgatêbhyaḥ, II 26 1.

Tadâ, then, I 4 34 II 31 92, 93 VII 236 7.

Tanu (1) *adj.*, (either) fine, minute, (or) diluted, II 30 81; (2) *subst.*, body, in śuddha-tanu, su-saṁhata-tanu, q. v.

Tantra, (1) principle, chief object, in sukha-tantra, q. v.; (2) magic formula, IV 195 51, 52.

ᵈTANDRÎ, lassitude, I 4 41.

√Tap, (1) melt, tapta, I 4 42; (2) (lit. burn), regret, in-√paśchât-tap, q. v.; (3) practise austerities, tapya mâna, II 61 773.

Tapas, religious austerities, asceticism, II 61 773; in tapaś-charaṇa, course of asceticism, II 61 774.

ᵈTAMA, the same as TAMAS (3), in ᵈTAMA-ŚVÂSA, asthma accompanied with stupor, II 50 479; tam-ôpasṛishṭa, overcome with stupor, II 47 424.

Tamas, (1) physical darkness, I 1 2; (2) mental darkness, ignorance, in vidhûta-tamas, q. v.; (3) ᵈTAMAS, daze, stupor, loss of consciousness, II 30 84 69 941.

Taru, tree, *plur.*, taravaḥ, I 1 3.

Taruṇa, (1) young, II 61 782 VI 222 2; (2) tender, I 7 85 II 76 1106.

ᵛ*Tarkârî*, Sesbania Ægyptiaca, II 73 1051.

ᵐᵈTARPAṆA, a refreshing or soothing medicine, (1) for internal application, a serbet, II 46 406 55 600 56 604; (2) for external application, an emollient, I 5 56 7 87.

Tala, ground, surface, in tripishṭapa-tala, śila-tala, q. v.

ᵛ*Tâmalakî*, Phylanthus urinaria, II 31 102 38 242, *acc.*, tâmalakîm, II 29 64 35 182 36 189, *instr.*, tâmalakyâ, II 48 242, *gen.*, tâmalakyâḥ, II 27 28.

Tâmyat, (*part.* of √tam) choking, being rigid and unconscious from choking (in cases of asthma), tâmayatsu, II 32 118.

Tâmra, (1) copper, II 70 951; (pulverised) II 65 854, in tâmra-ja, produced from copper, II 67 887; tâmra-saṁyukta, II 66 871; (2) *adj.*, made of copper, in tâmra-pâtra, copper vessel, II 66 868; tâmra-

bhâjana, the same, II **66** 872; (3) *adj.*, copper-coloured, II **71** 960; in [d]*TÂMRA-RÂJI, (lit. copper-coloured streaks), bloodshottiness (of the eyes), II **66** 873; *[d]TÂMRA-VÂLA, (abnormal) copper-coloured hair, I **8** 117.

Târuṇya, youth, III 182 23.

Tâlavrinta, palm leaf, I **3** 22.

Tâlîsa*, Taxus baccata, II **32 120 III **184** 66; in tâlîsa-patra, leaf of T. bac., I **7** 89 II **26** 11 **29** 60.

*[md]TÂLÎSAKA, a kind of compound powder, the chief ingredient of which is *Tâlîsa* (q. v.), II **26** 13 coll.

Tâlu, palate, in [d]TÂLU-ŚÔSHA, inflammation of the palate, marked by turgescence and dryness, II **35** 180 **40** 285 **43** 340 **72** 1032.

Tâvat, as much as, II 28 49 30 253 52 517.

Tikta, bitter, I **2** 15 (?) II **56** 605 **74** 1067; in **Tikta-rôhiṇî*, Picrorrhiza Kuroa, II **33** 133, 137, *gen.*, tikta-rôhiṇyâḥ, II **38** 227; tikta-sêvana, dieting on bitter things, II **56** 609; also in satikta, q. v. See the following.

Tiktaka, (1) same as preceding, II **49** 463; (2) *[md]TIKTAKA, a kind of clarified butter, or ghee medicated with bitter drugs, II **33** 136 coll.; (3) *[md]TIKTAKA, a kind of compound powder, made with various bitter drugs, II **29** 58 coll., **56** 608, 613; in **Tiktaka-rôhiṇî*, Picrorrhiza Kuroa, II **28** 35, *plur.*, II **50** 471.

Tittiri, partridge, I **9** 129 II **48** 441 **76** 1104.

Tintiḍîka*, Tamarindus indica, tamarind, I **6 76 II **27** 29 **29** 64; in *tintiḍîka-karsha, a karsha of tamarind, II **31** 105; *tintiḍîka-rasa, juice of tamarind, II **72** 1018. See *Vṛikshâmbla.*

Tintiḍîká*, same as preceding, II **26 14.

Tinduka*, Diospyros Embryopteris, II **32 113 **52** 519.

Timi, magic jargon, VI 223 3.

[d]TIMIRA, (lit. darkness), (1) cataract, II **66** 858, 859 **67** 890; in timira-nâśana, curing cataract, II **66** 864, 878; timir-âpaha, the same, II **67** 884; especially, (2) the early stage in the development of cataract (opp. paṭala and kâcha), II **35** 181 **66** 874, 876; in timir-âpaha, curing the same, II **67** 887. See TAIMIRYA.

Tila*, Sesamum indicum, sesame-seeds, always *plur.*, tilâḥ, I **6 68 **7** 89, 90 II **67** 893, tilân, II **61** 782 **73** 1051 **75** 1090, tilaiḥ, II **62** 795, 797 **64** 828, tilânâm, II **40** 281 **43** 337; in *comp.*, II **48** 441; in tila-kalka, paste of sesame-seed, II **75** 1091; tila-taila, oil of sesame-seeds, II **61** 772 **67** 891, tila-taila-magna, steeped in sesame oil, III **184** 61; also in kṛishṇa-taila, black sesamum, I **7** 91.

Tila, mole, in tila-kâlaka, black spot of a mole, V 207 54; *tila-bindu, drop of a mole, small mole, V 207 58. See TILAKA.

[d]TILAKA, pigmentary mole, *sing.*, V **204** 4 **205** 25 **207** 61, *plur.*, I **8** 100 V **206** 37, 43.

Tili, magic jargon, VI 223 5 VII 236 1; tilê, VI 223 2.

Tî (for iti ?), thus, IV 196 57.

Tîkshṇa, (1) pungent, sharp (said of taste), II **71** 960; (2) vehement, too active, (said of digestion), I **5** 50.

Tu, (1) a mere expletive, I 2 11 II 28 43 43 337 57 633 (2) a continuative, and, now, II 27 15 31 91, 92 40 282 IV 192 4; (3) an alternative, or, II 48 446; (4) an adversative, but, I 2 13 II 43 336 48 440; indeed-but, IV 193 20 V 205 5, 14 208 62, 63; *et passim.*

Tukâkshîra*, Bambusa arundinacea, bamboo-manna, II **74 1080. See *Tvakkshîra, Rôchanâ.*

Tukâkshîrî*, the same as preceding, II **27 25 **50** 474, *gen.*, tukâkshîryâḥ II **35** 175 **36** 194. See *Tugâkshîrî, Tvakkshîrî.*

Tugâkshîrî*, the same as preceding, II **48 432.

Tuṅga*, Callophyllum Inophyllum, I **6 71.

Tuṭi*, Elletaria Cardamonum, small cardomoms, III **184 67. See *Sûkshmélâ.*

[m]Tuttha, sulphate of copper, II **67** 897 III **184** 55.

Tumburu*, Zanthoxylum alatum, *plur.*, tumburûṇi, carpels of Zanth. al., II **63 811.

Turaga, horse, III 182 19.

Tulâ, (1) balance, in tulâ-dhṛita, placed on, or measured by balance, II **30** 81 **63** 806; (2) a measure equal to 100 pala (q. v.), II **48** 438; in tul-ârdha, half a tulâ, or 50 pala, II **29** 61 **44**

351 **49** 454; tulâ-pâda, quarter of a tulâ, or 25 pala, II **59** 738; see ardha-tulâ, II **55** 588.

Tulita, measured, II **28** 41 **63** 814; in su-tulita, q. v.

Tulya, equal, II **49** 455, 467 **50** 478 **58** 641, 642; *fem.*, tulyâ, III **182** 29; in tulya-dharaṇa, equal dharaṇas, one dharaṇa each, II **63** 806; tuly-âṁśa, equal parts, II **55** 590.

Tusha, husks, chaff, in tush-ôdaka, sour gruel (kâñchika, q. v.) of husks of fried *máshakaláya* (q. v.) and barley, **I 3** 26.

Tushṭa, pleased, IV 193 14.

Ṭrika, the same as trika, q. v., V 205 29.

Ṭriṇa, grass, *plur.*, I **6** 72; in ṭṛṇ-ârdha, half as much of grass, I **4** 34.

Ṭriṇi, the same as triṇi, q. v., V 206 40.

Ṭritîya, third, II **26** 4 **58** 725 IV 193 7, 13, 18, 21 **194** 25, 37 **195** 40, 43, 52 **196** 55, 58; in ṭritîy-âṁśa, the third part, I 3 23.

[d]ṬRITÎYAKA, tertian fever, II **32** 123. See TRAITÎYAKA.

Ṭripta, satiated (with *gen.*), II **65** 844.

[v]*Ṭrivṛit*, the same as *Trivṛit*, q. v., I **5** 61.

[v]*Ṭrivṛitá*, the same as *Trivṛitá*, (1) q. v., *gen.*, ṭrivṛitâyâḥ, II **31** 88 **33** 144 **39** 252.

ṬRISHA, morbid thirst, II **40** 285 **43** 341, in ṭrish-ârtta, suffering from morbid thirst, II **47** 424 **74** 1060. See ṬRISHṆÂ.

Ṭrishita, thirsty, II **31** 91 **61** 772.

[d]ṬRISHṆÂ, morbid thirst, *acc.*, II **62** 792 **74** 1065 **76** 1117, *loc.*, II **55** 598; in ṭrishṇa-ghna, curing thirst, II **55** 601; *ṭrishṇa-nut, the same, II **55** 595; *ṭrishṇâ-parîta, suffering from thirst, II **41** 306; *ṭrishṇâ-praśamana, relieving thirst, II **56** 602 coll.; *ṭrishṇâ-vinâśana, curing thirst, II **76** 1113; *ṭrishṇâ-śamana, relieving thirst, **76** 1111; *ṭrishṇ-âpaha, curing thirst, II **76** 1118; *ṭrishṇ-ârta, suffering from thirst, II **55** 593; *ṭrishṇ-ârdita, the same, II **74** 1063. See ṬRISHÂ.

[v]*Téjavatí*, (1) Piper Chaba, II **28** 41; see *Chavya*; (2) Scindapsus officinalis, II **28** 47; see *Gajapippalí Hastipippalí*.

Têjas, vital spirits, good spirits, also mental ardour, sharpness, I **4** 44 **5** 46 II **57** 630, 637 **59** 730 **71** 973; in *Téjóvatí*, same as *Téjavatí*, q. v. *gen.*, têjôvatyâḥ, III **182** 25.

Taikshṇya, bitterness, I **2** 15.

[d]TAIMIRYA, the same as TIMIRA, q. v., I **8** 103.

Taila, (1) oil, *nom.*, II **45** 380, 387 **46** 406 **53** 538, 545, 548 **55** 600 **58** 642 **59** 741 **68** 912 **74** 1075, 1076 **75** 1096 III **181** 7, *acc.*, II **45** 384 **47** 425 **49** 465 **52** 515 **74** 1074, 1079 **76** 1106 III **181** 11, *instr.*, II **66** 861 **68** 898, *gen.*, II **40** 277 **42** 325 **45** 390 **46** 394, 396 **48** 438 **53** 535 **68** 915, *loc.*, II **61** 771 **68** 907 III **183** 41; in *comp.*, I **3** 31, 33 **4** 37 II **36** 192 **42** 319 **48** 441 **56** 607 **58** 647 **63** 807 **75** 1090; in *taila-pala, a pala of oil, I **9** 127; taila-pâtra, *a pâtra of oil, II **41** 302; *taila-prastha, a prastha of oil, I **4** 35 II **43** 337 **45** 371 **46** 400 **59** 739 **68** 916 III **181** 3; *taila-miśra, mixed with oil, II **46** 402 **62** 785 **63** 802; *taila-yuta, the same, I **9** 124 II **49** 466; *taila-vimiśra, mixed with oil, III **184** 56; *taila-sama, equal (in quantity) to oil, II **50** 487 **57** 638; *taila-sthânê, in the place of oil, II **58** 641; *tail-âḍhaka, an âḍhaka of oil, II **43** 330, 347 **44** 352; *tailâḍhaka-dvaya, two âḍhakas of oil, II **40** 281; *tail-âḍhaka-saṁyukta, mixed with an âḍhaka of oil, II **42** 313; *tail-ârdha, half as much of oil, II **60** 760; *tail-ârdha-kuḍava, half a kuḍva of oil, II **50** 486; also in aksha-taila, anuvâsana-taila, eraṇḍa-taila, kaṭu-taila, tila-taila, purâṇa-taila, madhu-taila, vyâpanna-taila, indulged-in oil, sa-taila, sumanâ-taila; (2) medicated oil, I **4** 36 II **39** 261 **40** 273, 279, 282 **42** 310, 312, 315, 327 **43** 335 **44** 366 **45** 375, 381 **46** 398; *taila-yôga, formula for preparing a medicated oil, I **9** 119; *taila-saṁjñita, called the medicated oils (said of a chapter), II **26** 4; TAILÂDYA (vasti), a kind of oily enema, II **58** 644 coll., in AMṚITA-TAILA, AŚVAGANDHA-TAILA, KSHÂRA-TAILA, GAṆḌAMÂLÂ-TAILA, GANDHA-TAILA, JVARAHARA-TAILA, NASTAḤ-KARMA-TAILA, BALÂ-TAILA, MADHUYAS HṬIKA-TAILA, MÛLAKA-TAILA, VALÎPALITA-

Page 277, after Ṭritîyaka, insert

Ṭriphalá, the same as *Triphalá*, q. v., II **56** 605.

NÂŚANA-TAILA, VÂTAHARA-TAILA, SARSHAPA-TAILA, SAHACHARA-TAILA, SVADAMSHṬRA-TAILA, q. v.

Tôya, water, *acc.*, II **39** 255 **49** 455, *instr.*, II **37** 205, *loc.*, II **32** 122 **37** 223 **71** 965 III **181** 3; in *comp.*, II **55** 585, 595 **70** 943; in tôya-kaṁsa, a kaṁsa of water, II **39** 252; tôya-kṛitya, application of water, II **61** 773; tôya-pishṭa, made into a paste with water, III **184** 65, see jala-pishṭa; tôya-sthânê, in the place of water, II **58** 641; tôy-ârtha, application of water, II **55** 582; tôy-ârddha-kaṁsa, half a kaṁsa of water, II **38** 227; tôy-ârpaṇa, an arpaṇa (or arnaṇa) of water, II **35** 177; also in sa-tôya, q. v.

Tôraṇa, arched doorway, tôraṇêshu, I 2 19.

√Tyach, abandon, *pass.*, tyachyantê, I 2 18.

Traya, triad, three, in dôsha-traya, *phala-traya*, pala-traya, q. v. See Trika.

Trapusa, Cucumis sativus, cucumber, II **48** 430; in trapusa-vîja, seed of cucumber, II **47** 416.

Trayôdaśa, thirteenth, II 26 7.

°*Trâyantî*, Ficus heterophylla (?), II **29** 57.

°*Trâyamâṇa*, same as preceding, II **51** 494; in trâyamâṇa-pala, a pala of Fic. het., II **38** 226.

°*Trâyamâṇâ*, same as preceding, II **33** 133, 134, 139 **38** 241 **51** 502 **54** 580 **73** 1047 III **182** 15.

Tri, three, *nom.*, *masc.*, trayaḥ, II 28 38 45 390 50 483 55 588 67 886 70 956; *fem.*, tisraḥ II 59 746, *neut.*, triṇi, I 6 73, 74, 75 II 30 78 III 184 57; *instr.*, tribhiḥ, I 6 70 II 57 623; *abl.*, tribhyaḥ, II 59 733; *loc.*, trishu, II 58 720 71 963; in *comp.*, tri-guṇa, threefold, I 5 58 II 58 715; *tri-guṇita, the same, II 30 71 III 184 67; *tri-pala, three pala, II 55 588; *tri-palika, consisting of three pala, II 35 171, see pala-traya; tri-pippali-paryanta, up to three peppers, II 60 751; tri-pishṭapa, summit, heaven, in tri-pristapa-tal-oddhṛita, rising up to the firmament of heaven, I 1 1; tri-bhâga, the third part, one-third, I 8 105; tri-râtra, a period of three nights, I 4 34 II 65 856; tri-lôchana, the three-eyed-one, Śiva, I 1 4; tri-vidha, of three kinds, II 70 956 71 970; *tri-śarkarâ, three parts of sugar, II 65 851; *tri-sthûna, three humours in tri-sthûna-gata, affecting them, II 51 500; try-aha, a period of three days, try-aham, II 55 586 70 956, try-ahât, II 66 860.

Triṁśat, thirty, I 9 126.

Trika, (1) triad, three, in kaṭuka-trika madhu-trika, q. v., (2) sacrum, in trika-śûla-nut, curing severe pains in the sacrum, II **46** 406.

°*Trikaṭuka*, the three acrids (that is, ginger, black pepper, and long pepper), II **27** 29 **28** 38 **30** 80 **34** 161 **36** 201 **47** 409 **55** 588 **65** 846. See *Kaṭutrika*, *Tryûshaṇa*, *Vyôsha*.

Trigandhika, the three spices (i.e., cinnamon bark, cinnamon leaves, and cardamoms), in tri-gandhika-yuta, mixed with the three spices, II **75** 1087. Compare *Châturjâtaka*.

°*Triphalâ*, the three myrobalans, (chebulic, emblic and belleric), *nom.*, I **6** 74 **7** 98 **8** 106 II **34** 152 **50** 483 **52** 520 **56** 603, 605 **66** 877 **68** 910, *acc.*, I **7** 84 II **31** 88 **32** 120 **33** 133, 137 **37** 204 **49** 460, 467 **50** 476 **51** 494, 497 **56** 612 **61** 768 **66** 864 **68** 905 **73** 1041, *gen.*, triphalâyâḥ, II **28** 38, 43 **72** 1017, *dual*, *nom.*, triphalê, II **51** 501; in *comp.*, II **49** 466, 468 **50** 482 **55** 590 III **182** 20; in triphalâ-chûrṇa, powder of the three myrobalans, II **27** 22 **75** 1096; triphalâ-bhâvita-kâya, *adj.*, having one's body treated with myrobalan, II **68** 915; *triphalâ-salila, watery infusion of myrobalan, II **61** 772; also in sa-triphalâ, q. v.

°*Trivṛit*, wild variety of Ipomœa Turpethum, I **5** 61 II **34** 148 III **184** 57.

°*Trivṛitâ*, (1) the same as *Trivṛit*, q. v., II **28** 48 **31** 88 **33** 144 **39** 245 **50** 486 **51** 491 **56** 612; in *trivṛit-ârdha-pala, half a pala of Ip. Tur. II **38** 229; see *Syâmâ*; (2) Terminalia Chebula, chebulic myrobalan, II **69** 923, 925; see *Abhayâ*, *Harîtakî*.

ᵈTRAITÎYAKA, tertian fever (occurring every third day), VI **223** 2. See TṚTIYAKA.

Traiphala, made of *Triphalâ* (q. v.), I **4** 37.

ᵘ*Try-ûshaṇa*, the three acrids, II **34** 152 **35** 182 **49** 467, 468 **50** 476 **55** 592; in ᵐᵈTRYÛSHAṆA, a kind of clarified butter, or ghee, medicated with the three acrids, II **34** 152 coll.; also in sa-tryûshaṇa, q. v. See *Kaṭutrika*, *Trikaṭuka*, *Vyôsha*.

Tva, thou, *nom.*, tvam, IV 194 30, 35 195 41 196 55 VI 222 1; *instr.*, tvayâ, IV 193 10, 12 195 39, 40 V 204 13 205 28 208 62; *dat.*, tubhyam, IV 193 14; *gen.*, tava, IV 193 6, 15 194 31, 35 195 38, 48, 49, 52 V 204, 1, 2, 4 205 25, 28 206 37 207 53, or tuva (*prâk.*), V 204 13, tê, IV 192 1, 2, 3, 4 193 13 V 204 2, 3, 4, 6, 7.

Tvach, (1) skin, in tvag-gata, affecting the skin, II 40 273 72 1034; tvag-dôsha, skin-disease, II 38 244 76 1109; tvag-dôshin, suffering from a skin-disease, II 71 971; (2) rind, bark, I 7 89 II 47 417; in *Tvak-kshîra*, Bamboosa arundinacea, bamboo-manna, II 56 615; *Tvak-kshîrî*, the same, II 50 482; see *Tukákshîra*, *Rôchanâ*; also in *Dârvî*-tvach, mûla-tvach, q.v.; (3) especially, bark of cinnamon, Cinnamonum Zeylanicum, I 7 91, 97 8 106 II 26 11 27 27 36 195 50 487 III 182 15, 27; see patra (2).

Tvacha, (1) same as tvach (1), in tvacha-stha, affecting the skin, I 8 103; (2) same as tvach (2), q. v., I 7 94 8 109 II 28 48 47 413, 420 61 769 76 1114, *plur.*, tvachâni, II 41 291; in kuṭaja-tvacha, chirivilva-tvacha, dâḍima-tvacha, parpaṭa-tvacha, vṛihatî-tvacha, veṇu-tvacha, q. v.; (3) same as tvach (3), q. v., I 6 68, 81 II 27 25 28 41, 47 29 63 41 297 44 353 48 445 66 861.

* Tvachâ, the same as tvacha (2), q. v., in dâḍima-tvachâ, q. v.

Tvarita, (1) being in haste, quickly, IV 193 9; (2) impatient, IV 195 42.

Th

°*Thôṇêyaka*, a certain fragrant plant, II 62 792. See *Staunaiyaka*.

D

Damshṭrâ, tooth, II 31 101.

Daksha, cock, I 9 129 II 48 441. See Kukkuṭa.

Dakshiṇa, right, V 207 58 VI 222 4.

Daṇḍa, (1) danger, injury, in daṇḍa-parihâra, preservation from danger, VI 223 3 VII 237 4, 7; (2), punishment (?), in daṇḍ-ârha, worthy of punishment, VII 237 5.

Daṇḍapâda, name of a Nâga, VI 224 2.

°DADRU, ringworm, II 72 1034 76 1109 III 181 4; *acc.*, dadrum, III 181 8; *plur.*, dadrûṇi, II 53 546; in *dadru-nâśana, curing ringworm, II 54 565; *dadru-vinâśana, the same, II 53 550. See DADRÛ.

°DADRÛ, same as preceding, III 183 49.

Dadhi, curds, *sing.*, *nom.*, dadhi, II 42 325 74 1064, *instr.*, dadhnâ, II 34 149; 156 62 785, 801 65 853 73 1053, or *dadhinâ, II 47 428, *gen.*, dadhnaḥ, II 37 213 45 390, *loc.*, dadhni, I 9 131; in *comp.*, I 4 34 5 59 6 77 II 30 82 40 264 42 319 47 426 63 807; in dadhi-maṇḍa, whey, II 54 576 72 1018; dadhi-mukha, name of a Nâga, VI 224 6; *dadhy-ambla, curds, II 42 313. See Dâdhika.

Danta, tooth, *plur.*, dantâḥ, II 72 1033; danta-mâṁsa, gums of the teeth, II 72 1032; danta-śûla, toothache, II 52 526 VI 223 5; *danta-śûla-nut, curing toothache, II 52 529; danta-sûl-âpaha, the same, II 52 530, 531; dantasûl-ârdita, afflicted with toothache, II 52 525; dant-âgra, top of the teeth, II 52 527; dant-ântara, inside of the teeth, II 52 525; also in praśîrṇa-danta, q. v.

*°*Danti*, Baliospermum montanum, in danti-mûla, root of Bal. mon., I 5 61.

°*Dantî*, same as preceding, I 6 74 II 28 44 34 148 38 232 50 284, 285 68 897 III 181 1 184 75; *acc.*, II 31 8 32 121.

Daridra, poor, II 69 928.

Darpaṇa, mirror, II 65 855.

°*Darbha*, Imperata cylindrica, or Saccharum cylindricum, II 55 582 56 606; in darbha-mûla, 76 1111.

* °*Darbhî*, same as preceding, II 75 1098.

Darśana, show, sight, in prîti-darśana, q. v.

√Darśaya, causal of √dṛiś, show, indicate, darśayati, II 58 717.

Dalimê, magic jargon, IV 236 4.

Daśa, (1) *cardinal*, ten, *nom.*, daśa, II 38 229 40 287 43 331 49 454 58 723 (P) 59 745 60 749, 760 68 901, 902, 913, VII 236 3, *acc.*, daśa, I 5 63 II 65 837, 841 III 184 58, *loc.*, daśasu, I 12; in daśa-kṛitvas, four times, II 40 282; daśa-guṇa, *adj.*, tenfold, II 37 223 64 819; daśa-pala, *subst.*, the quantity of ten pala, II 39 262 43 330, *adj.*, consisting of ten pala, III 183 38; *daśa-pippalika, a dose of ten long peppers, II 60 749; *daśa-vêgika, one who has ten sexual orgasms, II 64 834; daś-âha, a period of ten days, II 73 1044, *acc.*, daśâham, I 4 37, *abl.*, daśâhât, I 3 29; (2) *ordinal*, tenth, in daśa-bhâg-âvaśishṭa, reduced to the tenth part, II 38 224; also in daśa-mûla, daś-âṅga, see s. v.

Daśaka, consisting of ten (said of a dose of ten long peppers), II 59 734.

Daśama, tenth, I 5 63 II 26 6 39 258 46 393 III 184 59,

ᵛ*Daśa-mûla*, the set of ten drugs (*Śâlaparṇî, Pṛiśniparṇî, Kaṇṭakârî, Vṛihatî, Gôkshurâ,—Vilva, Śyônâka, Gambhârî, Pâṭalâ, Gaṇikârikâ*), II **35** 177 **48** 436 **52** 527, *plur.*, II **73** 1042; in daśa-mûla-kashâya, decoction of the ten drugs, I **9** 129; daśa-mûla-jala, infusion of the ten drugs, II **43** 443; daśa-mûla-siddha, boiled with the ten drugs, II **62** 796.

*ᵐᵈDAŚÂNGA, a kind of clarified butter, or ghee, medicated with ten ingredients, II **37** 203, 203 coll.

Dashṭa, bitten, VI **222** 4.

*Dashṭaka, (1) *adj.*, stung, bitten, in ahi-dashṭaka, q. v.; (2) *subst.*, sting, in vṛiśchika-dashṭaka, q. v.

√Dah, burn, dagdhvâ, having burned, II **52** 525; dagdha, burned, II **27** 21.

Dahara, young, VI 222 2.

√Dâ, (1) give, impart, dadâti, II 57 630 70 954 71 967, dâsyasê, IV 196 58, dâsyanti, IV 193 21, dâtum, V 205 27; (2) administer (as a medicine), dadyât, II 26 10 30 73 31 90, 98 32 110, 114, 115 36 184, 191 37 222 40 276 45 381 46 401 51 504 52 515 53 536 55 583 58 648 62 790 72 1032 73 1055 74 1062, *causal*, dâpayêt, II 37 207, 212 40 275 43 331 44 364 47 424 52 527 71 1011, 1012 72 1013, 1015, 1017, 1018, 1019, 1020, 1023, 1026, 1028, 1029, 1031, 1034 73 1037, 1039, 1045; *part.*, datta, II 182 13, in dṛiḍha-datta, q. v.; *part. fut.*, dâtavya, I 6 67 II 39 254 44 357 75 1099, or dêya, II 42 322, 324 46 394 73 1050; (3) add (as ingredient), dadyât, I 4 35 5 58 9 126 II 29 61, 67, 30 71, 81 32 110, 114, 115 33 134 34 161 35 167, 174, 183 37 212 38 226, 241, 42 319, 320 43 337 44 352 45 371 49 457, 50 485 57 627 58 641 64 817 67 879 75 1091, *causal*, dâpayêt, II 31 88 34 145 153, 163 37 212 43 331 55 585 64 825 66 875 68 912; *conj. part.*, dattvâ (always spelled datvâ), I 9 128 II 35 168 39 247 43 347, *et passim*; *part. fut. pass.*, dâtavya, II 45 371 46 396, or dêya, I 4 35 II 29 60 31 105 32 115 36 193 46 393 50 473 65 839. See √Pradâ.

ᵛ*Dâḍima*, Punica Granatum, pomegranate, II **26** 14 **27** 30 **30** 80 **31** 91, 105 **32** 119 **47** 413, 417 **48** 441, 442 **55** 593 **56** 602 **63** 811 **74** 1061 **76** 1113; in dâḍima-tvach, rind of pomegranate, II **47** 422, **56** 614; dâḍima-tvachâ, the same, I **5** 60; dâḍima-sâra, seed of pomegranate (see verse 1113), II **37** 211; dâḍima-siddha, boiled with pomegranate, II **62** 787; dâḍim-âmbla, sour juice of pomegranate, I **6** 77 II **59** 727; dâḍim-ôdaka-saṁyukta, mixed with an infusion of pomegranate, II **72** 1029; also in sa-dâḍima, sa-dâḍim-âmbla, q. v.

ᵈDADHIKA, *a kind of clarified butter, or ghee, medicated with curds, I **5** 47.

Dâra, wife, V 206 35.

Dâridra, poverty, V 206 38.

Dâru, (1) tree, in pûti-dâru, q. v.; (2) ᵛ*Dâru*, Pinus deodara, deodar, II **29** 56 **49** 467 **50** 483; see *Amaradâru, Dêvadâru, Suradâru*.

ᵛ*Dâruharidrikâ*, Berberis asiatica, Indian berbery, II **28** 41. See *Dârvî*.

Dâruṇa, painful, II **73** 1040 III **183** 43, 47; in su-dâruṇa, q. v.

Dârḍhya, robustness, strength (of the body), in dêha-dârḍhya-kara, a medicine promoting robustness of the body, II **70** 955.

ᵛ*Dârvî*, Berberis asiatica, Indian berbery, I **6** 71, 77 **7** 84 II **33** 133 **49** 449, *instr.*, dârvyâ, I **6** 82; in dârvî-tvach, bark of Ber. as., II **29** 56. See *Dâruharidrikâ*.

ᵈDÂHA, morbid internal heat, I **8** 103 II **40** 285 **43** 342 **74** 1065; in dâha-parîta, overcome with internal heat, II **41** 306; dâha-hantṛi, curing internal heat; dâha-hantâ, II **76** 1118; also in sa-dâha, q. v. See PARIDÂHA.

Dina, day, *acc., adv.*, dinam, daily, II 60 749; *in* dina-kara, sun, in dinakar-âgni, heat of the sun, III 184 56; also in madhya-dina, q. v. See Divasa.

Divasa, day, *loc.*, II 44 370 III 184 59 V 208 65; *plur. acc.*, divasâni, II 29 55 53 541. See dina.

Divâ (*instr.* of div), *adv.*, by day, I 1 4 II 60 764 64 836 VI 223 6.

Divya, (1) divine, V 203 1, 2; (2) celestial, coming from the sky, (said of water), II 39 263.

√Diś, (1) exhibit (medically, but probably a false reading for √dih, q. v.), diśataḥ, III 184 64; (2) show, bestow, diśantu, II 63 803.

Diś, region, *plur., nom.*, diśaḥ, IV 196 57; gen., diśâm, VI 224 6; *loc.*, dikshu, I 1 2.

√Dih, smear, plaster, **class VI*, dihêt, II **56** 602, dihataḥ (for diśataḥ?), III **184** 64; digdha, smeared, I **8** 109. See √Pra-dih.

Dîdhiti, ray, I 1 4.

Dîna, sad, II 44 359; in dîna-vaktra, sad-faced, II 74 1060.

√Dip, excite, stimulate to proper action (said of the digestive power), dîpayatê, II **62** 786; (said of grahaṇî or the small intestines), dîpayati, II **32** 107, dîpayêt, II **37** 208 **38** 238, dîpta, stimulated, invigorated, II **63** 809.

Dîpana, a stimulating medicine, I **5** 48 II **55** 601 **58** 643. See Dîpanîya.

Dîpanîya, a medicine which stimulates the digestive power, II **30** 74 **33** 126 **51** 507 **57** 639. See Dîpana, Pradîpana.

Dîrgha, long (said of life), II 42 312 70 954 IV 193 11; in dîrgha-kâla, long time, II 38 225.

Duḥkha, same as following, V 203 3.

Dukkha, trouble, misfortune, IV 195 41, 46 196 56 59, V 204 12; *plur.*, dukkhâni, V 205 21.

Dugdha, (1) milk, II 40 278 60 754 64 816, 820, 830 65 846; in dugdh-ânupâna, after-drink of milk, II 65 841; dugdha-pêshima, a paste made with milk, II 40 281; also in mânusha-dugdha, q. v.; (2) milky juice, latex, in snuhî-dugdha, q. v. See Kshîra, Payas.

[d]DUCH-CHHARDITA, bad vomiting, VI 223 1.

[d]DUCH-CHHÂYÂ, bad appearance, VI 223 1.

Duduma, magic jargon, VI 236 4.

Dundubhî, (1) name of a throw of dice, IV 194 29, 30, 31, 32, 33, 34; (2) name of a goddess, VI 224 1.

Duma, magic jargon, VI 223 4, 6.

Dumipê, magic jargon, VI 223 3.

Dumba, magic jargon, VI 223 4 236 2, 3; dumbâ, VI 223 4.

[v]*Durâlabhâ*, Albagi maurorum, II 33 133; in sa-durâlabhâ, q. v. See *Dhanvayavâshaka*, *Yavâśa*.

Durâsada, difficult to treat (medically), II 70 947 IV 195 49.

Durjara, difficult to get rid off (said of smell), I 2 14 (*var. lect.*, durjava).

Durbala, feeble, *fem.*, durbalâ, III 183 44.

Durbhukta, difficult to digest, II 31 94 VI 223 1

Duśîla, (for duḥ-śîla), evil-conditioned, of evil habits, V 207 50.

Dushṭa, (1) *adj.*, (*a*) diseased, vitiated, I 7 96 8 114; in dushṭa-śoṇita-śuddha, purified from vitiated blood, I 9 118; dashṭ-êndriya-pîḍita, troubled with the loss of virility, II 42 324; (*b*) offensive, malignant (said of sores), III 184 56, in dushṭa-vraṇa, offensive or malignant sore, III 181 4 183 50; (2) *subst.*, *neut.*, *disorder, disease, II 57 631; in dushṭa-karî, see mana-dushṭa-karî; also in yôni-dushṭa, q. v.; see dôsha.

Dûra, far, in dûra-stha, distant, being far away, IV 194 36.

Dûshaṇa, (1) vitiation, unhealthiness, in pitta-śoṇita-dûshaṇa, q. v.; (2) destruction, counteraction; in visha-dûshaṇa, q. v.

Dûshî-visha, vegetable poison, produced by age or decomposition, II 31 100.

[v]*Dûrvâ*, Cynodon dactylon, I 7 90 II 55 584.

Dṛigaḍe, magic jargon, VI 223 2.

Dṛiḍha, (1) strong, invigorated, in dṛiḍh-ânala-bala, *adj.*, having a strong digestive power, I 4 42; (2) persevering, in dṛiḍha-datta, perseveringly administered, II 68 904; (3) (lit. hard), *made of metal, iron, in dṛiḍha-pâtra, a metal, or iron vessel, II 56 620.

√dṛiś, see, consider, *pass.*, dṛiśyatê, IV 193 6, 12, 18 194 25, 31, 32, 33 195 43, 53 196 55 V 205 28 207 55; dṛiśyantê, IV 196 56; *caus.*, darśayati, II 58 717; dariśaya (*prâk.*), V 203 1; dṛishṭvâ, I 1 9 V 222 6, or (*conj.*) considering, according to, I 3 21, dṛiśyâ, V 203 2; dṛishṭa, seen, devised, I 4 43 V 203 1 206 32; in yathâ-dṛishṭam, q. v.; drashṭavya, IV 192 4.

*Dṛishadâ, grindstone, dṛishadâyâm, II 31 97.

Dṛishṭi (1) sight, power of seeing, II 68 904; in dṛishṭi-hita, beneficial to sight, I 7 92; (2) eye, I 8 100.

Dêva, (1) a dêva, godling, *sing.*, *nom.*, dêvo, VI 224 2 VII 236 3, 6; *plur.*, *acc.*, dêvân, II 71 976, *inst.*, dêvêbhiḥ, IV 193 17, *abl.*, dêvêbhyaḥ, IV 192 2; *dual.*, *nom.*, dêvau, II 41 287; in dêva-graha, seizure by a dêva, VI 223 1; dêva-pûjita, esteemed by the dêvas, II 41 305; dêva-bhishaj, physician of the dêvas, II 61 774; dêv-âri, enemy of the dêvas, II 29 54; dêv-arshi, sage among dêvas, divine sage, I 1 1; dêv-âsura, *adj.*, referring to dêvas and âsuras, VI 224 3; see Sura; (2) (*prâk.* for daiva), *neut.*, fate, IV 192 3.

Dêvaka, divine, celestial, VII 237 5.

Dêvata, divinity, (1) **masc.*, *sing.*, *acc.*, dêvatam, V 204 10, *loc.*, dêvatê, IV 192 4; *plur.*, *nom.*, dêvatâḥ, IV 194 21, *acc.*, dêvatâs, II 58 721, *instr.*, dêvataiḥ, IV 194 30, *abl.*, dêvatêbhyaḥ, IV 194 22, *gen.*, dêvatânâm, IV 194 31 195 49, 52; (2) *fem.*, dêvatâ, IV 195 48; (3) *neut.*, *sing.*, *nom.*, dêvatam, IV 192 5.

[v]*Dêvadâru*, Pinus deodara, deodar, I 8 106 II 28 46 32 120 35 182 38 232 40 266 44 353 45 386 50 476 53 585 55 586, 587 74 1059 III 183 40. See *Amaradâru*, *Dâru*, *Pûtidâru*, *Suradâru*.

Dêvî, a female dêva, goddess, V 203 3.

Dêśa, (1) land, country, V 207 58; in dêśa-bhâsh-âbhidhâna, called in the language of the country, in the vernacular, I 2 13; (2) space, place, in abhyavakâśa-dêśa, q. v., (3) piece, portion, in paṭ-aika-dêśa, q. v.

Dêha, body, II 31 86 63 803; in dêha-dârḍhya-kara, causing robustness of body, II 70 955; dêhamâtman, (lit. corporal), man, II 38 239; see dêhin.

Dêhin (lit., having a body), man, (medically) patient, *gen.*, *sing.*, dêhinaḥ, II 31 90, *plur.*, dêhinâm, III 183 33 184 65. See *Śarîrin*.

Dô (*Prâk.*, for dvi, q. v.), two, in dô-dumba, magic jargon, VI 223 4.

Dôsha, (1) humour, especially in an excessive, or vitiated state; *sing.*, II **45** 385; *plur.*, I **5** 64; in dôsha-trayahara, curing the triad of vitiated humours, the three humours, I **2** 15; dôsha-prastha, a prashta of vitiated humour, II **50** 488; dôsha-bal-âmaya, disease caused by the power of vitiated humour, I 3 21; dôsha-hara, curing vitiated humours, I **9** 120; dôsh-âpaha, the same, I **7** 92; dôsh-ôdara, *plur.*, enlargements of abdomen due to vitiated humours, II **42** 322; also in yathâ-dôsham, q. v.; (2) disorder, disease, I **8** 103 II **36** 197 **51** 493 **73** 1040; in kushṭa-dôsha, grahaṇî-dôsha, tvag-dôsha, yôni-dôsha, rêtô-dôsha, śukra-dôsha, q. v. See Sthûṇa.

Dôshin, suffering of a disease, or disorder, in grahaṇî-dôshin, tvag-dôshin, q. v.

[d]DAURBALYA, weakness, debility, II **40** 271; with ûrû, kaṭî, pṛishṭi, q. v.

Dyuti, brightness, clearness (of complexion), I **4** 42; in dyutimat, bright, brilliant, dyutimân, II **134** 46.

Drava, fluid, I **5** 58; in [v]*Madhu-drava*, q. v.

[v]*Dravantî*, Ipomœa reniformis, II **43** 346 **44** 354.

Dravya, (1) drug (as ingredient), I **5** 57 **7** 87 II **69** 919 III **181** 3; in dravaviśêsha-yukta, mixed with certain drugs, I **4** 39; (2) drug (as a medicinal plant), *plur.*, dravyâṇi, II **44** 368; (3) thing, goods, V **204** 11 **206** 39.

Drâkshâ, Vitis vinifera, raisins, I **6** 71 **9** 124 II **35** 172 **48** 432, 435, 446 **49** 450, 451, 460 **55** 584, 598 **73** 1049; *sing.*, *acc.*, drâkshâm, II **36** 189 **41** 294 **73** 1057, *gen.*, drâkshâyâḥ, II **34** 162, *dual*, *gen.*, drâkshayôḥ, II **56** 615; in drâkshâ-kalka, paste of raisins, II **49** 453; drâkshâ-rasa, infusion of raisins, II **48** 449 **69** 935. See *Madhurasâ*, *Mṛidvîkâ*.

Druma, tree, I 1 5, 7; in kshîra-druma, q. v.

Drôṇa, a measure, equal to 4 âḍhaka, or 16 prastha, or 64 kuḍava, or 256 pala (q. v.), (as a rule with water, jala), II **34** 162 **35** 166, 172 **36** 191 **37** 210, 216 **40** 280 **43** 329 **44** 351 **50** 484 **59** 738 III **183** 38, (or apâm) II **38** 234 **48** 437 **57** 628, (or ambhasaḥ), II **51** 492, (or rasa, watery infusion), II **56** 615; (once with kshîra, milk), II **35** 174; in drôṇârdha, half a droṇa (with salila, water), II **39** 245; drôṇa-âvaśêsha, (a decoction) reduced to one drôṇa, II **43** 330; also in dvi-drôṇa, q. v. See Kalaśa.

Drôṇî, same as preceding, (with kshîra, milk) drôṇyâm, II **73** 1054.

Dvaya, couple, pair, IV **196** 54; in tail-âḍhaka-dvaya, two âḍhakas of oil, II **40** 281, *vṛihatî*-dvaya, the two Vṛihatî, II **32** 120 **36** 188, yôga-dvaya, two formulæ, II **46** 405 coll. **47** 417, *et passim*.

Dvâtriṁśat, thirty-two, I 4 35.

Dvâdaśa, (1) (*card.*) twelve, II **68** 900; in dvâdaś-âha, a period of twelve days, II **61** 782; (2) (*ord.*), twelfth, II **26** 7.

Dvâdaśaka, aggregate of twelve, in pala-dvâdaśaka, q. v.

Dvâra, (1) door, I 2 19; (2) *source, occasion, in kapha-dvâra, q. v.

*Dvâviṁśat, twenty-two, II 39 245.

Dvi, two, *nom.* or *acc.*, *masc.*, dvau, I 3 30 **4** 35 **6** 73 II **27** 30 **44** 367 **61** 777 **68** 907 **75** 1100, *fem.*, dvê, II **28** 47 **32** 112, 120, 121 **48** 439 **51** 501 **66** 877 **68** 912 **69** 931 **75** 1097, *neut.*, I **6** 68, **75** II **27** 15, 30 **28** 43, 45 **29** 67, **31** 104 **39** 251 **43** 345 **50** 473 **57** 628 III **182** 21, 31 V **204** 1 **206** 44 **207** 58 **208** 62, *instr.*, dvâbhyâm, I **6** 70 II **57** 623, *gen.*, dvayoḥ, II **66** 871; in dviguṇa, (1) *subst.*, twofold quantity, II **28** 35 **45** 380; (2) *adj.*, twofold, I 5 57 **8** 110 II **30** 71, **75** 33 **140** **45** 387 **48** 432 **55** 591; dvi-guṇita, *adj.*, the same, I **9** 131 II **27** 25 **67** 879; dvi-guṇî-krita, *subst.*, double quantity, II **34** 149; dvi-jâti, twice-born, Brahman, dvi-jâtîn, II **41** 304, dvijâtibhyaḥ, IV **194** 35; dvi-kataka, two parts of clearing nut, II **65** 851; dvi-drôṇa, two droṇa, II **40** 278; dvi-pada, two-footed, IV **195** 43 VI **224** 12; dvi-pâdaka, the same, VI 224 13; dvi-pala, two pala, I **9** 128 II **36** 194 **43** 327 **61** 779, see pala-dvitîya; dvipala-prayôga, dose of two pala, II **51** 493; dvi-palika, consisting of two pala, II **48** 437; dvi-śirsha, two-headed, VI 224 12; dvi-sapta-râtra, a period of twice seven nights, a fortnight, II **60** 763.

Dviḥ, twice, II **28** 49 **54** 578; in dvir-ashṭa-bhâga, twice eight, or sixteen, parts, II **28** 35.

Dvika, pair, V **206** 34, 38, 41, 45 **207** 48, 53.

Dvitaya, couple, pair, III **184** 58.

Dvitîya, (1) second, II **26** 4 **60** 752 coll. III **184** 59 IV **193** 6, 12, 17, **194** 36 **195** 45, 46, 51 **196** 54; *fem.*, dvitîyâ, II **69** 931 IV **193** 9, 20 **194** 24, 30, **195** 39, 42, 48, 49 **196** 57; (2) in *comp.*, doubled by, II **50** 471.

√Dvish, be hostile, hate, (VI. *class*), dvishasi, IV **195** 52; dvishṭa, in râja-dvishṭa, q. v.

*[d]DVÊTÎYAKA, (*prâk.* for dvaitîyaka), recurring every second day, secundan fever, VI **223** 2.

Dh.

Dhana, wealth, IV **193** 11, 21 **194** 35 V **204** 5 **205** 17, 20, 23, 26 **207** 59 **208** 63; in dhana-vat, wealthy, V **206** 34; dhana-vṛiddhi, increase of wealth, V 207 59; dhan-âgama, coming of wealth, V **205** 30; also in mahâ-dhana, q. v.

[v]*Dhanañjaya*, Plumbago Zeylonica, plumbago-root, II **41** 294. See *Chitraka*.

Dhanu, bow, in [d]DHANU-SHKAMBHA, emprosthotonos, tetanic procurvation, II **40** 273 **43** 334.

Dhanya, blessed, II 60 768 61 780; *fem.*, danyâ, II 69 929.

Dhanvantari, the physician of the devas, or godlings, II 71 969, falsely spelt dhânvantari, II 71 968.

ᵛ*Dhanvayavâshaka*, Alhagi maurorum, II 33 138. See *Durâlabha*, *Yavâśa*.

Dhara, holding, retaining, in jala-dhara, śruta-dhara, q. v.

Dharaṇa, a measure, equal to half a tôla (q. v.), II 30 85 63 806. See Śâna.

Dharaṇi, vein, in dharaṇî-bandha, binding, ligature, of a vein, VI 223 1.

Dharma, usages, observances, (1) (religious), doctrine, III 183 23, *plur.*, VI 225 6; in dharma-vinaya, discipline of the doctrine, VI 222 3; (2) (domestic), in grâma-dharma, q. v.

√Dhâ, place, bestow, dadhâtu, II 63 803.

ᵛ*Dhâtakî*, Woodfordia floribunda, II 47 415, 421 63 805, *gen.*, dhatakyâḥ (with pushpa, flower), II 74 1073; in sa-dhatakî, q. v.

Dhâtu, (1) element (of the body), dhâtavaḥ, I 5 45, dhâtûnâm, I 4 44, dhâtushu, II 44 358 45 385; in dhâtu-sâmya, normal condition of the elements, I 5 45, 47; (2) metal, dhâtavaḥ, II 70 958, dhâtubhyaḥ, II 70 950.

Dhâtrî, the same as *Dhâtrî*, q. v., II 55 599.

Dhâtrî, wet nurse, *sing.*, *gen.*, dhâtryâḥ, II 73 1040, *plur.*, *nom.*, dhâtryaḥ, II, 76 1117, *gen.*, dhâtrîṇâm, II 72 1025.

ᵛ*Dhâtrî*, Phyllanthus Emblica, emblic myrobalan, II 56 602, 607 III 184 61; in dhâtrî-rasa, infusion of Phyl. Emb., II 56 615; dhâtrî-phala-rasa, infusion of the fruit of Phyl. Emb., II 66 859. See *Amṛita-phala*, *Âmalaka*.

ᵛ*Dhânya*, (1) any cereal, II 62 789 IV 193 11 194 35 V 205 20, 26, *plur.*, 63 802; (2) especially Coriandrum sativum, coriander seed, II 26 15 27 30 34 155. See *Kustumburu*, *Dhânyaka*.

Dhânyaka, Coriandrum sativum, coriander seed, II 31 106 48 430. See *Dhânya* (2).

ᵐᵈDHÂNVANTARA, a kind of medicated clarified butter, or ghee, devised by Dhanvantari, II 38 237, 240, 240 coll.

Dhâvana, (1) washing, wash, II 75 1097; in mukha-dhâvana, q. v.; (2) infusion, in taṇḍula-dhâvana, q. v., see ambu, udaka, jala.

Dhî, mind, intelligence, I 4 42; in dhîmat, intelligent, wise, dhîmân, I 4 35 9 121.

Dhîra, wise, skil[illegible]

√Dhûpay[illegible] *try Dhîra, substitute*

66 [illegible]fast, II 70 948 III 182

Dhûma, [illegible]

vis[illegible]

of[illegible]

√Dhṛi, *si*[illegible]

([illegible]02; (2) (lit. placed on the [illegible] measured, weighed, *fem.*, dhṛitâ, II 55 588; *neut.*, *dual*, dhṛitê, III 182 31; in *tulâ-dhṛita, sama-dhṛita, su-dhṛita, q. v.

Dhṛitarâshṭra, name of a Nâga, VI 224 2.

√Dhâv, wash, dhôvitvâ (*prâk.*), II 53 550; dhauta, (1) washed, I 1 5; (2) cleaned, II 64 818, 830.

*Dhôsâ, magic jargon, VI 223 4.

Dhyâta, thought, V 204 13 205 20, 24.

Dhruva, fixed, settled, II 51 490; *fem.*, dhruvâ, V 205 15; *neut.*, *adv.*, dhruvam, assuredly, V 204 1 207 58.

N

Na, not, I 1 2 II 34 147 IV 192 2 V 204 2 VII 237 5; na cha, nor, I 8 99 IV 192 2 193 7; na vâ, nor, IV 192 2; n=aiva, nor, V 204 11; *et passim*. See Ṇa, Naika.

Nakkali, magic jargon, VII 236 5.

Nakta, night, in *ᵈNAKTAM-ANDHA, night blindness, II 67 890; see RÂTRY-ANDHA; ᵛ*Nakta-mâla*, Pongamia glabra, II 54 562, see *Karañja*, *Chirivilva*; ᵈNAKT-ÂNDHA, night-blindness, I 8 103.

Nakshatra, lunar asterism, V 204 2.

Naṭṭhi, magic jargon, VII 236 3.

ᵛ*Naḍa*, Phragmites Karka, I 6 72.

ᵛ*Naḍikâ*, the same as preceding, II 41 292.

ᵛ*Nata*, Tabernaemontana coronaria, I 6 81 7 97 II 41 297 52 510. See Tagara.

Nadî, river, in nadî-vêga, river-current, II 47 427.

*Nadrivadâ, uncertain reading, V 206 34.

√Nand, rejoice, be happy, nandasi, V 204 4 206 38, nanditu, V 207 61.

Nanda, (1) joy, V 207 55; (2) name of Nâga, in Nand-ôpananda, name of two Nâgas, Nanda and Upananda, VI 224 3.

Nandin, (lit. rejoicing), name of Śiva's bull, IV 192 1.

Nabhas, name of the month Śrâvana, July-August, II 44 367.

Nabhasya, name of the month Bhâdra, August-September, II 44 367.

√nam, *causal*, (lit. cause to sink), * administer (with nâsikayâ, by the nose), namayêta, II 68 916.

Namas, salutation, II 26 1 IV 192 1, 2, 5 VI 225 4, 5 VII 236 2 237 1.

√Namasya, salute, worship, namasyâmi, V 203 1.

Nayana, eye, I 8 108; in su-nayana, q. v. See Akshi, Nêtra.

Nara, (1) man (without reference to sex, from the medical point of view) patient, *sing.*, *nom.*, I **3** 33 **5** 50 II **30** 69 **36** 200 **52** 524 **58** 723 **59** 744 **60** 749 **61** 772 **69** 931 VII **236** 5, *gen.*, II **61** 774 **62** 791; *plur.*, *nom.*, II **69** 929, *instr.*, II **60** 751 *gen.*, I **7** 92 II **28** 37 **43** 340 **44** 357, 367 **70** 947, 949; (2) physician, II **59** 738; (3) male, *sing.*, *nom.*, II **64** 822, 827 **65** 844; *plur.*, *nom.*, II **44** 360 III **183** 46; in nar-êndra, chief of men, prince, king, I **6** 65; in narêndr-ârha, fit for a king, II **40** 278. See Jantu, Dêhin, Nṛi, Pums, Purusha, Prâṇin, Śarîrin.

Narttaka, reed, II **63** 806. See Nâttaka.

Narmalimê, magic jargon, VII 236 5.

°*Nalada*, Nardostachys Jatamansi, I **6** 68 **7** 89 II **43** 345 **44** 354 **47** 419 **54** 562. See *Mâṁsî*.

Nava, (1) fresh; young (of drugs or ingredients), II **30** 80, 81 **33** 135 **35** 171 **37** 213 **38** 228 **45** 381 **49** 455; (2) new (of a vessel), II **46** 397, 401 **74** 1063, 1079 **76** 1114; (3) renewed (of youth), II **36** 200; (4) recent, (of an illness), I **9** 117, (of a convert), VI **222** 2; in nav-ôdaka, fresh water, or rain, VII **236** 6.

Navan, nine, II **28** 38 **55** 583 coll. VII **236** 3; in *md NAV-ÂYASA, an iron tonic, made with nine parts of pulverized iron, and nine parts of other ingredients, II **28** 39.

Navama, ninth, II 26 6 37 204.

°*Navamâlikâ*, Jasminum Sambac, II **46** 399.

Navikâ, praise, IV 192 5.

Navikkî, name of a throw of dice, IV 192 2.

°*Nahikâ*, Unguis odoratus, III **181** 1 **182** 16.

√Naś, (1) be lost, perish, naśyati, II **34** 147 III **183** 46; (2) (*causal*), cure, nâśayati, II **31** 86 **37** 203 **46** 398 **68** 900, nâśayêta, II **70** 942; nashṭa, (1) (applied to semen or menses), exhausted, suppressed, II **40** 284 **44** 360 III **183** 48; (2) lost, IV **192** 3 **194** 29.

Nas, nose, only in *abl.* nastaḥ, (1) with √kṛi, apply through the nose, nastaḥ-kuryât, II **52** 516, nastaḥ-kârya, II **42** 322, nastaḥ-kṛita, I **8** 104; (2) with √pradâ, the same, nastaḥ-pradadyât, II **52** 512; (3) in *compounds*, nastaḥ-karaṇa, *application of an errhine, sternutatory, II **68** 904; nastaḥ-karma, a sternutatory, or the application of it, II **44** 356 **46** 394, 395 coll., **52** 514 **59** 741 **61** 771 **68** 902, 908; nastaḥ-karma-taila, oil for an errhine, II **45** 382 coll.; nastaḥ-karma-prayôga, use of an errhine, II **68** 900; *nastaḥ-pâna, the same as nastaḥ-karma, II **40** 270. See Nasta.

Nasta, nose, only in *abl.* nastataḥ with √dâ, apply through the nose, nastato dadyât, II **45** 381 **46** 401 **52** 515 **68** 915. See Nas.

*md NASYA, errhine, sternutatory, III **183** 51. See NÂBANA, NÂSYA.

Nâ, not, I 3 30 IV 194 22.

Nâga, (lit. snake), a kind of supernatural being, I 1 1 VI 224 2, 3, 11 225 14; in nâga-graha, seizure by a Nâga, VI 223 1, nâga-râja, chief or prince of Nâgas, VI 224 2, 7; also in mahâ-nâga, q. v.

°*Nâgapushpa*, Mesua ferrea, II **29** 63 **47** 420 III **184** 67; also in sa-nâga-pushpa, q. v. See *Kêsara*.

°*Nâgabalâ*, Sida spinosa, II **41** 296 **60** 753; in *md NÂGABALA-PRAYÔGA, (also called ÂVALIKA, q. v.), a kind of tonic medicine, containing Sida sp., II **60** 758 coll.

°*Nâgara*, Zingiber officinale, dry ginger, *neut.*, I **9** 127 II **26** 11, 14 **27** 27 **29** 58, 60, 63, 66 **34** 150, 155 **48** 444 **55** 585 **62** 789, 790 III **184** 65; **masc.*, *plur.*, *acc.*, nâgarân, III **184** 66; also in sa-*nâgara*, q. v. See *Ârdraka*, *Mahaushadha*, *Viśvabhêshaja*, *Viśvâhvaya*, *Śunṭhî*, *Śṛiṅgavêra*.

°*Nâgaraka*, the same, *neut.*, II **31** 104; **masc.*, II **76** 1119.

Nâḍa, (1) tube, channel, III **184** 65, see nâḍîvraṇa; (2) quill, in śikhi-nâḍa, q. v., (3) stalk, *plur.*, nâḍâni, II **76** 1110. See Nâḍî.

Nâḍikêra, Cocos nucifera, cocoa-nut, II **41** 293.

Nâḍî, pipe, tube, in kaṇṭha-nâḍî, q. v., in *dNADÎ-VRAṆA, fistulous sore, III **181** 4.

Nâttaka, (perhaps false for nartaka, q. v.), reed, II **66** 869.

Nâda, sound, noise, (in the ear), II **53** 534; in karṇa-nâda, q. v. See Ninada.

Nâdita, made to resound, resounding, I 1 5.

Nâdêya, Sesbania Ægyptiaca, II **46** 399.

Nânâ, various, II **26** 2, 5 **65** 847 coll.; in nânâ-vidha, the same, I **4** 39.

*md NÂBANA, (or nâvana), errhine, sternutatory, I **7** 87. See NASYA, NÂSYA.

Nâman, name, I 1 8; *plur.*, nâmâni, II **69** 918; *adv.*, (1) by name, nâma, II **29** 58 coll., 59 coll., 63 coll., **63** 808 VI 222 2, nâmnâ, II **26** 1 **42** 324 III **183** 52, *nâmni, II **69** 918; (2) indeed, nâma, II **45** 376 III **183** 52, nâmataḥ I 2 19 **4** 36; in nâm-âkhya, called by the name, II **26** 7.

Nârâcha, iron arrow, in nârâcha-sannibha, like an arrow, II **37** 209.

md NÂRÂCHAKA, (lit. arrow-like), * a kind of medicated clarified butter, or ghee, II **37** 209.

Nârâyaṇa, (1) name of a physician, in Nârâyaṇa-vinirmita, devised by Nârâyaṇa, III **183** 52; (2) name of a god, IV **192** 4 VII **236** 6.

Nârî, (1) woman, nârîṇâm, III **183** 46; in nârî-kshîra, woman's milk, II **66** 868 **67** 889; (2) (medically) female patient, II **183** 48, *gen.*, *sing.*, nâryâḥ, I **8** 114, *plur.*, nârîṇâm, II **39** 249 **40** 275 **44** 364 III **183** 47.

Nâvanîtaka, (lit. containing fresh butter, or cream), name of the medical treatise, contained in the Bower Manuscripts, II **26** 1, 9 **32** 107 coll. **56** 617 coll. **65** 847 coll.

Nâśa, loss, in bandhu-nâśa, q. v.

Nâśana, (1) decay, in aṅga-nâśana, q. v.; (2) (*subst.*), cure, II **35** 179 **66** 859; in *comp.* with atisâra, kâmala, chhardi, timira, palita, pâṇḍu, balî, visha, sarvâkshi-rôga, q. v.; (3) (*adj.*), curing, always in *comp.*, *masc.*, *sing.*, nâśanaḥ, with kushṭa, jvara, palita, visarpa, q. v.; *plur.*, nâśanâḥ, with mêha, q. v., nâśanân, with abhîlu, nîlîka, vyaṅga; *fem.*, nâśanî, with mada, laghu-śûla, q. v.; *neut.*, *sing.*, nâśanam, with arśaḥ, ânâha, kâsa, gulma, chhardî, jaṭhara-śûla, jvara, timira, palita, pârśva-śûla, rakta-pitta, valî, vivandha, vishama-jvara, śûla, śvâsa, hṛit-śûla, hṛid-rôga, q. v.; *plur.*, nâśanâni, with âmaya, q. v.

Nâsa, nose, in nâs-âgama, coming into the nose, II **55** 584.

Nâsâ, the same, in nâsâ-rôga, disease of the nose, VI **223** 4.

Nâsikâ, the same, nâsikayâ, II **68** 916; also in viśîrṇa-nâsika, q. v.

md NÂSYA, errhine, sternutatory, *sing.*, nâsyam, II **51** 509, nâsyêna, II **42** 309, nâsyê, I **7** 96 II **35** 179 **40** 283 **43** 332, 339; *plur.*, nâsyaiḥ, II **41** 305; in NÂSYA-TAILA, a kind of medicated oil, to be used as a tonic errhine, II **61** 773 coll.; nâsya-yôga, application of an errhine, II **67** 891. See Nasya, Nâbana, also Nasta and Nas.

Niḥsaraṇa, coming forth, in guda-niḥsaraṇa, q. v.

* √Ni-kas, remove, cure, nikasya, II **31** 86.

Nikâla, deliverance, in pâpa-nikâla, q. v.

Nikochaka, Alangium decapetalum, II **49** 456; *plur.*, II **32** 113.

Nikvâtha, infusion, decoction, I **4** 35 II **75** 1088. See Kvâtha, Niryûha.

√Ni-gad, declare, tell, nigadataḥ, II **44** 357 **45** 374.

Nigupta, well-covered hidden, in su-nigupta, q. v.

√Ni-grah, arrest, suppress, cure, (*irreg.*) nigṛhṇâti, II **43** 342 **75** 1083.

Nigraha, suppression, in mûtra-nigraha, raja-nigraha, q. v. See Vinigraha.

Nichaya, combination of three vitiated humours, in sa-nichaya, q. v. See Sannipâta.

Nichita, soaked with, steeped in, II **30** 82.

Nichula, Barringtonia acutangula, II **28** 48 **52** 529; *plur.*, II **38** 229.

Niḍê, magic jargon, VI 223 1.

Nitya, constant, I 1 4 4 42 VI 223 3; in nitya-prasakta, most persistent, II **50** 471; *adv.*, continuously, constantly, nityam, II **69** 933 **76** 1116 V **206** 33, 39, VI 224 5; *nityât, IV **193** 8; nityaśaḥ, VI 224 7, 12.

Nidarśita, declared, I 7 92 V 205 26. See Nidṛishṭa, Pradishṭa.

Nidigdhikâ, Solanum xanthocarpum, nidigdhikâm, II **35** 182 **57** 627; nidigdhikâyâḥ, II **34** 160. See *Kaṇṭakârikâ*, *Vyâghrî*.

Nidṛishṭa, indicated, II 54 571.

√Ni-dhâ, place, deposit, nidadhyât, II **40** 269; *caus.*, (as *simplex*), nidhâpayêt, II **28** 41 **37** 211, 214, 220 **43** 331, 339 **67** 882; nidhêya, II **51** 492; nidhâtavya, II **43** 348. See √Ni-dhâv and Nihita.

√Ni-dhâv, press into, nidhâvayêt, III **182** 27, (where, however, the reading is uncertain), possibly a Prakriticism for nidhâpayêt; see √ni-dhâ.

Ninada, sound, * voice, I 4 42. See Nâda.

Nibarhaṇa, (1) *subst.*, cure, with chakṣur-vêdan-ârtta, śvâsa, q. v.; (2) *adj.* (at end of *comp.*), curing, *masc.*, with kapha-kâsa kshaya-kâsa, q. v., *neut.* with kapha-kâsa, vâta-rôga, sarva-rôga, sarva-vyâdhi, q. v.

√Ni-budh, know, learn, 2. *plur. imp.*, nibôdhata, I 8 112 II 28 45 57 633.

Nibha, resembling, like, II 70 959.

Nimi, name of physician, Niminâ, II **67** 884.

Nimitta, omen, prognostic, IV 192 5.

Nimba, Azadirachta Indica, nîm, neem, I **6** 72 II **29** 57 **33** 133 **41** 293 **51** 497 **56** 606,612, in nimba-kashâya, decoction of nîm (leaves), II **72** 1036; nimba-patra, nîm leaf, II **75** 1095. See *Arishṭa*.

Niyata, regular, *fem.*, niyatâ, I **3** 21; *neut.*, *adv.*, niyatam, regularly, II **61** 782 V **206** 39.

√Ni-yam, *cure, niyachchhati, II **42** 317 **63** 813 **67** 890 **69** 939.

Niyama, (1) rule, direction (for the use of medicine), II **59** 735 *bis;* (2) restriction, II **61** 780.

Niratyaya, without danger, harmless, II **51** 490 **69** 927. See Nirupadrava.

*Nirasyana, evacuant, *fem.*, nirasyanî, in varcha-nirasyanî, q. v.

Nirâyâsa, without trouble, IV 195 41.

*Nirârthaka, profitless, useless, IV 207 47.

Nirupadrava, harmless, causing no trouble or complication, II **58** 644 IV **195** 44. See Niratyaya.

[md]NIRÛHA, injection, clyster, enema, II **57** 624.

[v]*Nirguṇḍî*, Vitex Negundo, III **181** 5.

Nirjaya (lit. victory) cure, in vâta-nirjaya, q. v.

√Nir-diś, declare, specify, distinguish, nirdiśêt, II **70** 950 (false reading), **71** 973; nirdishṭa, I **7** 87 II **33** 132 **69** 925 **70** 956. See Pradishṭa, √Vinirdiś.

√Nir-dhṛi, determine, ascertain, *caus.*, (used as *simplex*), nirdhârita, III 184 65.

√Nir-math, stir, churn, nirmathya, II **43** 331.

Nirmala, clean, II 64 828 V 203 3; in nirmala-paṭṭa-pûta, strained through a clean cloth, II 51 501; also in su-nirmala, q. v.

Nirmita, composed, devised, I 6 65 II 32 119 V 203 4. See Vinirmita.

Nirmusala, in nirmusala-śabda, undisturbed by the noise of pestles, II 61 784. See Musala.

Niryâsa, juice, milk (of plants), II **53** 532. See Rasa.

Niryûha, decoction, I **9** 129 II **62** 785, *plur.* II **70** 952. See Kashâya, Nikvâtha, Rasa.

√Nir-vap, pour out (something from a vessel in which it had been heated, for the purpose of cooling it), * *causal*, (used as *simplex*), nirvâpya, II **46** 404.

[d]NIRVÂHIKÂ, acute diarrhœa, in nirvâhikâ-yôga, formula for it, II **47** 427. See ATÎSÂRA, GRAHAṆÎ, PRAVÂHIKÂ.

Nirvṛiti, complete happiness, peace of soul, IV 194 37. See Nivṛiti.

Nirvêda, disappointment, IV 195 42.

Nilaya, abode, I 1 2.

√Nir-hṛi, expel (waste products), niharanti, II **69** 927.

√Nir-han, cure, nirhanyât, II **33** 127.

Nivâta, safe, protected (from draught, said of a locality), II **58** 726.

Nivâraṇa, (1) *subst.*, cure, remedy, with kâsa, q. v.; (2) *adj.*, curing, *masc.*, with kâsa, rakta-pitta, śvâsa, hikkâ, q. v.; *neut.*, with hikkâ, q. v.

√Ni-vṛit, *causal*, bring back, *cure, nivartayati, II **68** 904.

Nivṛiti, (for nirvṛitti), rest, peace (of soul), V 204 11 206 35, 46.

Nirvṛitti, (1) * cure, nivṛittayê, II **48** 433, 444, 446; in nivṛitty-artham, for the sake of cure, II **27** 24; (2) rest, peace (of soul), IV **194** 31.

Niś, night, niśi, during a night, II 51 495.

Niśâ, night, in prâvṛiḍ-niśâ, q. v.

Nisṛita, (for nisrita, q. v.), residing, in jala-nisṛita, q. v.

*Niśchitra, decorticated, II **64** 828. See Nistusha, Luchita.

Niśrita, residing, in jala-niśrita, q. v.

*Niśvêta, (false for niḥ-śvêta) without white (hair), II **68** 908.

√Ni-shêv, (for nisêv), treat (with something, medically), *pass. part.*, nishêvyamâna, II **76** 1109.

Nishêvitṛi, one who treats himself (with a medicine), nishêvitâ, II **69** 933.

Nishêvin, enjoying, practising, *fem.*, *plur.*, nishêviṇyaḥ, I **8** 114.

Nishkula, without shell, shelled, II **36** 192.

*[d]NISHKÊŚA, entire baldness, I **8** 117.

Nishpatra, (for nishpattra), (1) without leaves, II **42** 312; (2) without feathers, II **64** 837.

Nishpishṭa, comminuted, in chyuta-nishpishṭa, q. v.

√Nish-pîḍ, press, squeeze, nishpîḍya, II **53** 536.

Nishphala, without fruit, fruitless, IV 193 4, 6 195 38.

Nistusha, decorticated, II **43** 337. See Niśchitra, Luchita.

Nisrava, outflow, II **71** 959.

Nisruta, poured off, strained, II **37** 220 **38** 230. See Parisruta.

√Ni-han, (1) *cure, nihanti, I **4** 39 **6** 78 II **29** 54 **30** 70 **31** 86 **32** 107 **36** 185 **63** 809 **66** 858 **69** 938 III **181** 7 **184** 61; nihanyât, I **2** 15 II **28** 52 **51** 493 **54** 569 **62** 792 III **183** 36; (2) destroy, nihata, IV **192** 1; in nihata-kaṇṭhaka, *adj.*, having obstacles removed, IV **194** 26. See √Nir-han, √Vi-ni-han.

Nihantṛi, *curing, remedying, nihantâram, II **59** 730.

Nihita, deposited, I **3** 33. See √Ni-dhâ.

Nihîna, vile, bad, II **64** 824.

*Nîmva, large Anthocephalus Cadamba, II **38** 233. See Kadamba.

Nîcha, low, in nîch-ôchcha, low and high, IV 192 2.

Nîla, (1) black, in nîla-śirôruha, *adj.*, having black hair, II **68** 99; (2) blue, II **41** 297; in *Nîlôtpala, Nelumbium speciosum, Nymphaea stellata, blue lotus, II **32** 120 **47** 422 **63** 802 **68** 911; *plur.*, II **45** 381 **61** 768 **68** 905 **76** 1110, 1112; in nîlôtpala-patra-yukta, joined with leaves of the blue lotus, II **76** 1115. See *Utpala*.

*Nîlikâ, Indigofera tinctoria, indigo, nîlikayâ, II **67** 896.

*Nîli, the same, II **61** 768 **68** 905, 911.

*dNÎLÎKA, black spots, I **8** 100; in nîlîka-nâśana, removing black spots, I **7** 88.

Nîlikâ, same as *Nîlikâ*, q. v., II **34** 148 **39** 247 **67** 894.

Nu, interrogative particle, in kiṁ-nu, I 2 9.

√Nud, remove, cure, nudati, II **48** 440.

Nud, removing, curing, I **9** 128, 129, 130 II **27** 17 **28** 39 **29** 58, 59 **33** 136 **34** 152, 154, 156 **40** 278 **46** 406 **49** 452, 453, 462 **52** 529 **55** 595 **58** 644 **70** 951.

Nṛi, (1) man (irrespective of sex, medically), patient, nṛiṇâm, II **41** 288 **42** 315 **51** 500 **62** 793 **69** 929 III **183** 52; nṛîṇâm, II **32** 108 **57** 636; (2) male (patient), nṛiṇâm, II **26** 2 **40** 284. See Nara, Puṁs, Purusha.

Nêtra, eye, II **65** 853, 855; *dual*, II **35** 181 **66** 870; in nêtra-ruj, disease of the eye, I **6** 78; *nêtra-rujâ, the same, in nêtra-ruj-âpaha, removing diseases of the eye, II **65** 852; nêtra-rôga, the same, *plur.*, II **66** 866 **67** 890; nêtr-âmaya, the same, II **67** 885, 886; nêtr-âñjana, ointment for the eye, collyrium, *plur.*, II **26** 6. See Akshi, Nayana.

*Nêshya, (na-ishya), unlucky, undesirable, IV 194 24.

Naika (na-êka), not one, many, I 1 3; in naika-rôga, many diseases, II 39 248 40 283; naika-vidha, manifold, I 1 5.

*Nairṛitika, an ill-conditioned being, V 20517.

*Nairâvaṇa, name of a Nâga, VI 224 1.

P

Pa, drinking, in a-madya-pa, q. v.

Pakti, digestion, I **4** 44 (false reading); in pakti-mûla, *adj.*, having digestion for its source, I **5** 45.

Pakva, Pakvâśaya, see √pach.

Paksha, (1) side, (only in *comp.*), *Paksha-kshat-âvabhagna, *adj.*, suffering from fracture and wound in one side of the body, II **44** 349; dPAKSHA-BADHA, paralysis of one side, hemiphlegia, II **43** 332; *Paksha-hîn-âvabhagna, *adj.*, lit. suffering from fracture and waste, or loss of use, of one side of the body, perhaps fracture and partial paralysis, II **44** 358; dPAKSH-ÂGHÂTA, *paralysis of one side, hemiphlegia, I **4** 41; (2) half-month, *adv.*, paksham, for a fortnight, or half lunar month, II **51** 492 **64** 830.

Pakshin, bird, in śvêta-pakshin, q. v.

Pakshman, eyelash, in *pakshma-mûla, roots of the eyelashes, I **8** 103.

Paṅkaja, lotus, in *paṅkaja-yôni, *adj.*, lit. he who has his birth in a lotus, *i.e.* Brahma, II 70 949.

Paṅgu, lame, paṅgûnâm, III **183** 42.

√Pach, (1) boil, cook, pachêt, I **9** 127, 129, 130, 131 II **32** 122 **34** 149, 153, 159, 162 **35** 177, 183 **37** 205, 210, 214 **38** 235 **39** 251, 263 **40** 265, 277, 279, 282 **41** 301 **43** 330, 338 **46** 400 **48** 437, 438 **49** 453 **53** 535 **56** 615 **57** 628 **60** 760 **61** 771 **64** 819 **65** 839, 842 **66** 864 **68** 907 **76** 1103 III **183** 32; pachêta, II **35** 168 **47** 429; *causal*, pâchayêt, II **37** 205 **42** 315 **43** 336

67 891; *part. pass.*, pakva, (1) boiled, cooked, II 63 801; in kshîra-pakva, q. v.; (2) roasted, burned, only in *pakva-lôshṭa, roasted iron particles, II 55 598 72 1014; (2) digest, pachyatê, II 71 960; pakva, digested, only in pakv-âśaya, lit. place of things digested, abdomen, in pakvâśaya-sambhava, *adj.*, (diseases) arising in the abdomen, II 62 797. See √Vipach.

Pañchan, five, pañcha, II 29 60 34 161 36 191 37 211 45 390 50 473 coll. 477 51 499 52 521 coll. 59 745 64 815; pañchabhiḥ, II 59 733; pañchânâm, II 37 219 38 236; pañchasu, II 34 145; in *comp.*, pañcha-kâsa, five kinds of cough, II 34 161; md PAÑCHA-KÔLAKA, a kind of oil, medicated with the five kôla drugs (long pepper, root of long pepper, *chavya*, plumbago root, and dry ginger), in puñcha-kôlaka-siddha, boiled in the p. k. oil, II 49 465; see SHAṬPALA; md PAÑCHA-GAVYA, a kind of clarified butter, or ghee, medicated with the five gavya, or products from the cow (milk, curds, clarified butter, urine, dung), and with other drugs, II 34 147; pañcha-guṇa, *adj.*, five-fold, II 30 72; pañcha-gulma, five kinds of abdominal tumours, II 38 237, in pañcha-gulma-badha, reduction of the five kinds of abd. tum., II 39 256; pañcha-daśa, fifteenth, II 26 8; pañcha-pañchâha, five periods of five days, I 4 36; pañcha-mâtra, only five, V 204 4; pañcha-mûla, the set of five drugs, (*Śâlaparṇî, Pṛiśniparṇî, Kaṇṭakârî, Vṛihatî, Gôkshurâ*), II 35 165 64 825 75 1099; *dual*, I 6 68 II 38 234; in sa-pañcha-mûla, q. v.; pañcha-yuta, mixed with five, II 65 851; pañcha-rasa, *adj.*, having five tastes, *fem.*, pañcha-rasâ, II 69 926; pañcha-râtra, a period of five nights, III 184 60; pañcha-valka, the set of five barks (*Nyagrôdha, Udumbara, Aśvattha, Plaksha, Pârîsha*), in pañcha-valka-kashâya, decoction of those barks, II 72 1015; pañcha-vidha, of five kinds, fivefold, II 51 499, *fem.*, pañcha-vidhâ, II 72 1025; pañcha-vimśat, twenty-five, II 39 262 50 484 56 619 64 817; * pañcha-śarkara, five parts of sugar, in sa-pañcha-śarkara, q. v.; pañcha-sâra, a kind of medicine containing five ingredients, II 51 496; pañchâśat, fifty, II 36 193; pañch-âśra, five-edged, *fem.*, pañchâśrî, II 69 925; pañch-âha, a period of five days, I 4 36.

Pañchama, fifth, II 26 5 54 573 IV 193 15; *fem.*, pañchamî, IV 194 27, 33.

√Paṭ, split, *caus.*, pâṭayamâna, VI 222 3.

Paṭa, cloth, in paṭ-âñta-pûta, strained through an end of (*i.e.*, piece of) cloth, I 2 20; paṭ-ôttariya, upper garment, II 76 1117; in kshauma-paṭa, q. v. See Paṭṭa.

d PAṬALA, the final stage of the development of the cataract, II 65 849 66 874 67 887.

v *Paṭôla*, Tricosanthes dioica, I 6 72 II 29 57 33 133, 137 41 294 51 496, 497, 500.

Paṭṭa, cloth, in paṭṭa-bandha, name of a throw of dice, IV 192 3; also in nirmala-paṭṭa-pûta, q.v. See Paṭa.

Paṇḍita, learned, skilful, II 40 280.

√Pat, fall, patantu, IV 192 3, 4; papâta, II 69 922; patita, I 2 11 V 206 44 207 53 208 62 VI 222 4.

Patra, (1) leaf, I 1 9 II 51 496 61 769 68 906, *plur.*, patrâṇi, II 66 866; with *Arishṭa, Tâlîsa, Nimba, Nîlôtpala, Vaṭa, Vadarî*, q. v.; in sa-patra, q. v.; (2) especially v *Patra*, leaves of Cinnamomum Zeylanicum, cinnamon, I 7 91, 97 8 100 II 28 47 36 195 41 298 44 354 50 487 67 888 75 1100; in patra-kalka, paste of cinnamon leaves, II 40 268. See *Tvak, Tvacha, Varâṅga.*

Pathya, (1) *adj.*, salutary (as medicine), II 38 231 39 244 42 323 50 481 59 732; (2) especially *fem.*, v *Pathyâ*, Terminalia Chebula, chebulic myrobalan, III 184 61, 72; see *Abhayâ, Harîtakî.*

Pada, (1) foot, in * d PADA-GAṆḌA, tumour in a foot, II 33 136; also in viḍâla-pada, q. v.; (2) word, in mantra-pada, q. v.; (3) * the numeral one, *neut.*, *sing.*, padam, V 204 5, 9 206 32 207 55, 62, *dual*, padê, V 207 58; *masc.*, padas, V 204 1.

Padaka, foot, in viḍâla-padaka, q. v. See Pada.

v *Padma*, Nelumbium speciosum, white lotus, II 31 96 73 1049; in padma-vîja, seeds of Nel. spec., II 49 456; v *Padma-kêsara*, filaments of Nel. spec., II 41 299 47 413, 419 51 502 76 1113; also in sa-padma, q. v. See *Kamala*, Kêsara.

[v]*Padmaka*, Prunus Puddum, I **6** 71 **7** 89 II **33** 138 **38** 241 **40** 266, 277 **48** 435 **49** 467 **50** 476 **52** 511 **76** 1115.

Paya (for payas, q. v.), milk, in pay-ôdana, rice-milk, II **58** 724. See Payasô-dana.

Payas, (1) milk, *sing.*, *nom.*, payas, I **6** 70 II **39** 258 **41** 302 **58** 641, *acc.*, payas, I **9** 123 II **49** 455 **61** 782, 784 **64** 825, 829, 831 **65** 844, 846, *instr.*, payasâ, II **35** 178 **39** 259 **45** 387 **46** 394 **48** 433 **55** 586 **59** 739 **60** 749 **61** 783 **64** 821, 832 **65** 842 **66** 858 **70** 954; *gen.*, payasaḥ, II **40** 282 **42** 313 **64** 816 **68** 899; *loc.*, payasi, II **58** 646 **62** 789, *dual*, *instr.*, payôbhyâm, III **182** 23, *plur.*, *nom.* payâṁsi, II **71** 905, *acc.*, payâṁsi, II **55** 599, *instr.*, payôbhiḥ, I **6** 77 II **48** 448; in *comp.*, I **4** 34 **5** 59 II **63** 814 **66** 867 III **184** 68; in payaḥ-śrita, boiled with milk, II **51** 495; *payas-ôdana, rice-milk, II **45** 374 **58** 722; see Kshîra, Dugdha, also Kshîrôdaka, Payôdana; (2) medicated milk, II **65** 847 **73** 1050.

[v]*Payasyâ*, Gynandropsis pentaphylla, II **32** **111** **35** 170 **43** 346 **44** 355 **61** 783 **74** 1081 **75** 1086.

Para, (1) superior, excellent, *masc.*, paraḥ, II **27** 19; *fem.*, parâ, IV **193** 15; *neut.*, param, I **9** 129, 130, 131 II **36** 195 **41** 287 **47** 425 **49** 451 **51** 507 **60** 768 **61** 780 **73** 1049 III **184** 54; (2) best, (opp., madhyama and avara), II **70** 956; (3) highest, strongest, II **70** 952; (4) devoted to, partial to (something), in mâṁsa-para, q. v.; (5) other IV **193** 14; in para-gata, gone to, or belonging to another, V **206** 35; para-hasta-gata, gone into the hands of another, IV **194** 29; para-dravya, goods of another, V **206** 39; (6) *adv.*, paratah, further, in *paratah paratah, again and again, I **5** 54; param, in the highest degree, II **35** 176 **36** 199 **70** 955; in atah-param, henceforth, in the sequel, II **46** 404 **56** 618 **70** 957 III **183** 41 par-ârdhyam, almost, II **38** 228.

Parama, most excellent, II **64** 827; *adv.*, exceedingly, in parama-pûjita, exceedingly esteemed, II **45** 375; parama-siddha, exceedingly perfect, II **31** 106.

Parâśara, name of a physician, I **1** 8.

[d]PARIKARTIKÂ, gripes, II **29** 53; *plur.*, II **72** 1026.

Parikîrtita, famed (said of diseases), III **183** 36.
Parikleśa, trouble, IV **196** 59 V **208** 64.

Parikshaya, loss, disappearance, in *jala-parikshaya, evaporation of water, II **57** 635.

Parikshîṇa, disappeared, IV **193** 19.
Parigraha, (1) defence, salvation, VI **222** 2 **225** 17 VII **237** 4, 6; (2) acquisition, marriage, IV **194** 23.
Parichâraka, attendant, I **2** 19.

Parijîrṇa, digested, parijîrṇê, II **31** 91; *fem.*, parijîrṇâyâm, II **31** 92.

Pariṇata, advanced, in pariṇata-vayas, *adj.*, of advanced age, *gen. plur.*, pariṇata-vayasâm, II **57** 636.

Paritapta, *parched, (said of grain), II **74** 1062. See Paritâpita.

Paritâpa, pain, soreness, V **206** 36; in guda-paritâpa, q. v.

*Paritâpita, parched, II **62** 795. See Paritapta.

Paritôsha, comfort, health (of body), IV **194** 31.

Paritra, defence, VI **222** 2 VII **237** 3, 6.

[d]PARIDÂHA, sensation of burning, internal heat, II **74** 1066. See Dâha.

√Paridhâv, move round, encircle, paridhâvati, V **207** 49.

Paridhûpana, *fumigation, II **74** 1077.

* Pariniśchita, fixed, determined, in su-pariniśchita, q. v.
* √Pari-nish-kram, come forth, parinishkramya, VI **222** 4.
Paripâlana, protection, VI **222** 2 **225** 17 VII **237** 4, 7.

Paripûta, strained, clarified, II **32** **114** **36** 193 **37** 214. See Pûta.

[v]Paripêlava, Cyperus Rotundus, I **7** 91 **8** 107 II **54** 574 **66** 860.

√Pari-prachh, interrogate, ask, paryapṛichchhata, II **71** 968.

√Paribhâv, (*caus.* of √pari-bhû), macerate, paribhâvayêt, II **65** 856.

Paripluta, immersed, soaked, I **7** 84. See Âplûta.

Paribhâshaṇa, blame, censure, VII **237** 6.
Paribhâshâ, the same, VII **237** 6.

√Pari-bhram, be perplexed, paribhramati, IV **194** 34.
Paribhrashṭa, lost, destroyed, IV **195** 45.
* √Pari-m-apa-nî (for paryapani), remove, parimapanaya, VI **223** 4.

*Parimardita, stirred, II **37** 207.

Parimita, measured, II **63** 807. See Mita.

√Pari-mûksh, remove, cure, parimûkshayêt, II **54** 571.

√Pari-mṛiś, * *VI class*, ponder, parimṛiśyasi, V **206** 39.

√Pari-lip, plaster round (with clay), parilipya, I **3** 33.

√Pari-vṛij, *causal* (used as *simplex*), abstain from, avoid, parivarjayêt, II **60** 754 **71** 964. See √Vṛij.

√Pari-vṛit, *causal*, turn round, roll, parivartayamâna, VI **222** 5, 6.

* Parivêlâ, boundary, circumference, parivêlâya, VI **224** 2.

√Pari-vêshṭ, wrap up, parivêshṭya, II **58** 645.

√Pari-śush, *caus.*, dry, pariśôshayêt, II **31** 97.

Pariśushka, dry, dried, II **30** 81.

Parishikta, douched, washed, bathed, in parishikta-gâtra, *adj.*, having the body washed, II **76** 1115.

Parishêka, (1) lotion, wash, liquid preparation for bathing the skin, I **7** 87 ; (2) bath, douche, II **57** 624. See the following.

Parishêchana, same as preceding, II **66** 868.

Parisravâ, a woman suffering from PARISRAVA, (1) excessive menstruation, menorrhagia, uterine hemorrhage, bloody flux ; or (2) secondines, difficulty of their removal, or (3) delivery of child, difficulty in the same, (meaning uncertain, opp. bandhyâ, (1) non-menstruant, (2) barren), III **183** 49.

√Pari-sru, trickle in drops, or through a piece of cloth, hence strain or clarify, in su-parisruta, q. v. ; *caus.*, parisrâvya, having decanted in drops, having clarified, II **40** 269 **43** 331 **56** 620. See √Avasich and Nisruta.

√Pari-hâ, *pass.*, fail, be at fault, parihîyatê, IV 192 4.

Parihâra, (1) caution in diet, I **6** 65 II **58** 715 ; (2) preservation from, in daṇḍa-parihâra, q. v.

Parihârya, same as parihâra (1), II **57** 637 ; in sukha-parihârya, q. v.

√Pari-hṛi, avoid, pariharanti, I **4** 36.

√Parîksh, *causal* (used as *simplex* or Xth class), examine, parîkshayêt, I **5** 46.

Parîta, distressed, suffering, in tṛishṇâ-parîta, vyâdhi-parîta, q. v.

ᵛ*Parûshaka*, Grewia asiatica, I **6** 71, 76 II **51** 494 **55** 598 ; *plur.*, II **49** 460 ; in parûshaka-rasa, juice of Gr. as. See Vana-parûshaka.

Parjanya, rain-cloud, II 44 368.

ᵛ*Parṇî*, with chatasraḥ, the four Parṇî, so-called, because their names are compounded with parṇî, viz., *Máshaparṇî*, *Mudgaparṇî*, *Priśniparṇî*, and *Sálaparṇî*, q. v., II **36** 188.

ᵛ*Parpaṭa*, Oldenlandia corymbosa, in parpaṭa-tvacha, bark of Old. cor., II **29** 56.

ᵛ*Parpaṭaka*, the same, *masc.*, II **33** 133, 137 ; in parpaṭaka-chûrṇa, powder of the same, II **74** 1067 ; *fem.*, * parpaṭakâ, I **6** 71.

Paryanta, limited to, II 60 751.

Paryushita, kept, in râtri-paryushita, q. v.

Parvan, joint, knuckle, II **42** 317 **43** 335 ; in aṅgushṭha-parva-mâtra, q. v.

Pala, a measure, a handful (mushṭi) or half a prasṛiti, a quantity held in the hollow of the two hands joined, *neuter, sing., nom.*, palam, II **30** 75 **31** 104 **37** 218, 219 **38** 226, 227 **50** 473 **70** 957 ; *acc.*, palam, II **28** 44 **29** 67 **36** 195 **37** 212 **39** 251, 252 **43** 337 **50** 488 **60** 755 **61** 779 **68** 899, 901, 903, *instr.*, palêna, II **39** 251 ; *abl.*, palât, I **5** 63 ; *plur., nom.*, palâni, II **29** 60 **45** 391 **49** 454 **64** 815 III **184** 57 ; *acc.*, palâni, I **9** 126 II **27** 16 **34** 162, 164 **37** 210, 213 **40** 281 **43** 331 **45** 372 **49** 457, 458 **50** 484 **56** 619 **60** 760 **64** 815, 825 ; *instr.*, palaiḥ, I **9** 127 ; *dual, acc.*, palê, II **29** 67 **39** 251 **50** 473 **57** 628 **68** 901 III **182** 31 ; *masc., plur. nom.*, palâḥ, II **36** 193 **55** 588 ; *acc.*, palân, II **68** 901 ; in pala-traya, three pala, III **184** 72, see tripala ; pala-dvâdaśaka, twelve pala, II **36** 193 ; pala-dvitaya, two pala, III **184** 58, see dvi-pala ; pala-pañchaka, five pala, III **184** 57 ; * palaśaḥ, consisting of one pala each, III **181** 11 ; pala-śata, one hundred pala, II **39** 262 **43** 344 ; pala-sammita, measuring as much as a pala, equal to a pala, II **29** 61 **49** 460 **64** 826 ; pal-âṁśaka, containing one part of a pala, consisting of one pala, II **63** 811 ; pal-ârdha, half a pala, II **37** 219 **38** 229, see ardha-pala ; pal-ârdhika, consisting of half a pala, II **32** 112 ; pal-ârdhîna, the same, III **184** 66 ; pal-ônmita, as much as a pala, II **36** 191 **41** 301 ; also in ashṭa-pala, shôḍaśa-pala, sârdha-pala, q. v.

ᵛ*Palâṇḍu*, Allium Cepa, onion, I **9** 122.

ᵛ*Palâśa*, Butea frondosa, II **56** 611 III **182** 27.

Palika, consisting of a pala, II **34** 150 **35** 165, 175 **39** 245 ; in ardha-palika, tri-palika, dvi-palika, shaṭ-palika, q. v.

ᵈPALITA, grey hair, *sing.*, I **8** 113 **9** 118 II **67** 896 **68** 900, 904 ; *plur.*, palitâni, II **68** 902 ; in *comp.*, II **46** 395 ; in palita-nâśana, cure of grey hair, II **46** 398 **59** 729 **67** 891, 893 **68** 898 ; palita-varjita, devoid of grey hair, II **61** 779 **69** 933.

*Palîna, consisting of one pala, II **60** 755 ; in ardha-palîna, q. v.

*Palînaka, the same, II **39** 259.

Pallava, sprout, II **55** 595.

Pavana,(1) *air (as one of the three humours), esp. in a disordered state, I **2** 16 II **59** 732; in pavana-ghna, curing defects of it, I **4** 38; pavana-balahara, curing abnormal strength of it, I **2** 15; pavan-ânulômya, regularity of the airy humour, II **36** 199; (2) * disease caused by disorders of the air-humour, rheumatism; in bâhu-pṛishṭa-pavana, rheumatism in the arms and back, I **4** 41. See Mâruta, Vâta, Vâyu.

√Paś, see, paśyantu, VI 225 16.

Paśu, animal, in paśu-bandha, animal sacrifice, IV 196 58.

Paśchât, afterwards, I 5 48, 51 9 119 II 52 512 61 782 IV 195 47; in √paśchât-tap, repent, paśchâttapyanti, II 58 717; *paśchât-tapa, regret, IV 195 48.

Paśchima, last, II 79 962.

√Pâ, drink, pivatê, II **39** 248, 253, pivêt, I **3** 23, 25, 26, 27 **5** 47 **9** 123 II **27** 24 **28** 36 **30** 69, 85 **33** 131 **37** 206, 229 **45** 373 **47** 416, 417, 428, 429 **48** 430, 433, 449 **49** 464, 465, 470 **51** 506 **54** 575 **55** 583, 586, 587, 591, 592, 596, 597, 599, 600 **56** 603, 604, 613, 614, 616, **59** 744 **60** 762 **61** 783 **63** 802,807 **64** 829 **65** 847 **73** 1059 **74** 1063, 1064 **75** 1087, 1101 III **181** 11 **182** 17 **184** 59; pivêta, II **30** 82 **42** 327 **55** 593 **65** 846 **75** 1116; papau, I **2** 10; *causal*, pâyayêt, II **33** 140 **34** 149 **38** 224 **47** 409, 411, 423, 426 **49** 465 **50** 479 **54** 576, 579 **55** 581 **60** 754 **73** 1058 **75** 1089; pâyayîta, I **3** 32 II **30** 73 **31** 92 **37** 202 **72** 1027; *part. pres., sing. acc.*, pivantam, I **3** 22, *gen.*, pivataḥ, II **69** 922; *past part. pass.*, pîta, drunk, II **30** 79 **33** 143 **34** 161 **38** 243 **46** 406 **64** 836 **70** 947, 954, pîtaka, one who has drunk, in visha-pîtaka, q. v.; *part. fut. pass.*, pâtavya, II **30** 69 **51** 496 **60** 754, 755 **61** 772 III **183** 33, or pêya, II **27** 31 **29** 66 **33** 135 **35** 168 **38** 230 **58** 725; *ger.*, pîtvâ, II **30** 70 **34** 146, 159 **51** 495 **52** 524 **54** 577, 578 **58** 717, 719 **61** 782 **72** 1027. See √Pra-pâ.

Pâ, abbreviated for pâda, a quarter verse, (always in the collophon), II 32 119 33 132 35 165, 176, 181 36 185 40 279 44 366 51 490 52 524 56 613 57 625, 626, 632.

Pâṁsu, dust, dung, in pâṁsu-piśâchinî, a kind of female demon, V 223 2.

Pâka, (1) boiling, in mṛidu-pâka, śata-pâka, q. v.; (2) digestion, I **2** 14 II **70** 950; (3) suppuration, in mukha-pâka, q. v. See Vipâka.

Pâchana, medicine for assisting digestion, I **5** 48, or for correcting the defects of the humours, I **5** 64.

Pâchanî, female divinity of ripening crops, V 224 1.

Pâchanîya, same as pâchana, q. v., II **62** 787.

Pâñchi, name of a throw of dice, IV 196 56, 57, 58.

v*Pâṭalâ*, Stereospermum suaveolens, II **36** 188. See *Pâṭali*, *Śâtalâ*.

Pâṭali, the same, II **57** 627.

Pâṭhâ, Stephania hernando folia, I **6** 68, 74 II **27** 29 **28** 46 **29** 59, 67 **30** 85 **33** 137, 144 **34** 155 **35** 182 **39** 258 **42** 326 **46** 407 **47** 420 **51** 497, 501 **56** 606 **67** 880 **74** 1081 III **181** 5 **182** 25. See *Ambashṭhaká*, *Prâchînikî*.

Pâṇi, hand, *loc.*, pâṇau, II **58** 717; in pâṇi-tala, (lit. palm of the hand), a measure, equal to a karsha, q. v., II **65** 840.

dPÂṆḌU, morbid pallor, chlorosis, II **56** 614; *gen., plur.*, pâṇḍûnâm, II **37** 221; in pâṇḍu-gada, disease of pallor, III **184** 69; pâṇḍu-nâśana, curing morbid pallor, II **38** 230; pâṇḍu-rôga, disease of pallor, II **29** 52 **30** 70, 83 **32** 107, 124 **33** 141 **38** 243 **51** 489, **70** 944 **72** 1031 III **183** 44; pâṇḍu-rôga-ghna, curing the disease of pallor, II **34** 151; pâṇḍu-rôga-nut, the same, II **28** 39; pâṇḍu-rôg-âpaha, the same, III **184** 72; pâṇḍu-rôgin, suffering from morbid pallor, chlorotic, II **56** 616; pâṇḍv-apaha, curing morbid pallor, II **26** 13; pâṇḍv-âmaya, disease of pallor, II **27** 32 **33** 136 **51** 493 **57** 632, *plur.*, II **31** 94. See Pâṇḍutâ, Pâṇḍutva.

dPÂṆḌUTÂ, same as pâṇḍu, q. v., II **28** 63 **60** 748.

dPÂṆḌUTVA, same as pâṇḍu, q. v., II **43** 342.

Pâtra, (1) vessel, II **45** 372 **60** 760 **65** 853 **68** 902, 913; in tâmra-pâtra, dṛidha-pâtra, q. v.; (2) a measure, equal to an âḍhaka, q. v., II **41** 302 **49** 454; in chatush-pâtra, four pâtra, II **41** 290. See Bhâjana, Bhâṇḍa.

Pâda, foot, in pâda-lêpa, plaster for the foot, II **64** 837 **65** 838; pâda-śûla, pains in the foot, VI **223** 6; pâd-âṅgushṭa, the great toe of the foot, VI **222** 4; (2) one quarter, in pâda-bhâg-âvaśishṭa, remainder consisting of one quarter, reduced to one quarter of the original quantity (said of a decoction), II **56** 620; pâda-śêsha, remainder equal to one quarter, II **49** 461 III **181** 10; pâd-âvaśishṭa, reduced to one quarter, II **49** 455; pâd-âvaśêsha, remainder equal to one quarter, II **50** 486 **57** 629 III **183** 39; pâd-âvaśêshita, reduced to one quarter, II **43** 344; also in tulâ-pâda, q. v.

Pâdika, consisting of, or equal to, one quarter, II **49** 461, 462.

Pâna, (1) drinking, drink, I **9** 132 II **42** 317 **43** 342; in pân-ânna, drink and food, II **48** 431; pân-âśana, the same, I **5** 48; see anna-pâna; pân-ârtham, for the sake of drinking, II **48** 444; (2) beverage (as a form of medicine) weak infusion or decoction, II **31** 101 **35** 179 **39** 260 **40** 270, 283 **41** 305 **43** 332, 339, 348 **44** 356 **59** 741 III **183** 51, see pânîya; (3) drinking of liquor (*syn.*, surâ-pâna), in pân-âtta, due to (hard) drinking, II **46** 392; [d]PÂN-ÂTYAYA (*syn.*, madâtyaya), morbid condition induced by excessive drinking, alcoholism, dipsomania, delirium tremens, III **184** 69. See Pratipâna.

Pânîya, weak infusion or decoction, II **32** 122 **58** 725. See Pâna (2).

Pâpa, sin, VI 225 16; in pâpa-kâraka, causing of sin, V 207 53; pâpa-kshaya, destruction of sin, V 204 15; pâpa-chârin, doer of sin, evil liver, I 6 67; pâpa-nikâla, removal of sin, VII 237 2; also in vâhita-pâpa, vipûta-pâpa, q. v.

Pâpaka, the same, V 206 36.

Pâpman, misfortune, calamity, *acc. sing.*, pâpmânam, II **42** 316, in *pâpma-hara, averting calamity, II **42** 310.

[d]PÂMAN, eczema, II **53** 546; in pâm-âpaha, curing eczema, II **54** 565.

[d]PÂMÂ, eczema, II **33** 136; *acc. sing.*, pâmâm, II **33** 142 **76** 1109; *loc. plur.*, pâmâsu, II **72** 1034.

Pâra, (1) the other side, in pâr-âyaṇa, going to the other side, going across, VII 236 6; (2) * welfare, (lit. crossing to the other world), V 225 1.

Pârśva, side, flank of the body, ribs, V **207** 54; *dual, loc.*, pârśvayôḥ, II **30** 79; in *[d]PÂRŚVA-RUJÂ, disease of the ribs, pains in them, III **184** 69; *[d]PÂRŚVA-VÊDANÂ, the same, II **31** 103; [d]PÂRŚVA-ŚÛLA, the same, II **40** 285 **51** 507 **55** 581 VI **223** 5, *plur.*, II **27** 32 **29** 65 **73** 1039 III **183** 43; pârśva-śûla-ghna, curing the same, II **27** 17; pârśva-śûla-nâśana, the same, II **27** 28; *pârśva-śûlin, suffering from pains in the side, II **27** 26 **29** 63.

√Pâl, maintain, safeguard, pâlayantu, V 225 1.

Pâvaka, (1) fire, god of fire, I **2** 20; (2) digestive power, digestion, II **62** 786 **69** 939.

Pâsana, noose, VII 237 1.

Pi, (*prâk.* for api), also, VI 224 3.

Pichu, a measure, equal to an aksha, q. v., II **53** 536.

[v]*Pichumanda*, Azadirachta indica, nîm, II **33** 137.

Pichchha, slimy, in pichchh-âsrâva, slimy discharges, II **45** 389.

[d]PIṬṬAKA, a pustular skin disease, II **54** 568.

[d]PIḌAKA, *masc.*, inflamed swelling, or boil, an abscess, II **33** 142; *fem.*, piḍakâ, an immature or unperforated fistula in ano, in piḍak-ôdbhava, produced by an abscess, III **184** 65.

Piṇḍa, a lump or quantity of paste, made from some powdered drug with some liquid (milk, treacle, etc.), II **58** 647 **64** 831; in su-sûkshma-piṇḍa, q. v. See Kalka, Garbha, Pishṭa.

[v]*Piṇḍâraka*, Vangueria spinosa, II **61** 769 **68** 905; in piṇḍaraka-phala, fruit of Vang. spin, II **68** 910.

[v]*Piṇyâka*, sesamum oil-cake, II **62** 800.

Pitṛi, father, pitaram, V 204 10.

Pitta, (1) *adj.*, bitter, in pitta-bhâva, bitter nature, I **2** 15, probably false reading for tikta-bhâva; (2) *subst.*, bile as one of the three humors (in a disordered state), II **33** 131 **56** 607 **63** 809; in *pitta-kâsa, bilious cough, in *pitta-kâsa-ghna, curing the same, II **49** 452, 462; *pitta-kâsa-nut, the same, II **49** 453; *pitta-kâsa-hara, the same, II **49** 450, 451; pitta-gulma, abdominal tumour due to

disordered bile, II **43** 340; *pitta-gulma-nut, curing the same, II **34** 154; pitta-ghna, curing disordered bile, II **70** 952 **71** 973; * pitta-ja, caused by disordered bile, II **42** 308 **62** 788; pitta-jvara, fever due to disordered bile, II **56** 617; pitta-jvara-hantṛi, curing the same, II **76** 1118; pitta-pâka, suppuration due to disordered bile, (?), II **43** 342; pitta-praśamana, relieving disordered bile, I **2** 15 II **59** 733; *pitta-mêha, morbid secretion of urine due to disordered bile, II **51** 493; * pitta-vikâra-nut, curing diseases due to the same, II **49** 452, 462; [d]PITTA-ŚÔṆITA, hæmorrhage, in pitta-śôṇita-dûshaṇa, unhealthiness due to spontaneous hæmorrhages, I **8** 113, see rakta-pitta; pitta-hara, curing disorders of the bile, II **63** 802; * pitt-âtmika, due to disordered bile, I **8** 103; pitt-ânil-ârtti, disease due to bile and air, I **6** 81; *pitt-ânubandha, due to disordered bile, II **28** 37; *pitt-âpaha, curing disorders of the bile, I **5** 49; *pitt-âmaya-ghna, curing diseases due to disordered bile, I **7** 93; *pitt-ârśas, piles due to disordered bile, *plur.*, II **39** 250; *pitt-âsra-vâta, (*syn.*, pitta-vâta-rakta), rheumatic diseases due to vitiated blood, or leprosy due to disordered bile, in *pitt-âsra-vât-âpaha, curing the same, I **7** 85; *pitt-ôpadishṭa-śânti, treatment prescribed for the relief of disordered bile, II **48** 431. See Asra-pitta, [d]RAKTA-PITTA, Vâta-pitta, Śleshma-pitta; also Sa-pitta.

Pittin, suffering from disordered bile, in lôhita-pittin, q. v.

Pithila, name of a Nâga, VI 224 10.

[d]PIPÂSÂ, morbid thirst, II **36** 197. See TṚISHÂ, TṚISHṆÂ.

[v]*Pippali*, Piper longum, long pepper, I **9** 124 II **60** 751, in pippali-chûrṇa, *plur.*, powder of long pepper, II **61** 776; pippali-chûrṇa-miśra, mixed with the same, II **76** 1107.

[v]*Pippalika*, the same, **53** 545 **60** 749.

[v]*Pippalî*, the same, *sing.*, *nom.*, pippalî, II **26** 11 **27** 18 **29** 63 **31** 87, 102 **33** 144 **34** 148, 155 **48** 432, 435, 445 **50** 478, 482 **66** 871 **67** 879, 894 **75** 1102, *acc.*, pippalîm, II **27** 25 **33** 130 **35** 172 **45** 383 **56** 616 **58** 721 **64** 818 **65** 854 **66** 862 **73** 1056 **74** 1059, *instr.*, pippalyâ (false reading pippalyô), II **73** 1041, *abl.*, pippalyâḥ, III **184** 66, *gen.*, pippalyâḥ, I **5** 62 II **28** 43 **36** 194 **48** 445; *plur.*, *nom.*, pippalyaḥ, II **29** 66 **33** 134 **36** 188 **39** 258 **42** 314 **45** 381, 386 **46** 393 **50** 475 **51** 505 **52** 529 **53** 534 **55** 599 **59** 731, 745 **69** 930, 934, 936 **73** 1055 **74** 1080 **76** 1113, *instr.*, pippalîbhiḥ, II **50** 480 **62** 792 **65** 855, *gen.*, pippalînâm, II **27** 15 **29** 67 **38** 229 **48** 438 **58** 642 **60** 750, 752 **67** 883, 887 III **182** 30; in *comp.*, I **9** 125, 127, 128 II **26** 12 **27** 22, 27 **29** 58 **31** 104 **34** 150 **37** 212, 218 **49** 450, 451 **50** 474, 481, 486 **51** 495 **55** 594 **56** 615 **62** 786 **64** 819 **73** 1045 **75** 1085, 1098, in pippalî-kâṇa, aments of long pepper, *plur.*, II **27** 19; pippalî-kshâra-siddha, boiled with the lye of long pepper, II **53** 538; pippalî-chûrṇa, powder of long pepper, II **49** 458 **57** 622 [v]*Pippalî-mûla*, root of long pepper, II **28** 44 **34** 150, 155 **38** 236 **46** 407 **48** 436 **61** 769 **62** 786, 791, 799 **68** 906 III **182** 25 **184** 66; pippalî-yukta, mixed with long pepper, II **73** 1045; pippalî-vîja, seeds of long pepper, *plur.*, II **57** 880; [md]PIPPALÎ-VARDHAMANA, a tonic medicine consisting in the graduated use of long pepper, II **58** 716 **59** 736; *[md]PIPPALÎ-SAHASRA, a tonic medicine, similar to the preceding, II **60** 750; also in sa-pippalî, q. v.

[v]*Pippalîka*, the same.

*[d]PILPA, hairy mole, I **8** 100 (perhaps error for piplu).

Pilla, blear-eyed, suffering of lippitudo, II **63** 863 **67** 882.

Piśâcha, a kind of demon, in piśâcha-graha, seizure by a Piśâcha, VI 223 5; *fem.*, piśâchinî, in pâṁśu-piśâchinî, q. v.

[v]*Piśuna*, Crocus sativus, saffron, II **30** 81.

√Pish, crush, grind, pound (with water or oil or milk or honey) so as to form a paste, *conj. part.*, pishṭvâ, II **28** 41 **37** 211 **42** 326 **45** 384, 387 **50** 480 **65** 842 **66** 872 **72** 1035

74 1061, 1074, or pishya, II **67** 887; *part. past pass.*, pishṭa, a drug pulverised and made into a paste, I **4** 35 II **48** 430 **54** 563 **67** 893 **76** 1108, *plur.*, I **3** 28 II **41** 301 **46** 394 **47** 411 **60** 751 **66** 861, 862 **67** 886 **73** 1059 **74** 1068 **76** 1112 III **184** 54; pishṭataḥ, I **4** 35; in kalka-pishṭa, kshîra-pishṭa, jala-pishṭa, tôya-pishṭa, śukta-pishṭa, ślakshṇa-pishṭa, su-pishṭa, sûkshma-pishṭa, q. v.; see kalka, garbha, piṇḍa, pêshya, pêshima; *part. fut., pass.*, pêshṭavya, II **64** 821, or pêshya, II **28** 45 III **181** 11, in kalka-pêshya, q. v.

See √Pîsh, √Prapish, √Prapîsh.

√Pîḍ, (1) press, squeeze, pîḍayêt, II **72** 1032; pîḍita, II **66** 870, in yantra-pîḍita, q. v.; (2) pain, torment, pîḍita, II **42** 324. See √Nishpîḍ.

Pîḍana, distressing, I 2 18.

Pîḍâ, pain, V 204 1.

°Pîtâ, Curcuma longa, turmeric, in pît-âmbhas, infusion of turmeric, III **184** 68. See *Haridrâ*.

Pîtaka, yellow, II **71** 970, 973, 975; in *pîtaka-sarshapa, yellow mustard, II **57** 629.

PÎNASA, nasal catarrh, I **4** 41 II **60** 748; in *pînasa-rôgin, ill with nasal catarrh, I **8** 104. See Pratiśraya.

°*Pîlu*, Salvadora persica, II **56** 612 III **181** 1; in pîlu-kashâya, decoction of Sal. pers., II **72** 1031.

Pîvara, fat, III **183** 35.

*√Pîsh, the same as √pish, q. v., (1) *class* I, pîshêt, II **65** 850 **67** 896; (2) *class* X, or *causal*, pîshayêt, II **46** 404 **53** 550 **66** 871 **67** 889.

*Pîshima, paste, II **54** 578. See Pishṭa, Pêshya, under √Pish.

Puṁs, male (patient), *sing., nom.*, pumân, I **4** 42 II **64** 824; in śâṇḍhya-pumân, q. v.; *plur., gen.*, puṁsâm, I **8** 116 II **32** 117 **33** 124 **42** 324 **44** 360. See Nara, Nṛi, Purusha.

Puṁstva, virility, in upahata-puṁstva, q. v.

Puṭa, receptacle, envelope (made of leaves or clay) for heating or baking, II **27** 21; in puta-pâka, drugs heated or baked, I **5** 56 **7** 87.

Puṇḍarîka, name of a Nâga, VI 224 6.

Puṇya, auspicious, I 1 1; in puṇy-âha, auspicious day, puṇyâhêna, II 58 719; also in sa-puṇya, q. v.

Putra, son, V 206 35; in putra-kâma, *adj.*, having desire for a son, desiring a son, II 64 815; putra-janana, *giving birth to a son, II 43 328*; putra-janma, birth of a son, IV 194 33; * putratvatâ, possession of a son, IV 193 13; putra-samâgama, meeting with a son, V 205 22.

Punar, (1) also, I 1 2 8 101 II 35 174 45 391; (2) again, II 36 198 42 311 60 765 IV 194 37 V 205 22 VI 222 6; in punaḥ punaḥ, again and again, repeatedly, II 52 516 74 1074.

Punarnavâ, Boerhaavia diffusa, III **184** 65; *sing., acc.*, punarnavâm, II **28** 47 **35** 171 **36** 190 **38** 233 **55** 586, 587; *gen.*, punarnavâyâḥ, II **66** 866 **73** 1043; in sa-punarnavâ, q. v.

Punarvasu, name of a lunar asterism, II 58 720.

Puraskṛita, attended, accompanied by, V 205 31.1

Purâ, of old, formerly, I 2 10 II 47 419 **69** 925 III 183 36.

Purâṇa, old (said of radish), II **37** 210 (of ginger) II **55** 586, (of an ailment) II **57** 631, in *purâṇa-taila, old oil, II **52** 517; *purâṇa-dhânya, old cereals, II **63** 802.

Purîsha, fæces, excrement, dung, II **47** 408; in purîsh-âgni, fire made of dried dung, II **42** 321.

Purusha, (1) person, man (without reference to sex), V **205** 16 **207** 50; in purusha-siṅgha, man-lion, hero, IV **192** 1; (2) patient (generally), I **4** 36 II **59** 735 **61** 782; (2) male patient, II **64** 827, 832. See Nara, Nṛi, Puṁs, Prâṇin.

Pula, extended, large, in pul-âmbha, extended power, IV 195 51.

°*Pushkara*, Iris germanica, orris-root, I **9** 125 II **27** 20, 27, 30, **29** 64 **30** 80 **36** 189 **48** 444 **49** 466 **63** 810; in °*Pushkara-mûla*, orris-root, II **29** 65 **43** 346 **44** 354 **51** 491 **73** 1057; °*Pushkar-âhvâ*, the same, II **45** 386 **49** 449.

Pushṭi, plumpness, well-nourished condition, robust health, pushṭih, I **4** 44 **5** 45, pushṭim, II **58** 718 **59** 727 V **205** 26; pushṭyâ, I **5** 46; in pushṭi-karî, *fem.*, producing plumpness, II **29** 928; pushṭi-vivardhana, promoting plumpness, II **41** 287.

Pushpa, flower, II **34** 153 **74** 1073 **75** 1093; in pushpa-phala-da, bearing flower and fruit, I **1** 5; pushpa-phala-vat, the same, I **1** 7; pushpa-vat, bearing flowers, I **6** 72; pushpa-hasta, carrying flowers in the hand, I **1** 3; °*Pushp-âñjana*, calx of brass,

II 65 851, 852 67 885, see *Rîti-kusuma, Rîti-pushpa*; with *°Kuraṇḍa, °Kusumbha, °Japâ, °Śirîsha*, q. v.; also in a-pushpa-phala-vat, upêta-phala-pushpa, śvêta-pushpa, sapushpa, q. v.

Pushpî, *fem.*, having flowers, in sa-mûla-pushpî, q. v.

Pushya, name of lunar asterism, II 41 89 58 720 60 753.

√Pûj, honour, worship, esteem, *parasm.*, 2. *sing. imp.* (*pâli*), pûjayâhi, V 206 33; *âtm.* (*epic*), pûjayasê, V 204 10; pûjita, II 51 507; in Janakêśvara-pûjita, dêva-pujita, parama-pujita, q. v.

Pûjâ, worship, pûjâm, V 204 6, pûjâyâḥ, IV 194 31.

Pûta, strained, I 3 32 9 126 II 33 131 34 163 43 330, 344 47 429 49 455 50 485, 486 51 492 57 635 III 183 39; in nirmala-paṭṭa-pûta, paṭânta-pûta, sa-pûta, q. v.

Pûtana, a kind of demon, (1) *masc.*, in pûtana-graha, seizure by Pûtana VI 223 5; (2) *fem.*, pûtanâ, II 73 1037.

°Pûtanâ, Terminalia Chebula, chebulic myrobalan, II 69 923, 924. See *Abhayâ, Harîtakî*.

PÛTI, fœtor, fœtid discharges, in pûti-karṇa, disease of the ear with fœtid discharges, II 74 1076; *pûty-âsya, fœtor of the mouth, evil-smelling breath, II 35 180.

Pûtika, fœtid, evil-smelling, (said of the mouth), III 183 36.

°Pûtikâ, Cæsalpina Bonducella, III 183 37. See Karañja.

°Pûtidâru, Pinus deodara, deodar, *plur.*, logs of deodar, *loc.*, (*prâk.*), pûti-dârusu, VI 222 4. See *Amaradâru, Dêvadâra*.

√Pûra, *denom.* (or *caus.* from √prî), (1) fill, pûrayêt, II 53 533 74 1077; (2) accomplish, pûrayati, IV 195 39.

Pûraṇa, filling, or administering a medicine (in the ear); see Karṇa-pûraṇa.

Pûraṇa, name of a Nâga, VI 224 9.

Pûrṇa, full, complete, II 58 723 68 914 V 205 20; in Pûrṇa-bhadra, name of a Nâga, VI 224 2.

Pûrva, (1) former, original, II 36 200; *adv.*, pûrvam, at first, in the first place, I 3 23 5 48 9 118 II 49 463 56 608 67 895 V 206 41 207 53; in pûrv-âhṇa, former part of the day, forenoon, II 59 746; (2) preceding, before-mentioned, I 7 86 II 58 641; in pûrv-âdya, beginning with the preceding, or the first of the preceding, II 56 614, (perhaps a false reading for mûrv-âdya); pûrv-ôkta, before-said, II 69 938 9 954; (3) (in *comp.*) and others, etcetera, in abhîlu-pûrva, moles and other (similar diseases), I 8 102.

Pṛithak, separately, II 35 175 38 233 63 814 69 921; pṛithak pṛithak, distributively, I 5 61 II 35 173 41 291; in pṛithag-bhâga, being of separate parts, II 68 905; pṛithag-vidha, of separate kinds, II 43 343 III 183 34.

Pṛithîvî, (for pṛithivî), earth, in pṛithîvî-chara, earth-walking, VI 224 11.

°Pṛiśniparṇî, Uraria lagopodioides, II 62 788; *acc.*, II 75 1093; *gen.*, pṛiśni-parṇyâḥ, II 62 789; with sa, II 57 627.

Pṛishṭi, spinal column, backbone, back; in pṛishṭi-daurbalya, weakness of the back, II 45 388 (where pṛishṭhi is a false reading).

Pṛishṭha, (1) back, backbone, V 204 4; in pṛishṭha-pavana, rheumatism in the back, I 4 41; pṛishṭha-śûla, pains in the back, VI 223 5; pṛiṣṭh-ânta, bottom of the backbone, V 205 25; (2) roof, in harmya-pṛishṭha, q. v.

Pêyâ, semi-liquid gruel, II 62 790, 792, 796.

*Pêshima, paste, in dugdha-pêshima, q. v. See Kalka, Garbha, Piṇḍa, Pishṭa, Pêshya.

Pêshya, *paste, *neut.*, I 5 58 II 35 172 43 330; *masc.*, II 38 235.

*Pêshyaka, the same, II 35 178.

Paitrika, paternal, V 204 2.

Paitta, due to excess of bile, bilious, I 6 73.

Paittika, (1) *adj.*, the same as preceding, I 9 132 II 49 459 III 183 50 VI 223 3; (2) *subst.*, one who suffers from excess of bile, bilious subject, II 69 935.

dPAILYA, (corr., paillya), blear-eyedness, lippitudo, II 65 854, 857.

Paurusha, virility, II 57 630, 637.

°Paushkara, root of Pushkara (q. v.), orris-root, II 48 437.

Prakarsha, prolongation, in âyush-prakarsha, q. v.

Prakâma, desire, in prakâmataḥ, according to desire, I 9 123 II 49 449.

Prakâra, kind, sort, in sûpa-mâṁsa-prakâra, q. v.

Prakâsa, appearance, in indranîla-prakâsa, q. v.

Prakîrṇa, dishevelled, in prakîrṇa-kêśî, having dishevelled hair, a female demon, VI 223 3.

Prakîrṇaka, miscellaneous, in prakîrṇaka-yôga, miscellaneous formulas, II 46 404.

Prakîrtita, praised, stated, I 5 47. See Prasiddha.

√Praklṛip, *caus.* (1) choose (for something), make use of (something for something), prakalpayêt, I 5 59 II 57 621; (2) prepare, prakalpayêt, II 66 862; prakalpayêta, I 7 87; (3) devise, prakalpita, II 59 736.

Prakôpa, morbid state, excess, I **8** 101.

Prakhya, resembling, similar to, with amṛita, q. v.

√Pra-kshal, wash, clean, prakshâlayêt, II **67** 895, prakshâlya, II **39** 263 **63** 806.

Prakshâlana, liquid preparation for washing, cleaning, *masc.*, *plur.*, (hair) washes, I **9** 120.

√Pra-kship, throw in, prakshipêt, II **70** 953, prakshipya, II **53** 541 **57** 629 **61** 778, prakshipta, II **70** 953.

Pragâḍha, (1) mixed with, in madhu-pragâḍha, q. v.; (2) constipated, in pragâḍha-sakṛit, *adj.*, suffering from constipated fœces, II **57** 636.

√Pra-chaksh, declare, prachakshatê, I 7 88.

√Pra-char, roam about, prachêruḥ, I 1 8.

*Prachâraka, customary, much-used, II 33 126.

Prachura, extensive, copious, II 57 631; *adv.*, prachuram, copiously, I 1 4.

Prachyuta, *lit.*, fallen, (with garbha) threatening miscarriage, II **47** 425.

√Prachh, ask, *parasm.*, pṛichchhasê, IV 195 39; *âtm.*, (vedic, epic), prichchhasê, IV 193 6; *part.*, pṛishṭa, asked, question, II 69 920, 921.

√Pra-jan, procreate, prajâyatê, II **59** 728.

Prajâ, (1) procreation, II **58** 718; (2) progeny, offspring, II **41** 307; (3) people, II **58** 716; in prajâ-pati, Lord of creation, God, prajâpatayê, IV **192** 2.

√Pra-ji, win, obtain, prajêt (for prajayêt), II **61** 783. See √Vraj.

Prajña, intelligent, skilful, in mahâ-prajña, q. v. See Prâjña.

Praṭhamana, clerical error for pradhamana, q. v.

√Pra-ṇaś, cure, pranaśyati (*corr.* praṇaśyati), III **184** 64.

√Pra-ṇi-dhâ, place in, administer (an enema), praṇidhâtavya, II **57** 636, praṇihita, II **58** 640.

Praṇîta, taught, declared, II 26 1 42 324.

√Pra-ṇud, remove, cure, praṇudati, II **50** 477; pra-ṇudêt, II **38** 244; praṇudya, II **69** 932.

Praṇud, curing, I **4** 41. See Nud.

√Pra-tap, *medial*, warm one's self, pratapyêt, I **8** 99.

*[d]PRATÂNAKA, (hysteric) convulsions, II **43** 340 **69** 941.

Pratâpa, warmth, heat, in agni-pratâpa, q.v.

Prati, towards, V 205 16.

Pratighâta, obstruction, in agni-pratighâta, q. v.

Pratidinam, every day, III 184 64.

√Prati-pad, restore, *parasm.*, (epic), pratipadyâmi, VI 222 1.

Pratipâna, drink, II **73** 1055. See Pâna.

√Prati-pûj, worship, pratipûjya, I 2 20.

Pratibandha, arrangement, * *neut.*, pratibandhâni, V 205 17.

*Pratiyâna, resolution, reduction (of a swelling), in śvayathu-pratiyâna, q. v.

√Prati-labh, receive, *parasm.*, (epic), pratilabhishyasi, V 208 64.

√Prati-vas, live, dwell, prativasati, VI 222 2.

[v]*Prativishâ*, Aconitum heterophyllum, II **28** 46 **29** 57 **33** 137 **38** 242 **42** 315 **47** 411. See Ativishâ.

[d]PRATIŚYÂYA, nasal catarrh, II **31** 103 **32** 123 **52** 524, pratiśyâya-hita, beneficial to nasal catarrh, II **62** 794. See PÎNASA.

√Prati-sṛi, *causal*, dress, spread over (a wound), pratisârayêt, II **74** 1072, 1073.

√Prat-îksh, expect, look forward to, *parasm.* (epic), pratîksha, IV 193 13.

Pratîta, well-known, in lôka-pratîta, q. v. See Prathita.

Pratyaṅga, small limb, in pratyaṅga-śûla, pains in them, VI **223** 6.

*Pratyagra, well-forward, well-developed, *fem.*, pratyagrâ, II **59** 738.

Pratyarthin, adversary, *sing. nom.*, pratyarthî, IV 195 47, *acc.* (irreg.), pratyarthim, IV 194 32; *plur., instr.*, praty arthibhiḥ, IV 195 41.

Pratyâgata, retroverted (said of an enema), II **57** 624 **58** 648.

Pratyêka, each, III 184 57; pratyêkaśaḥ, severally, II 42 319, 320.

Prathama, first, II 26 4 32 107 coll. IV 194 35, 38 195 41, 44, 47, 50, 53 196 56, 59 V 204 5 206 34, 38.

Prathita, famed, celebrated, I 2 14. See Pratîta.

Prada, giving, in âyush-prada, q. v.

Pradarśita, indicated, foretold, V 207 54. See Nidarśita, Pradishṭa.

√Pra-dâ, give, administer, pradadyât, I **3** 32 II **40** 268 **41** 302 **52** 512; pradâpayêt, II **36** 194 **37** 213, 217 **38** 235 **44** 352 **71** 1011 **72** 1014 **73** 1051; pradâtavya, I **6** 67 II **32** 117; pradêya, II **26** 12 **32** 110 **33** 140 **71** 965; pradattvâ, II **51** 492. See √Dâ.

Pradâṭṛi, bestower, *acc.* sing., pradâtâram, IV 194 23.

Pradâna, bestowal, I 1 7.

*Page 296, Entry *Pratyagra, substitute*

Pratyagra, fresh, young, *fem.* pratyagrâ, II **59** 738.

Pradishṭa, indicated, set forth, I 2 14 7 93 8 108 II 76 1118. See Nidarśita, Pradarśita.

√Pra-dih, smear over, besmear, **class VI*, pradihêt, I 8 108. See √Diḥ.

[md]PRADÎPANA, a stimulating medicine, *fem.*, pradîpanî, II 62 786. See Dîpana.

Pradêśa, direction, II 71 965 (foot-note.)

[md]PRADÊHA, poultice, II 46 404 52 511 71 965 76 1117.

√Pra-dush, vitiate, *pass.*, pradushyatê, I 8 116.

[md]PRADHAMANA, sternutatory, I 5 55 (foot-note). See Praṭhamana.

Pradhâna, foremost, most excellent, II 46 405 50 480 52 523.

Pranashṭa, impaired, vitiated, II 44 358 59 731.

√Pra-paś, see prapaśyati, II 66 860.

√Pra-pâ, drink, prapibêt, I 2 20 3 21, 23. See √Pâ.

√Pra-pish, grind, pound (with a liquid) so as to make a paste, prapishya, II 30 82. See √Pish, √Pîsh, √Prapîsh.

√Pra-pîsh, same as preceding, *class X*, prapîshayêt, II 31 97 37 211 54 577.

[v]*Prapuṇâda*, Cassia Tora, II 54 574.

[v]*Prapuṇḍarîka*, a kind of fragrant wood, I 45 381.

[v]*Prapauṇḍarîka*, the same, I 6 72, 80 II 41 290 46 393 52 510 59 740 66 869 67 880.

Prabala, strong, powerful, I 2 16. See Pravala.

Prabhinna, rutting, furious (said of an elephant), II 42 318.

Prabhṛiti, *adv.*, onwards, I 3 29 V 206 38.

Pramathana, *adj.*, fig., abolishing, preventing, in jarâ-mṛityu-pramathana, q. v.

Pramathita, forth-churned, I 2 10.

Pramadâ, woman, II 59 728; in pramadâ-śata, a hundred of women, II 64 832 65 840.

Pramâḍê, magic jargon, VII 236 5.

Pramâna, measure, quantity, II 32 110 42 326 45 371 50 480 57 628; pramâṇataḥ, by measure, II 57 623, 634; in êka-pramâna, one by measure, in quantity, II 66 864; also with aksha, karsha, badara (or vadara), vilva, śata, q. v.

√Pra-much, deliver, cure, *pass.*, pramuchyatê, II 52 524 54 577, 578 72 1021. See √Vipramuch.

[d]PRAMÊHA, morbid secretion of urine, II 28 36 57 632 III 184 69; *plur.*, II 32 123 38 236; in pramêha-praśamana-yôga, prescription for the relief of morbid secretion of urine, II 56 608 coll.

Pramêhin, one who suffers from morbid secretion of urine, pramêhî, II 56 603; *plur.*, pramêhînâm (*anom.*), II 38 230, 243 71 971, pramêhishu, II 72 1019.

Prayata, one who has performed purificatory rites, ritually pure, II 41 289, 304.

√Pra-yuj, apply, administer, or practice, observe, *parasm.*, *pot.*, prayuñjyât, II 40 269, prayumjît, II 66 865; *part.*, *pres.*, prayuṁjan, I 3 27; *átm.*, *pres.*, prayuṁktê, I 4 43, *pot.*, prayuṁjîta, I 4 36 5 52 II 36 198 60 761; *part.*, *pres.*, prayuṁjamâna, I 5 54, or prayuṁjâna, II 31 95 42 312 61 783; *ger.*, prayujya, I 4 34; *part.*, prayukta, I 4 39 II 28 37 36 185 38 225 59 729 71 966; prayôktavya, I 5 49 II 27 31 44 366 47 412 59 737 64 837 68 914 74 1066, 1076 III 183 52; *causal*, *parasm.*, *pot.*, prayôyayêt, I 6 64 9 119 II 35 175 41 286, 305 48 440 56 616 59 745 60 759 70 948, 955 73 1053 74 1061; *past part. pass.* prayôjita, II 30 84 V 203 4; *fut. part. pass.*, prayôjya, I 2 17, 18 8 101 II 32 118 35 165 40 270 59 736, 742, 743 60 747 76 1118. See √Samâchar and √Saṁprayuj.

Prayuta, mixed with, in su-prayuta, q. v.

Prayôga, (1) use, administration, application, as a rule *masc.*, II 31 86 36 198, 200 42 308, 310 60 750, 751, 763 64 830 70 956 71 966; *neut.*, II 60 762; in prayôg-ânta, end of administration, II 60 764; also in êka-prayôga, dîvi-pala-prayôga, nastaḥ-karma-prayôga, rasâyana-prayôga, śilâjatu-prayôga, saṁvatsara-prayôga, samâ-prayôga, harîtakî-prayôga, q. v., (2) habitual use, II 30 70 40 275 49 462; (3) prescription, formula, II 60 748 coll. 752 coll. 758 coll. 61 768 coll. 74 1066.

*Prayôgika, fit for administration, appropriate, II 37 215.

Prarôha, sprout, in sa-phala-prarôha, q. v.

√Pra-lip, smear, *causal*, pralêpayêt, II 66 872 72 1022 73 1038, 1042 74 1065, 1070; pralipta, I 7 86 8 99, 101. See √Lip.

Pralîna, dissolved, I 1 2.

md PRALÊPA, plaster, I 8 99 II 46 405 55 601; in vadana-pralêpa, q. v. See LÊPA.

Pralêpana, application of a plaster, II 54 563 56 609.

√Pra-vach, explain, set forth, *fut.*, pravakshyâmi, II 32 108 39 261 44 366 56 618 58 716 69 921 73 1049. See √Vach and √Sampravach.

√Pra-vad, declare, pravadanti, I 6 76 8 102. See the preceding.

Pravara, best, I 2 16 II 50 480 71 970.

Pravartita, declared, II 39 256.

Pravala, II 33 141. See prabala.

Page 298, Entry Pravartita, substitute

Pravartita, administered, dispensed, II 39 256.

Pravâsa, foreign residence, V 193 10.

d PRAVÂHIKA, dysentery, II 70 943 (?) pravâhikâm, II 30 84 34 157 45 388 75 1090, 1094; pravâhikâyâm, II 48 430; in pravâhikâ-vêdanâ, pains of dysentery, II 47 429.

*√Pra-vi-dṛî, disperse, resolve, *pass.*, pravidîryatê, II 70 943.

Pravimṛishṭa, searched, in pravimṛishṭa-śâkha, *adj.*, having its branches searched, I 1 3.

Pravîṇa, clever, proficient, in śâstr-âdhigama-pravîṇa, q. v.

√Pra-vṛit, (1) exist, consist in, pravartatê, II 59 733; (2) proceed from, pravṛitta, II 50 473; (3) prevail, pravartatu, V 203 1, 2.

Pravṛiddha, overgrown, excessive, II 43 341 62 792. See Abhivṛiddha.

Pravêśa, entrance, retirement in kuṭi-pravêśa, q. v.

Pravyañjana, spiced vegetable dish, II 72 1030.

Pravrajita, lit., gone forth (out of the world), become a monk, VI 222 3.

√Pra-śaṁs, praise, recommend, praśaṁsanti, II 42 315 71 963; *pass.*, praśasyatê, II 43 332 47 412 51 509 55 584 65 838 74 1076 76 1105.

√Pra-śam, be relieved, improved, praśâmyati, II 52 514, 526 54 570; praśâmyanti, II 73 1038; *pass.*, praśamyantê, II 31 98; *caus.*, praśamayêt, II 43 335 45 374; praśâata, II 30 77.

Praśamana (1) *adj.*, relieving, curing, with kaṇṭha-rôga, tṛishṇâ, pitta, varṇa-bhêda, vâta-śôṇita, sarva-rôga, sarva-vyâdhi, q. v.; (2) *subst.*, relief, cure, V 205 23; in praśamana-yôga, formula for the relief, with pramêha, q. v.

Praśîrṇa, decayed, in praśîrṇa-danta, *adj.*, having decayed teeth, III 182 22. See Viśîrṇa.

Praśuṅga, bud, II 76 1106. See Śuṅga.

√Pra-śush, dry, praśôshya, I 7 95.

Praśna, question, II 69 920.

Prasakta (1) afflicted with, with vâta, q. v.; (2) clinging, persisting, in nitya-prasakta, q. v.

Prasanna, (1) clear (said of sight and complexion), I 8 100, in prasanna-varṇa, *adj.*, having a clear complexion; (of a liquid) II 40 269 74 1063; *fem.*, prasannâ, clear spirits of rice, II 30 73 62 797 72 1019, 1029; (2) relieved, allayed, I 8 115; (3) well-pleased, IV 192 1 V 204 11. See Viprasanna.

√Pra-sam-îksh, observe, diagnose, prasamîkshya, I 6 78 II 71 965. See √Samîksh.

Prasava, offspring, IV 194 38 (?); in prasav-ârthinî, a woman desirous of offspring.

Prasahya, effectively, I 6 78 II 47 427 66 873 70 948 71 966.

Prasâda, (1) clearness, purity (said of the complexion), in varṇa-prasâda, q. v.; (2) clarified infusion, II 72 1014; (3) favour, IV 195 49, 52.

Prasâdana, promoting improvement, II 59 731; in varṇa-prasâdana, q. v.

Prasâdhana, the same, III 183 50.

Prasiddha, well-known, III 184 60 coll. See Prakîrtita.

Prasûta, (1) produced from, sprung from, amṛita-prasûta, q. v.; (2) seed, fruit, in âḍhakî-prasûta, q. v., see Śâra.

Prasṛita, a measure, a double handful, equal to two pala (q. v.), II 57 622, 634 64 820. (Lit., extended, *i.e.* both joined hands extended and hollowed).

Prasêka, flow, in ślêshma-prasêka, q. v.

Prastava, subject of instructions, II 26 10.

Prastha, a measure, equal to four kuḍava (q. v.), or sixteen pala (q. v.), as a rule *masc.; sing., nom.*, II 32 109 42 325 46 396 57 634 61 775, 776 64 815, 816, 826; *acc.*, I 4 37 II 32 110, 114 34 162 49 455 53 535 64 816 68 899; *instr.*, II 42 325;

plur., *nom.*, II **43** 390 **63** 814; *acc.*, I **4** 35 II **42** 319 **46** 397; *loc.*, II **34** 145; *dual*, *nom.*, II **61** 777; *acc.*, II **56** 615; exceptionally *neut.*, *sing.*, *acc.*, II **68** 916; in [md]PRASTHA-VIRÊKA, a kind of purgative designed to remove a prastha of vitiated humour, II **51** 490 coll.; prasth-ârdha, half a prastha, II **34** 164 **46** 394; prasth-ônmita, measured as much as a prastha, II **35** 175; also with kshîra, ghṛita, taila, dôsha, madhu, rasa, sarpis, q. v.

Prahâra, striking, infliction of blows (?), VII 237 51.

Prâk, before, in prâk-praṇîta, before said, II 26 1, prâg-bhakta, taken before one's meal, II 27 31; prâg-bhôjana, previous meal, something taken before one's meal, II 43 237.

Prâktana, old, former, I 4 43.

*Prâguṇa, same as following, IV 195 50.

*Prâguṇya, good condition, safety, IV 195 49.

Prâgra-hara, best, principal, I 3 30.

[v]*Prâchînikâ*, Stephania hernandifolia, II **67** 879 gloss. See *Ambashṭakî*, *Pâṭhâ*.

*Prâjña, intelligent, skilful, II 32 116. See Prajña.

Prâṇa, vital air, *plur.*, II **63** 803.

Prâṇin, (1) living being, man, *plur.*, *gen.*, prâṇinâm, I **5** 46; (2) patient, II **60** 766. See Dêhin, Nara, Nṛi, Puṁs, Purusha, Sarîrin.

Prâdur, forth, in *prâdur-jâta, coming forth, appearing, III 182 14; prâdur-bhûta, the same, II 69 922.

√Prâp, obtain, prâpnuyât, II 38 240; prâpsasi (for prâpyasi), IV 192 2 193 11; prâpsyasi, IV 193 21 194 37; prâpsyasê, IV 193 5 194 28, 33, 37 195 41 196 54; prâpsasê (for prâpsyasê), IV 193 11; prâpya, II 69 931; prâpta, V 208 62, in prâpta-mûla, VII 236 2. See √Ap, √Saṁprâp.

Prâpti, obtainment, grasp, prâptayê, IV 195 50.

Prâya, (1) going for, inducing, in bṛiṁhaṇa-prâya, inducing the growth of bulk, II 48 434; (2) most, *adv.*, prâyeṇa, I 8 114 II 60 765; in prâya-klêśa, *adj.*, being in frequent suffering, or being in the pangs of death, II 69 929; prâyaśas, mostly, as a rule, II 58 724.

√Pr-ârth, wish for, pray for, prârthayasê, V 207 60.

Prâvṛiḍ, rainy season, in prâvṛiḍ-niśâ, night of the rainy season, I 1 2.

√Pr-âś, eat, *cl. IX*, prâśnîyât, II 61 778 64 824 III 184 59, **cl. VI*, prâśêt, II 64 828; prâśya, II 64 827, 829, 833, 834 65 840; *causal*, prâśayêt, II 27 26. √Aś.

Prâśa, food, in amṛita-prâśa, Chyavana-prâśa, q. v.

Prâśya, the same, in amṛita-prâśya, q. v.

Prâsaka, dice, IV 192 2.

√Pr-âh, say, declare, prâhuḥ, II 42 322 V 203 2. See √Ah.

Priya, beloved, favourite in Indra-priya, q. v.

[v]*Priyakasâla*, Terminalia tomentosa, Piasal, in Priyakasâla-sâra, wood of Piasal, II **46** 397.

[v]*Priyaṅgu*, Aglaia Roxburghiana, II **32** 119 **41** 293, 299 **57** 491 **73** 1052 **76** 1112; *plur.*, II **74** 1061. See *Phalî*.

Prîti, (1) pleasure, satisfaction, V 204 12 205 23; in prîti-vardhana, promotion of pleasure, II 26 3; (2) love, friendship, IV 193 15 V 207 50; in prîti-darśana, evincing love, IV 194 23; prîti-vardhana, promoting friendship, IV 193 9, 17; prîti-saṁyukta, joined with affection, IV 193 21.

√Pr-îkṣh, (1) regard, prêkshya, having regarded, in accordance with, II 32 116; (2) expect, prêkshyasê, IV 195 51.

Prêta, a kind of demon, in prêta-graha, seizure by a Prêta, VI 223 5.

Prêshaka, * messenger, attendant, VI 223 1.

Prêshyâ, name of a throw of dice, IV 194 38 195 39, 40.

*[d]PLIHA, spleen, *sing.*, II **29** 53 **37** 205, 208 **40** 272 **42** 323 **63** 809; *plur.*, plihân, II **39** 249, plihaiḥ, III **183** 43; in plih-ôdara, enlargement of the spleen, II **37** 221 **44** 361; in plihô-dara-vinâśana, reduction of the enlargement of the spleen, II **50** 752.

[d]PLIHAN, the same, *sing.*, *acc.*, plihânam, II **51** 490.

[d]PLÎHA, the same, *sing.*, *acc.*, plîham, II **30** 70, 83, *loc.*, plîhê, II **27** 32 **36** 184; *plur.*, *loc.*, plîhêshu, II **33** 126; in plîha-ghna, curing spleen, II **27** 17; plîh-âpaha, the same, II **26** 13 **34** 151; plîh-ôdara, enlargement of the spleen, I **4** 41.

Ph.

[v]*Phaṇijjhaka*, Origanum Marjorana, II **46** 399.

Phala, (1) fruit, *sing.*, II **28** 48 **29** 56 **33** 129 **47** 420 **52** 514, 522 **61** 769 **67** 881 **68** 905, 907 **69** 924 **76** 1107, 1108; *plur.*, II **64** 835; in phala-da-druma, fruit-bearing tree, I **1** 5; phala-vad-druma, the same, I **1** 7; phala-hasta, *adj.*, holding fruit in hand, I **1** 3; with *Apâmârga*, *Amṛitâ*, *Âmalakî*, *Kachchhu*, *Kataka*, *Kuṭajâ*, *Chûta*, *Dhâtrî*, *Piṇḍâraka*, *Bilva*, *Râjâdana*, *Vêṇu*, *Śvayaṁguptâ*, q. v.; also in a-phala, fruitless, see apushpa; also upêta-phala, see √upê; also sa-phala, q. v.; especially (2) fruit of Myristica fragrans, nutmeg, II **29** 56 **33** 129; also in phala-traya, the triad of myrobalans, I **7** 83, see triphala; (3) menstrual discharge, puberty, in phala-kâla,

time of puberty, II **44** 362; (4) result, success, IV **193** 5, 16 **194** 37; in phal-ârtha, object of success, IV **195** 42.

°*Phalî*, Aglaia Roxburghiana, II **47** 415. See *Priyaṅgu*.

°*Phalgu*, Ficus oppositifolia, II **36** 187; *plur.*, phalgûni, II **35** 172.

Phâṇita, molasses, in sa-phâṇita, q. v.

Phêṇa, the same as phêna (2), VI **222** 5.

Phêna, (1) (with samudrât) cuttlefish bone, II **67** 879; (2) foam, VI **222** 6.

B

Bajra, thunderbolt, II 39 257. See Vajra.

°*Baṭa*, Ficus bengalensis, banyan tree, in baṭa-pravâḍa, shoots of the banyan, II **76** 1106; baṭa-śuṅga, buds of the banyan, II **55** 593. See °Vaṭa.

Badara (a jujube, used as) a measure of weight, equal to a tōla, or half a karsha, or one-eighth of a pala (q. v.), in badara-pramâṇa-guḍikâ, a pill as large as a jujube, III **184** 64. See Vadara.

Badha, destruction, cure, II **39** 256, 257 **43** 336.

Badhû, wife, *instr.*, badhvâ, V 207 52.

√Bandh, (1) bind, tie, badhnîyât, II **66** 869; badhvâ, I **7** 83 II **63** 806; (2) bind, stiffen into a paste, badhnîyât, II **64** 826 III **184** 58; (3) unite, join, *class IV*, *parasm.*, badhyasi, V **207** 52; (4), stop, bandhati, II **47** 408.

Bandha, ligature, in dharaṇi-bandha, sîmâ-bandha, q. v. See Vandha.

Bandhu, relative, *plur.*, bandhavaḥ, V 207 60; in bandhu-nâśa, loss of relatives, V 204 1; bandhu-samâgama, meeting with friends, V 204 12. See Vandhu, Vândhava.

Bandhyâ, (1) a woman suffering from chronic absence of menstruation, non-menstruant (opp. parisravâ, q. v.), III **183** 49; (2) barren, II **33** 125 **34** 147 **39** 261 **40** 275 **43** 328 **44** 363 **57** 631 III **183** 47. See Vandhyâ.

Baba, magic jargon, VI 223 6.

Barâha, boar, pig, in *barâha-medaḥ-kvathita, boiled with pig's fat, II **62** 793; *barâha-mêdaḥ-saṁyukta, greezed with pig's fat, II **65** 839.

Bardha, knife (?), II **65** 849.

°BARDHMA, scrotal enlargement, or hernia generally, in bardhna-nut, curing scrot. enlarg., II **58** 644. See VARDHMA.

Barhin, peafowl, II **48** 441.

Bala, strength, I **3** 21 II **36** 199 **56** 618 **57** 630 **58** 716 **59** 734 **63** 803 **72** 1024 **73** 1040; bala-kara, strength-giving, II **33** 126 **44** 364 **61** 782 **73** 1049; * bala-prasâdana, strength-improving, II **56** 618; bala-vat, strong, powerful, II **31** 103, balavân, I **4** 42 II **34** 146 **61** 784 **70** 946; bala-vardhana, strength-increasing, II **35** 176 **45** 376 **59** 743 **61** 775; *bala-vivardhana, the same, II **32** 108, 117 **40** 276 **59** 736; * bala-saṁpanna, *adj.*, endowed with strength, II **69** 933; bala-hara, strength-removing, I **2** 15; *bal-âvaha, strength-imparting, II **41** 306 **58** 644; bal-ârthin, strength-desiring, I **5** 52; also in agni-bala, ânala-bala, yathâ-balam, q. v. See Vala.

Balabhî, pavilion on roof of gateway or house, I 2 19.

°*Balâ*, Sida cordifolia, II **42** 320; *sing.*, *nom.*, II **49** 467 **50** 483 **62** 788, *acc.*, II **34** 161 **35** 165, 170 **36** 188 **41** 276 **42** 314 **44** 353 **45** 383 **48** 436 **50** 476, *gen.*, II **35** 177 **39** 262 **40** 281; *dual*, the two *balâ*, Sida cord., and Sida rhombifolia, I **6** 68; in balâ-jala, infusion of Sida cord., II **48** 443; [md]BALÂ-TAILA, a kind of medicated oil prepared with Sida cord., II **39** 261 **40** 276, 276 coll., 278, 279 coll., 283, **41** 286 coll.; balâ-mûla, root of Sida cord., II **40** 266, 280; balâ-śata-kashâya, decoction of a śata (q. v.) of Sida cord., II **40** 277. See *Valâ*.

Balâkâ, *fem.*, crane, II **68** 899.

[d]BALI, wrinkles, II **60** 766. See BALÎ.

Balin, strong, *sing. nom.*, balî, II **35** 176; *plur.*, *instr.*, balibhiḥ, II **60** 751.

[d]BALÎ, wrinkles, in balî-nâśana, curing wrinkles, II **59** 729; balî-varjita, cured of wrinkles, II **61** 779 **69** 933. See VALÎ.

[md]BALYA, a strengthening medicine, *masc.*, II **57** 639 **58** 643 **70** 955; *neut.*, II **38** 225 **41** 286 **49** 459.

Basta, goat, in basta-mûtra, urine of a goat, II 52 519. See Aja.

Basti, bladder, *loc.*, bastau, II 75 623. See Vasti.

Bahis, externally, I 8 108.

Bahu, much, many, *nom. plur., neut.*, bahûni, I 3 27; *instr., plur.*, bahubhiḥ, I 2 13 3 31; often in *comp.*, II 54 569; bahu-pada, many-footed, VI 224 13; bahu-pâdaka, the same, VI 225 14; bahu-putratvatâ, possession of many sons, IV 193 13, bahu-mata, much esteemed, I 2 18; bahu-rôga-vinâśana, curing many diseases, II 33 132; bahu-vidha, of many kinds, I 2 17 II 38 238; bahu-vistara, of much extent, numerous, II 41 307; *bahu-snêha, many oleaginous substances, I 9 123; bahuśas, often, repeatedly, I 9 118 II 28 34 45 389 66 870.

*Bahuputrikâ, Asparagus Racemosus, II 44 355.

*Bahulâ, Eletaria Cardamomum, cardamoms, II 27 25. See Êlâ, *Śûkshmêlâ*.

Bâdha, thoroughly, in bâḍh-âglâna, thoroughly exhausted, VI 222 5.

√Bâdh, trouble, *pass. part.*, bâdhyamâna, II 72 1029.

Bâla, child, bâlaḥ, II 75 1088, bâlâya, II 73 1045, bâlasya, II 72 1013, bâlânâm, II 41 307 71 1011 72 1015, 1018, 1020, 1024, 1026; bâlêshu, II 32 118. See Kumâra.

Bâla, hair, II 44 365; in bâla-janana, hair-producing, promoting the growth of hair, II 41 307; also in gô-bâla-dhûma, q. v.

Bâlaka, Pavonia odorata, II 48 445. See *Vâlaka*.

Bâhulya, multitude, in rôga-bâhulya, q. v.

Biḍaṅga, Embelia Ribes, baberang, *plur.*, biḍaṅgâni, II 69 936. See *Viḍaṅga*.

Bindu, drop, in tila-bindu, q. v.

Bimiśra, mixed, II 74 1065. See Vimiśra.

Bilva, (1) Ægle marmelos, bêl, in bilva-phala, bêl fruit, II 62 788; bilva-mûla, root of the bêl tree, II 52 514 53 534; (2) Bilva, a measure, of the weight of a bêl fruit, equal to a pala (q. v.); in bilva-mâtra, as much as a bêl, II 64 831; bilva-sammita, the same, I 3 29. See Vilva.

*BISPHÔṬAKA, boils, *plur.*, II 74 1066. See VISPHÔṬAKA.

Bîja, seed, *plur.*, II 54 577. See Vîja.

Buddha, Gautama Buddha, III 182 12 VI 225 4 VII 237 1; *plur.*, VII 236 2; in sarva-buddha, q. v.

Buddhi, intellect, understanding, in buddhi-mat, skilful, experienced, I 5 51 II 28 41 34 158 52 525, see budha; buddhi-rûpa-kara, making intelligible, understood, II 69 921; also in rata-buddhi, q. v.

Budha, skilful, experienced, II 26 8 53 543 V 207 59 (?). See Buddhimat, under buddhi.

Bṛiṁhaṇa, (1) growth of bulk, II 48 434; (2) medicine to promote the growth of bulk, II 48 431 58 643 61 783 coll. See Vṛiṁhaṇa.

*BṚIṀHAṆÎYA, medicine to promote the bulk of the body, *masc.*, II 57 639; *fem.*, bṛiṁhaṇîyâ, II 62 793; *neut.*, II 44 365.

√Bṛidh, grow, increase, bardhatê, I 5 46; bardhantê, II 57 626; *caus.*, bardhayîta, II 60 755. See √Vṛidh.

Bṛisha, potent (sexually), II 64 837. See Vṛisha.

Bṛihat, large, in bṛihach-chharîra, large bodied, II 61 784.

Bṛihatî, Solanum Indicum, II 57 627, *gen.*, bṛihatyâḥ, II 76 1107; in bṛihatî-phala, fruit (berries) of Sol. Ind., II 48 435. See *Vṛihatî*.

Bôdhi, illumination, truth, *dat.*, bôdhayê, VI 225 5.

Brahmaka, belonging to Brahman, VII 237 5.

Brahman, (1) *neut.*, sacred lore, Vêda, II 34 147; (2) *masc* Brahma, the Self-existent, Universal soul, *nom.*, Brahmâ, II 69 920, *acc.*, brahmânam, II 68 917 *instr.*, brahmaṇâ, II 47 419 69 925; in brahm-âbhipûjita, esteemed by Brahma, II 38 225, 240; brahma-charya, abstinence from sexual intercourse, continence, II 58 715; (3) Buddha, *instr.*, brahmaṇâ, VI 225 6.

Brâhmaṇa, a man of the Brahman caste, I 4 34 II 71 976 VII 237 4 (?). See Vipra.

Brâhmî, Herpestis Monieria, or Hydrocotyle asiatica (see *Pharmacographia Indica*, vol. III. p. 8), I 5 52. See *Maṇḍûkaparṇî*.

√Brû, speak, abravît, II 69 920.

Bh

Bhakta, food, II 27 31 29 62; in bhakta-rôchana, relish for food, II 26 12 27 16; bhakt-ânabhinandana, want of relish for food, II 36 184; also in prâg-bhakta, q. v. See Bhakshya, Bhukta.

√Bhaksh, eat, *Xth class, parasm.*, bhakshayanti, I **2** 12, bhakshayêt, I **3** 29 **5** 63 II **55** 589 **64** 831; *átm.*, bhakshayîta, II **61** 782; bhakshayitvâ, II **64** 822; bakshita, III **184** 68.

Bhakshya, food, II **52** 513.

Bhaga, pubic region, vulva, in *bhagôshṭa, labia pudendi, *dual*, bhagôshṭhau, I **5** 60.

[d]BHAGANDARA, fistula in ano, II **30** 70 **37** 221 **39** 249 **45** 378 III **181** 9 **183** 43 **184** 64; in bhagandaravinâśana, curing fistula in ano, III **184** 65.

*[d]Bhagandalâ, the same as preceding, II **29** 53.

Bhagavat, blessed, *nom.*, bhagavân, I 2 9, 10 II 42 311 58 715 68 909, bhagavâ (*prâk.*), VI 222 1; *voc.*, bhagavan, II 69 920, bhagavaṁ (*prâk.*), VI 222 1; *dat.*, bhagavatê, VII 237 2.

Bhagna, (1) broken, in *bhagna-garbhâ, *fem.*, a woman suffering from broken gestation, or miscarriage, III **183** 48; bhagn-âsthi, suffering from fracture of a bone, *gen. plur.*, bhagnâsthînâm, III **183** 42; also in chyuta-bhagn-âsthi-sandhi, q. v.; (2) rheumatic (for vâta-bhagna), suffering from nervous or rheumatic diseases, III **183** 42; (3) disappointed, V **205** 29.

Bhadra, (1) *adj.*, good, favourable, V 204 6 207 53; bhadrâṇi, V 207 59 VI 225 16; in bhadra-kṛita, well-done, V 207 53; (2) *subst.*, prosperity, IV 195 51 V 205 19, 27 206 42 207 55; (3) name of a throw of dice, *fem.* bhadrâ, IV 193 19, 20, 21 194 22.

[v]*Bhadradâru*, Pinus deodara, deodar, II **75** 1082. See *Dêvadaru*.

[v]*Bhadramusta, masc.*, Cyperus rotundus, II **74** 1061; or *fem.*, bhadramustâ, II **28** 40 **47** 420 **51** 500 **67** 888 **73** 1047, 1058 **74** 1062. See *Mustá*.

[v]*Bhadraśrí*, Santalum album, white sandal, *acc.*, bhadraśriyam, I **6** 72 **7** 94. See *Kálîyaka, Chandana*.

Bhaya, (1) *neut.*, fear, I 1 2 IV 193 18 194 22; (2) *masc.*, disease, IV 192 2, 3; in sarva-bhaya, q. v.

[v]*Bhallátaka*, Semecarpus Anacardium, marking-nut, II **28** 47 **42** 315 III **181** 10. See *Arushkara*.

Bhavat, honorific form of address, your honour, *dual.*, bhavadbhyâm, II 69 921.

[v]*Bhavya*, Piper Chaba, II **49** 456. See *Chavya*.

Bhasma, ashes, II **52** 525; in asthi-bhasma, ashes of bones, II **27** 23.

Bhâga, (1) part, II 32 112 33 135 35 168, 171 41 295 55 600; (equal to an aksha, *i.e.*, one quarter of a pala), II 44 355 46 394 49 457 51 506 68 905, (equal to a karsha, or one quarter of a pala), II 45 380; (usually equal to a pala), II 28 40 36 191 39 259 hence simply (2) equivalent to a pala, II 28 38 30[1] 71, 85 42 320 46 400 47 414 51 501 52 517, 526 63 808 65 848 67 883, 886 68 897; in bhâga-vivardhita, increasing in proportions, II 29 63; bhâga-vṛiddha, the same, II 26 11; bhâg-ârdha, half a part or pala, II 32 13; also in ardha-bhâga, ashṭa-bhâga, chatur-bhâga, dvir-ashṭa-bhâga, q. v. See Mâtra.

Bhâgika, consisting of one part or one pala (see bhâga), II 27 27; in ardha-bhâgika, q. v.

Bhâjana, vessel, II 40 269; in ghṛita-bhâjana, tâmra-bhâjana, mṛitikâ-bhâjana, q. v. See Pâtra, Bhâṇḍa.

Bhâṇḍa, the same, II 32 114 43 344, 348 46 397 52 528,

Bhâra, weight, mass, in kêsara-bhâra, q. v.

Bhârika, weighty, V 206 45.

[v]*Bhârgí*, Clorodendron Siphonantus, I **9** 124, 127 II **27** 20 **28** 48; in bhârgî-kalka, paste of Clor. Siph., I **9** 129, 131.

Bhâla, forehead, V 203 3.

√Bhâv, (*causal* of √bhû, q. v.), (1) macerate, bhâvayêt, II 61 776; bhâvita, II 27 34 56 604 60 746 64 828, 833, 834; in su-bhâvita, q. v.; (2) treat with, prepare with, in triphalâ-bhâvita-kâya, *adj.*, one whose body is prepared or treated with the three myrobalans, II 68 915. See √Paribhâv.

Bhâva, nature, I 2 15.

Bhâvanâ, maceration, II **70** 953; in bhâvanâ-idhi, process or manner of maceration, II **43** 348.

√Bhâsh, say, declare, *parasm.*, bhâshati, II 75 1099; *átm.*, abhâshata, II 71 969; bhâshita, VII 237 3.

Bhâshâ, language, in dêsa-bhâshâ, q. v.

Bhâskara, sun, in bhâskar-âṁsu, ray of the sun, II 30 81.

Bhikshu, religious mendicant, VI 222 2, 5, bhikshavê, III 182 13, bhikshôḥ, VI 222 2.

√Bhid, (1) disperse, resolve (a swelling), bhinatti, II **39** 256; (2) loose, in *bhinna-varcha, *adj.*, having loose bowels, bhinna-varchânâm, II **38** 243; (3) injure, in bhinna-varṇatâ, change or loss of colour, II **40** 271; bhinna-mêdi, magic jargon, VII **236** 2.

Bhishaj, physician *sing.*, *nom.*, bhishak or bhishag, I **7** 87 II **29** 61, 65 **30** 76, 81 **31** 92, 102 **34** 159 **35** 174 **37** 207 **39** 252, 254 **40** 276 **41** 302 **49** 465 **52** 515, 530 **57** 622 **60** 753, 760 **62** 790 **63** 812 **66** 865 **71** 1011 **72** 1013, 1015, 1017, 1018, 1020, 1023, 1026, 1028, 1029, 1031, 1034 **73** 1039,

voc., bhishag, **70** 947; *instr.*, bhishajâ, I **6** 83 II **32** 117 **37** 209; *dual, nom.*, bhishajau, II **41** 287 **61** 774; *plur., nom.*, bhishajaḥ, I **6** 80; *gen.*, bhishajâm, I **5** 49 II **26** 3 **47** 418 **63** 813; in dêva-bhishaj, sad-bhishaj, q. v.

Bhishaja, the same, *nom. sing.*, bhishajaḥ, II **40** 268; in bhishaj-ôttama, best of physicians, III **184** 65.

√Bhuj, (1) eat, bhuñjîta II **45** 374, or bhuṁjîta, **54** 558 **57** 625 **58** 722 **60** 761, 765 **61** 772 III **183** 35 **184** 53; buñjâna, eating, II **69** 932; *ger.*, bhuktvâ, II **52** 513 **59** 746 **63** 804 **65** 845; *pass.*, bhujatâm, II **72** 1030; bhukta, eaten, meal, II **55** 589; bhôktavya, to be eaten, meal, II **60** 750, or bhôjya, I **9** 122 II **42** 322 **58** 725; in kâla-bhôjya, q. v.

Bhuj, one who eats, *nom. sing.*, bhuk, I **3** 28; *gen. plur.*, bhujâm, I **2** 17.

√Bhû, be, *pres.*, bhavati, I 3 25 4 36 II 41 303 45 385 61 782 68 916 72 1020, *et passim*, bhavanti, II 67 894 III 183 45; *imp.*, bhôntu (*prâk.*), VI 225 16; *pot.*, bhavêt, I 3 22, 27 II 28 41, 49 III 182 29, *et passim*; *aor.*, abhût, II 36 198; *fut.*, bhavishyasi, V 206 34, bhavishyati, II 65 853, 855 68 898 IV 193 4, 8 194 24, 25, 37 195 40, 44, 48, 52 V 204 7 205 15, 16, 20, 21, 23, 24, 26 206 36, 37, 40, 42 207 54, 60 208 65; bhûtvâ, in śuchir-bhûtvâ, q. v.; bhûta, in maṇḍa-bhûta, q. v.

Bhû, earth, *loc.*, bhuvi, II 70 948 71 966.

Bhûta, (1) creature, being, in sarva-bhûta, q. v.; (2) evil spirit, demon, in bhûta-graha, seizure by an evil spirit, II 31 101 VI 223 5; bhût-ôpahata-chitta, *adj.*, one whose mind is oppressed by a demon, II 44 360; bhût-ôpahata-chêtasa, the same, II 43 333.

Bhûti, wealth, V 204 12.

°Bhûtikya, Andropogon Schoenanthus, II **44** 354.

°*Bhûnimba*, Ophelia Chirata, chiretta, II **29** 57. See *Kirâtatikta, Chirâtatikta.*

Bhûmi, ground, earth, *loc.*, bhûmau, I 2 11, 19 II 61 784 VI 222 4; in bhûmi-lâbha, gain in land, V 207 56; also in kêśa-bhûmi, su-bhûmi, q. v.

Bhûyaḥ, again, II 34 147 43 338.

°*Bhṛiṅga*, Eclipta alba, III **184** 61; in °*Bhṛiṅga-râja*, the same, II **46** 396 **68** 897; in bhṛiṅgarâja-rasa, juice of Ecl. alba, II **68** 899, 912.

°*Bhṛiṅgaka*, the same, II **61** 770.

√Bhṛij, (or bhrajj), fry, roast, *ger.*, bhṛishṭvâ, II **36** 193; *past part. pass.*, bhṛishṭa, II **46** 404 **63** 808, 812 **64** 822, 832; *caus., ger.*, bharjitvâ, II **31** 102; bharjita, in ghṛita-bharjita, q. v.

Bhṛit, bearing, *instr. plur.*, bhṛidbhiḥ, I 1 6.

Bhṛiśa, violent, in bhṛiśa-śûla, *adj.*, affected with violent pains, II **66** 870; also in su-bhṛiśa, q. v.

Bhêda, breaking, in svara-bhêda, q. v.

md Bhêdanîya, an aperient medicine, *fem.*, bhêdanîyâ, II **62** 798.

Bhêla, name of a physician, I **1** 8.

md BHÊLÎ, a kind of gruel (yavâgu, q. v.) devised by Bhêla, II **63** 804 coll.

Bhêshaja, medicine, II **43** 328.

Bhêshajya, the same, II **54** 575, 579.

Bhaishajya, the same, II **44** 366 **54** 576.

Bhôga, enjoyment, pleasure, IV 193 7, 8, 11 195 53; in bhôgavat, name of a Nâga, *nom.*, bhôgavân, VI 224 6.

Bhôjana, (1) food, meal, II **36** 198 **37** 207 **59** 746 **61** 780, 784 **72** 1030 III **182** 17; in bhôjana-vidhi, mode of preparing food, II **43** 328; also in prâg-bhôjana, laghu-bhôjana, q. v.; (2) a medicine which is eaten (app., abhyaṅga, vasti, etc., q. v.), II **40** 283 **43** 340 **44** 356.

Bhramara, black bee, in bhramara-sa-varṇa, *adj.*, with the colour of a black bee, II 68 902.

Bhrashṭra, frying-pan, II **46** 404.

Bhrâti, (*prâk.*), brother, V 205 22.

M

Ma (mad), I., *instr.*, mayâ, I 3 30 4 43 VI 222 1, *abl.*, mat, I 4 40, *gen.*, mê, I 3 30 7 92 II 26 10 44 357 45 374 63 803 VI 224 1, 2, 5, 7, 12, 13, 14 225 14, 15, or mama, VI 223 1.

d MAKSHI-RÔGA, a kind of skin disease, VI **223** 4.

Makshîkâ, the common bee, in makshîkâ-sakṛit, excrement of the bee, II **55** 594.

Makhilê, magic jargon, VII 236 5.

Maṅgala, auspicious, II 60 768 61 780.

Majjan, (1) marrow, majjânam, II **40** 273; (2) kernel (of the stone of jujube), in kôla-majjan, vadarâsthi-majjan, q. v.

°*Mañjishṭhika*, Rubia cordifolia, madder, II **51** 501, see *Gaṇḍîra, Mañjishṭhâ.*

°*Mañjishṭhâ*, the same as preceding, II **40** 266 **43** 345 **44** 354 **56** 610 **67** 879 **74** 1059. See *Mâñjishṭhâ.*

Mani, (1) jem., I 1 2, *plur.*, maṇayaḥ, I 1 4 II 41 300; (2) name of a Nâga, VI 224 2, 6.

Maṇḍa, (1) the best part which separates by fermenting or boiling, in ûshâ-maṇḍa, ghṛita-maṇḍa, dadhi-maṇḍa, vâruṇî-maṇḍa, surâ-maṇḍa, sa-maṇḍa, q. v.; *fig.*, in maṇḍa-bhûta, acme, I 1 7; (2) weak rice-gruel, III 184 59.

Maṇḍala, (1) circle, in avani-maṇḍala, q. v.; (2) ᵈMAṆḌALA, always *plur.*, maṇḍalâni, spots of white or red colour, a kind of skin disease, psoriasis, II 73 1042 III 181 8 183 49.

Maṇḍanî, a female divinity, VI 224 1.

ᵛ*Maṇḍûkaparṇi*, Hydrocotyle asiatica, I 5 52.

Mata, (1) thought, considered, I 2 16 II 26 9 47 414 54 575, 579; (2) approved, commended, I 5 58; (3), *subst.*, doctrine, teaching, II 65 847 coll.; see mati.

Mati, opinion, teaching, II 26 10; in mati-mat, clever, skilful, *nom.*, matimân, II 32 116 33 139 39 254 40 269 56 621 59 738 66 865 74 1077. See Mata (3).

Matta, rutting, in matt-êbha, an elephant in rut, I 1 6.

Matsyaṇḍikâ, solid molasses, II 36 193.

Mathita, pure buttermilk, in chhâgala-mathita, q. v.

ᵈMADA, mental excitement, in mada-nâśanî, a medicine curing it, II 63 801.

ᵛ*Madana*, Randia dumetorum, II 45 383, 386.

Madanî, a female divinity, VI 224 1.

ᵛ*Madayantî*, Jasminum Sambac, II 68 912.

Madirâ, distilled liquor, I 3 25.

Madya, spirituous liquor, I 2 17 3 26 6 77 II 30 69, 73 49 464 III 184 68; in madya-vyatikâra, confusion (of mind caused) by liquor, intoxication, I 3 25.

Madhu, name of a month (Chaitra), madhau, I 2 17.

Madhu, (1) sweet, in *madhu-taila, sweet oil, II 55 588 (?); also in *madhu-taila-yuta, mixed with sweet oil, II 49 466; *madhu-taila-sama, equal in quantity to sweet oil, II 57 638; *ᵐᵈMADHU-TAIL-ÔDAKA, a kind of enema made with sweet oil and water, II 58 640; *madhu-trika, the triad of sweets, *i.e.*, honey, sugar, and clarified butter, II 51 501; ᵛ*Madhu-drava*, Moringa concanensis, *i.e.*, the red variety of *Śigru* (q. v.), II 28 49 55 583 ᵛ*Madhu-parṇî*, Tinospora cordifolia, II 73 1051 (see *Amṛitâ*, *Gûḍûchî*); ᵈMADHU-MÊHA, diabetes, II 39 250; ᵛ*Madhu-yashṭî*, Glycyrrhiza glabra, liquorice, I 4 38 (see *Madhuka*); ᵛ*Madhu-yashṭikâ*, the same, II 66 877; *ᵐᵈMadhu-yashṭikâ-taila, a kind of oil, medicated with liquorice, II 43 343 coll.; ᵛ*Madhu-rasâ*, Sanseviera Zeylanica, II 29 67 (see *Mûrvâ*); ᵛ*Madhu-śigru*, Moringa concanensis, II 75 1100 76 1104 (see *Madhudrava*). (2) *esp.* honey, *neut.*, *sing.*, *nom.*, madhu, II 55 600 56 605 58 642 75 1095, *acc.*, madhu, I 3 25 9 128 II 50 487 52 526 55 595 56 617, or madhum, II 55 593 74 1079, *instr.*, madhunâ, II 54 579 55 581, 594 56 608 64 832 66 858 67 885 69 937 72 1019, 1029 75 1081, 1084, *gen.*, madhunaḥ, II 32 114 36 194 48 439 49 458 51 492 61 777; *plur.*, *gen.*, madhûnâm, I 5 59 II 63 814; in *comp.*, generally with sarpis (q. v.), I 5 57 II 27 21, 23, 25 48 433, 446, 447 49 451, 467 50 477 55 590 57 622, 624 59 745 64 823, 826, 831, 834 65 840 73 1041, 1056, 1057 74 1065 III 182 21, or ghṛita (q. v.), II 59 829; also with payas (q. v.), II 66 867, or rasâñjana (q. v.), II 74 1071, or śarkkara (q. v.), II 49 452 65 846 75 1085, 1087, 1091, 1103 76 1111, or with others, II 30 82 55 598; in madhu-tarpana, cooling draught of honey, II 56 604; madhu-dvitîya, doubled with honey, II 50 471; madhu-pragâḍha, mixed with honey, I 6 76; madhu-prastha, a prastha (q. v.) of honey, II 56 616 64 817; madhu-miśrita, mixed with honey, II 72 1016; madhu-yukta, the same, II 74 1063; madhu-yuta, the same, II 27 20 48 447 49 451, 466 50 475 55 596; madhu-yôjita, the same, II 75 1088; madhu-vimiśra, the same, II 74 1065; madhu-vimiśrita, the same, II 74 1062; madhu-saṁprayukta, the same, II 49 469 62 792, 795 76 1119; madhu-saṁyukta, the same, II 64 820 75 1103 76 1111; madhu-saṁyuta, the same, II 29 55, madh-ûkshita, the same, II 64 822; madh-ûdaka, honey diluted with water, II 74 1064; madhv-âpluta, dipped in honey, II 27 22; ᵐᵈMADHV-ASAVA, a kind of liquor medicated with honey, II 51 493 coll.; see Mâkshika, Mâkshîka.

Madhuka, (1) Glycyrrhiza glabra, liquorice, *nom.*, or *acc.*, I **6** 68, 71, 80, 82 II **27** 20 **28** 46 **32** 111 **34** 145 **35** 165, 172 **41** 289 **42** 320 **43** 345 **44** 353 **45** 381, 383, 386 **46** 393 **48** 432 **51** 503 **53** 534 **54** 573 **55** 593, 599 **56** 615 **59** 740, 744 **66** 869 **67** 880 **73** 1047 **74** 1079, 1080 **75** 1091, 1093, 1095; *instr.*, II **35** 177 **66** 878; *gen.*, II **34** 162 **40** 279 **43** 337, 338 **57** 630 **58** 647 **60** 57 **68** 899, 901, 903 **73** 1043; in *comp.*, I **5** 52 II **40** 266, 277 **49** 460 **56** 610 **63** 814; in madhuka-pala, a pala of liquorice, II **49** 454 **64** 815; madhuk-âśrita, mixed with liquorice, II **46** 404; also in sa-madhuka, q. v. See *Madhuyashṭî*, *Madhuyashṭikâ*. (2) Bassia latifolia, II **41** 297, see *Madhûka*.

Madhura, (1) sweet, I **9** 122 II **48** 431 **70** 959; (2) drugs of the madhura, or sweet class, II **56** 601 **58** 725 **74** 1067, *plur.*, II **41** 295; in *madhur-ânvaya, belonging to the class of sweet drugs, II **59** 731.

Madhûka, Bassia latifolia, II **51** 494; *plur.*, madhûkâni, flowers of Bass. lat., II **35** 173. See *Madhuka* (2), *Madhûlikâ*.

Madhûlikâ, the same as preceding, II **32** 111 **74** 1079.

Madhya (1) middle, middling, moderate, II **60** 763 **70** 956; in madhya-bala, *adj.*, of middling strength; see madhyama; (2) pulp (of fruit), II **62** 787, 788, see mâṁsa (2); (3) kernel (of fruit), II **68** 910.

Madhyatva, condition of madhya (1), q. v., II **71** 970.

Madhyama, the same as madhya (1), q. v., I **8** 105.

√Man, respect, esteem, manyasê, V 204 10.

Mana, the same as manas, q. v., in *comp.*, mana-dushṭa-karî, *fem.*, soul-defiling, V 205 15.

Manas, mind, soul, *sing.*, *instr.*, manasâ, IV 193 20 V 204 13 205 20, 24, 27 206 44, 45 207 49, 56; *loc.*, manasi, V 207 51 208 63 VII 237 3; *plur.*, *gen.*, manasâm, I 6 65; in **Manaḥ-śilâ*, realgar, I 7 97 8 107, 110 II 53 545 65 848, 850 66 863, 874 67 879, 880 III 184 55, or **Manaś-śilâ*, III 181 6; Manasvin, name of a Nâga, VI 224 5; manô-nuga, pleasing to the mind, II **26** 3; **Manôhvâ*, realgar, II **66** 861.

Manuja, man, patient, II **28** 51. See Nara, Manushya.

Manushya, man, patient, I **8** 99 II **28** 36 V **203** 3. See Nara, Manuja.

√Mantr, counsel, *ger.*, * mantrya, II 58 715.

Mantra, spell, II 63 804 IV 192 4, 5; in mantra-pada, word of spell, VII 236 7.

√Manth, stir, *causal*, manthayêt, II **32** 116.

Manda, weak, I **5** 48, 50 II **29** 52; *fem.*, mandâ, I **37** 208 **38** 238; in manda-mêdha, *adj.*, having a weak mind, III **183** 46; *MAND-ÂGNITÂ, weak digestion, dyspepsia, II **50** 479 III **184** 70.

Manyâ, muscles of the neck; in *MANYÂ-STAMBHA, stiffness of neck, II **35** 180.

Mayûkha, ray of light, I 1 2.

Maraṇa, dying, V 203 3.

Maricha*, Piper nigrum, black pepper, I **8 110 II **26** 11 **27** 15, 20 **28** 43 **29** 60, 63 **30** 76 **31** 96, **39** 258 **64** 818 **65** 848, 850 **67** 879, 881 **76** 1107 III **184** 55, 66; *plur.*, marichâni, berries of pepper, II **38** 236 **66** 863 **74** 1079, 1080 **75** 1085, 1103 **76** 1119 III **184** 54; *fem.*, marichâ, II **65** 851 (possibly error for maricham); in maricha-śata, a hundred of pepper berries, II **31** 104; marich-ânvita, mixed with pepper, II **49** 450; marich-ârdhapala, half a pala of pepper, II **32** 115; also in śvêta-maricha, samaricha, sita-maricha, q. v.

Maruta, god of the wind, IV **195** 43, 50 **196** 54, *plur.*, IV **192** 2; maruta-graha, seizure by the windgod, VI **223** 4. See Mâruta.

Martya, mortal, man, II **45** 376. See Nara, Manusha.

Mala, (1) impurity in apahṛita-mala, vyapagata-mala, q. v.; (2) waste product, II **69** 927 **71** 963; in sva-mala, q. v.; (3) purulent discharge, II **65** 849.

Mallaka, a cup-like vessel, crucible, in *mallaka-samputa, a cup with another covering cup or lid, a covered crucible, II **52** 524.

Mashi*, Nardostachys Jatamansi, II **74 1072. See *Nalada*, *Mâṁsî*.

Masûra, Vicia Lens or Ervum Lens, I **7** 90, *plur.*, the seeds of it, II **56** 609.

Mastaka, forehead, I **1** 6.

Mastu, whey, I **3** 26; usually with dadhi, I **6** 77 II **30** 2 **40** 264.

Mahat, great, *sing.*, *nom.*, mahân, II 42 311 IV 193 10, 11, or mahâ (*prâk.*), V 206 36, *fem.*, mahatî, V 204 1; *instr.*, mahatâ, VI 222 4, in su-mahân, q. v. See Mahantika, Mahâ.

Mahantika, great, *fem.*, mahantikî, in su-mahantikî, q. v.

Mahas, festival, in mahô-râtra, night of the festival, VI 223 1.

Mahâ, great, in *comp.*, mah-ardhika, having great power, VI 224 3; mah-arshi, great sage, II 42 310, *gen. plur.*, maharshînâm, II 26 1; mahâ-kâḍî, name of a female demon, VI 223 3; mahâ-tîvra, very violent, V 204 2; mahâ-dêva, great god, epithet of Śiva, V 204 6; mahâ-dhana, *adj.*, possessing great wealth, V 204 13; mahâ-nâga, great Nâga, VI 224 10; mahâ-manasvin, name of a Nâga, VI 224 5; mahâ-mâyûrî, name of a charm, *instr.*, mahâ-mâyûryâ, VI 222 2 236 7 237 3, 6; mahâ-râtra, midnight, VI 223 1 (f); mahâ-lâbha, great gain, V 204 7; mahâ-vâda, great talk, V 204 8; mahâ-śubha, very auspicious, V 206 43; mahâ-sâṅgrâhika, strongly astricting, constipating, II 47 414, 416; mah-êśvara, great lord, epithet of Śiva, V 204 6, 10; mah-ôraga, great serpent, a kind of demon, in mahôraga-graha, seizure by him, VI 223 4. See the following entries.

*md*MAHÂ-KALYÂṆAKA, a kind of medicated clarified butter, or ghee, II 3 132, 132 coll.

**d*MAHÂ-KSHAYA, rapid consumption, II 31 86.

*md*MAHÂ-TIKTA, a kind of clarified butter, or ghee, medicated with bitter drugs, II 56 613.

*md*MAHÂ-TIKTAKA, the same, II 33 143 coll.

**md*MAHÂ-TRYÛSHAṆA, a kind of clarified butter, or ghee, medicated with tryûshaṇa (q. v.) or the three pungent spices, II 36 185 coll.

°Mahâ-druma, Ficus religiosa, III 181 6.

°Mahâ-sahâ, Gomphrena globosa, II 33 128 36 186.

°Mah-aushadha, Zingiber officinale, dry ginger, I 6 69 II 46 407 50 478 56 612; in sa-mahaushadha, q. v. See *Ârdraka, Nâgara, Viśvabhêshaja, Śuṇṭhî, Śṛiṅgavêra.*

Mahî, earth, *sing. acc.*, mahîm, IV 194 26; in mahî-tala, surface of the earth, II 44 368.

Mâ, prohibitive particle with *pres.*, VI 224 13, 14; with *imper.*, V 205 25, 28 208 63; with *opt.*, VI 225 16; with *fut.*, IV 196 53.

Mâṁsa, (1) flesh, muscle, I 2 17 II 48 434 49 454 51 490 63 814 III 183 35 *plur.*, mâṁsâni, II 56 618 57 626, mâṁsaiḥ, I 3 32 II 62 797, mâṁsânâm, II 65 844; in mâṁsa-ṛara, devoted to meat diet, II 31 86; mâṁsa-prakâra, kinds of meat, I 3 31; mâṁsa-rasa, flesh-broth, II 73 1039; also in danta-mâṁsa, hîna-mâṁsa, q. v.; (2) pulp (of fruit), in sthûla-mâṁsa, q. v.

°Mâṁsî, Nardostachys Jatamansi, I 7 91, 97 8 107 II 31 96 53 535 III 183 40. See *Nalada, Mashi.*

Mâkshika, honey of the common bee, II 34 164 49 450 50 474 67 881 75 1090; in mâkshika-saṁprayukta, mixed with honey, I 6 73 7 84; mâkshika-saṁyuta, the same, II 50 475; mâkshika-saṁyukta, the same, II 59 744. See Mâkshîka, Madhu.

Mâkshîka, same as preceding, II 47 414 64 835.

**md*MÂGADHA, a kind of compound powder, made with mâgadhî, or long pepper, and other drugs, II 31 95 coll.

**°Mâgadhikâ*, Cuminum Cyminum, white cumin, II 74 1079. See *Ajâji* and compare *Krishṇâjagandha.*

°Mâgadhî, (1) Piper longum; long pepper, *gen.*, mâgadhyâḥ, II 29 60; see *Upakulyâ, Pippalî*; (2) Carum copticum, lovage, II 31 104; see *Yavânî.*

Mâñjishṭhâ, Rubia cordifolia, madder, II 32 121 33 144 40 277 41 301 44 354; also in sa-mâñjishṭha, q. v. See *Gaṇḍîra, Mañjishṭhâ, Vikasâ.*

Mânibhadra, name of a celebrated person, III 182 13 IV 192 1. See Siddha-yôga, chap. 74, verse 17.

Mâtaṅga, elephant, II 42 318 IV 192 3.

°Mâtuluṅga, Citrus medica, citron, I 7 95 II 28 34 30 78 55 595 56 602 72 1028 75 1085; in mâtuluṅga-guḍikâ, a kind of pill made with the juice of citron from a compound powder, II 28 34 coll. 30 77 coll. 79 coll. 84 coll.; mâtuluṅga-rasa, juice of citron, II 27 18 30 76, 78 48 442; also in sa-mâtuluṅga, q. v.

Mâtṛi, mother, *gen.*, mâtuḥ (with kshîra), II 73 1046, (with stana), II 74 1071; in *comp.*, mâtaṁ-pitaram, mother and father, V 204 10. See Nârî-kshîra, Mânusha-dugdha.

Mâtra, measure, always in *comp.*, (1) having the measure, or quantity (of something), equal to, as much as, aksha-mâtra, aṅgushṭha-parva-mâtra, ardh-âksha-bhâga-mâtra, kôlasthi-mâtra, viḍâla-pada-mâtra, vilva-mâtra, vilva-mâtra-pramâṇa, q. v.; (2) only, at once, as soon as, mâsa-mâtra, yôjita-matra, q. v.

Mâtrâ, (1) measure, quantity, I 3 21 II 37 206, 213 38 224 70 957; in aksha-mâtrâ, q. v.; (2) a small, or suitable quantity, a dose, (probably meaning a pala, see II 70 957), II 32 116 36 198 37 220 45 373 60 761; *instr., adv.*, mâtrayâ, in a suitable dose, moderately, I 3 24 II 58 647 60 761 III 181 11. See Bhâga, Mâna.

Mâdhava, a name of the month Vaiśâkha, I 2 17.
Mâdhava, liquor of honey, II 30 82.
Mâdhurya, sweet nature, sweetness, I 2 15.
Mâna, measure, mânataḥ, by measure, II 55 600. See Mâtrâ.
Mânava, man (without reference to sex), patient, II 31 95 39 260 58 717 59 727 70 948. See Nara, Nṛi, Purusha, Manushya.
Mânusha, human, II 65 850 V 203 1, 2; in mânusha-jvara, human fever, VI 223 3; mânusha-dugdha-yukta, joined with human milk, I 7 85; see Nârikshîra, mâtuḥ-kshîra.
Mâyûra, (1) coming from the peafowl (said of its flesh), II 35 177; (2) MÂYÛRA, a kind of medicated clarified butter, or ghee, prepared with minced and spiced flesh of the peafowl, II 35 179, 181 coll. See Barhin.
Mâraka, belonging to Mâra, a kind of demon, VII 237 5.
Mâruta, (1) wind, II 43 335; (2) the air-humour (in a disordered state), II 70 943; in *mâruta-kâsin, suffering from cough due to deranged air, I 9 121, 124, 125; *mâruta-gulma, abdominal tumour due to deranged air, I 4 38, see vâta-gulma; *mâruta-raktapitta, hæmorrage due to deranged air, I 6 83; mârut-âtmaka, due to deranged air (said of a disease), II 75 1082; also in kapha-mâruta, q. v.; (3) the wind-god, *plur.*, marudbhiḥ, V 203 3. See Pavana, Maruta, Vâta, Vâyu.
°*Máruta*, Eleusine Corocana, I 9 125.
Márka, Eclipta alba, in mârka-mûla, roots of it, II 52 520. See *Márkava*.
Mârkaṇḍêya, name of a sage, II 42 311.
Márkava, the same as *Márka*, q. v., II 75 1096.
Mârga, passage, channel, in śuddhi-mârga, q. v.; also in mârga-śira, name of a month (November-December), II 60 759; mârga-śîrsha, the same, II 71 974, 975.
Mârjâra, cat, in mârjâra-pada, lit. cat's paw, a measure, equal to a karsha, q. v., II 30 69. See Vidâla-pada.
Mârdvîka, spirits of grapes, I 3 25.
°*Málatí*, Jasminum grandiflorum, III 182 26.
Mâlâ, garland, I 2 19; in gaṇḍa-mâlâ, q. v.
*Mâlî, (1) name of Śiva's spouse, V 203 5; (2) name of a throw of dice, IV 193 9.
Mâlya, garland, in mâly-ôpahara, offering of garlands, V 206 33.
°*Másha*, Phaseolus Roxburghii, *sing.*, II 64 815; generally *plur.*, the seeds, II 35 171 62 797 64 850 68 914; in *comp.*, II 53 539 63 814; in mâsha-chûrṇa, powder of Phas. Roxb., II 65 838; mâsha-yûsha, decoction expresssed from boiled Phas. Roxb., II 65 845; mâsh-ôdaka, infusion, vinegar of Phas. Roxb., II 42 319 48 441; also in °*Másha-parṇí*, Teramnus labialis, II 32 112 33 128 36 186 40 267.
Mâsa, month, I 5 53 II 46 397 59 745 60 759 61 772, 778, 783, 68 900 V 204 13 VII 236 3; *dual.*, mâsau, II 44 367; in mâsa-kṛita, done for one month, II 31 86; mâsa-dvaya, a couple of months, II 28 51; mâsa-mâtram, only for a month, IV 194 34; also in ardha-mâsa, shaṇ-mâsa, q. v.
Mâsika, lasting a month, VI 223 2.
Miṭṭi, magic jargon, VI 223 3. See Mitti.
Mita, measured, II 45 371.
Mitti, magic jargon, VII 236 1; mittê, VII 237 1. See Miṭṭi.
Mitra, friend, *neut.*, IV 193 21 196 55 V 204 10 206 33; *masc.*, *acc. plur.* (*prâk.*), mitrâṁ, IV 195 52; in mitra-gaṇa, crowd of friends, IV 193 14; mitra-samâgama, meeting with friends, V 204 12; also in sa-mitra, su-mitra, q. v.
Mitratva, friendship, in su-mitratva, q. v.
Miśra, mixed, III 181 3; usually with ghṛita, and taila, q. v.; also with kâla, guḍa, lavaṇa, pippali-chûrṇa, q. v. See Miśrita, Vimiśra.
Miśraka, miscellaneous, II 26 5 56 617 coll.
Miśrita, mixed, I 7 95; in *comp.*, with guḍa, madhu, vâruṇî-maṇḍa, q. v. See Miśra, Vimiśra.
Mili, magic jargon, VI 223 5 VII 236 1, 4; milê, VI 223 2.
Mukuṭa, crown, crest, I 1 4.
Mukta, emitted, I 1 5 7 96; *fem.*, muktâ, pearl, II 41 300. See Mauktika.
Mukti, deliverance, *dat.*, muktayê, VI 225 6.
Mukha, (1) face, I 8 99, 101 II 46 395; in mukha-tvacha-stha, placed on the skin of the face, I 8 103; mukha-lêpa, face-plaster, I 7 88 8 105; (2) mouth, II 74 1071 III 183 50; mukhataḥ, from the mouth, II 50 473; *mukha-dhâvana, mouth-wash, II 75 1095; ᵈMUKHA-PÂKA, suppuration, abscess in the mouth, II 28 42 74 1071 75 1096, 1097; *plur.*, II 74 1070; mukha-rôga, disease of the mouth, VI 223 4; ᵐᵈMUKHA-RÔGA-GHÂ (guḍikâ), a kind of pill for the cure of mouth-diseases, II 28 42 coll.

Mukhya, prominent, best, I 5 62 6 82 II 30 75 31 104 32 117 65 852 75 1094; in yôga-mukhya, best of prescriptions, II 26 1.

√Much, deliver, *fut.*, môkshasê, IV 193 5; muchchishyati, VII 237 6, or muchishyatê, VII 237 5; *part. pass.*, mukta, (1) delivered, IV 193 19 V 208 63; in graha-mukta, q. v.; (2) the Delivered-one, Buddha, VI 225 6; (3) see s. v. mukta.

Muchilinda, name of a Nâga, VI 224 10.

°*Mudya*, Phaseolus Mungo, *plur.*, seeds of it, II 68 914 69 932; *mudga-ja, derived from it, II 52 523; *mudga-dal-âmbu, water or infusion of split mudga, II 55 597; °*Mudga-parṇî*, Phaseolus trilobus, II 32 112 33 128 36 186 40 267; *mudga-ras-ôdana, boiled mudga and rice, the modern dâl-bhât, II 58 724; *mudga-ras-âśana, diet of boiled mudga, III 182 24; *mudga-sûpa, porridge of mudga, III 182 18.

Muni, sage, munim, I 2 9; munayaḥ, I 1 7; munibhiḥ, I 4 43; in *muni-gaṇa, crowd of sages, I 1 3; *muni-vṛisha, foremost of sages, I 2 15.

Mumûrshu, being about to die, moribund, mumûrshavê, III 182 13.

Mulu, magic jargon, VI 223 5.

Mushṭi, *lit.* fist-full, a measure equal to a pala (q. v.), in mushṭi-sama, equal to a mushṭi, II 58 647.

Musala, pestle (of large size, for cleaning rice), in nirmusala-śabda, q. v.

°*Musta*, Cyperus Rotundus, I 7 90 II 27 27 29 56 33 137 34 145 40 266 47 414 48 444 51 494, 497 53 532 54 562, 566 55 590 67 897 III 184 55; in ᵐᵈMUSTÂDYA, a kind of compound powder prepared with Cyp. Rot. and other drugs, II 56 617; also in sa-musta, q. v.

°*Mustaka*, same as preceding, II 30 85.

°*Mustá*, superior variety of preceding, called also Bhadra-musta, or good Musta, II 28 38, 46 33 135 34 152 36 190 51 498, 502 54 557 III 184 57.

Muhuḥ, (1) continuously, perseveringly, II 65 855; muhur-muhuḥ, repeatedly, II 66 870; (2) at once, II 71 1011.

Muhûrta, (1) moment, instant, I 3 23; (2) the thirtieth part of a day, II 44 370.

Mûka, dumb, II 44 349, 357.

ᵈMÛKATVA, dumbness, II 39 260.

Mûṭaka, bundle, II 63 806.

Mûḍha, confused, indolent, in ᵈMÛḌHA-GARBHA, complex, or unnatural, labour, *adj.*, *fem.*, suffering from it, II 31 101; ᵈMÛḌHA-VÂTA, flatulence, II 31 100, *adj.*, *plur.*, suffering from it, II 45 387; mûḍha-vât-ânulômana, relieving flatulence, II 26 13; see vât-ânulôma.

Mûtra, urine, generally, I 5 59 II 36 197 54 573 55 591 III 181 3; *plur.*, mutrâṇi, II 56 607; in ᵈMÛTRA-KṚICHCHHRA, strangury, suppression of urine, II 27 33 31 99 34 157 45 388 55 581 63 812 III 184 70; *plur.*, attacks of strangury, II 55 582; ᵐᵈMÛTRA-KṚÎCHCHRA, the same, *plur.*, II 58 644; mûtra-graha, the same, II 54 575, 576, 579; mûtra-grâha, the same, II 54 577, 578 72 1019; mûtra-nigraha, the same, II 33 124; also in sa-mûtra, q. v.; of the cow, I 7 95 II 30 85 52 521 III 184 54; in gô-mûtra, q. v., also in sasyikâ-mûtra, q. v.; of the goat, in basta-mûtra, or vasta-mûtra, q. v.; of the boar, in saukara-mûtra, q. v.

ᵈMÛRCHHÂ, swooning, I 3 22 II 40 271 69 941 70 945; in mûrchhâ-tamôpasṛishṭa, overcome by the unconsciousness of swooning, II 47 424.

Mûrdhan, (1) head, *loc.*, mûrdhani, I 2 10 II 35 179; (2) scalp, in kṛishṇa-mûrdhan, q. v.

°*Mûrva*, Sanseviera Zeylanica, I 6 68 7 98 II 29 57 33 139 51 491 76 1118; in ᵐᵈMÛRVADYA, a kind of decoction prepared from Sans. Zeyl. and other drugs, II 56 614 (foot-note).

Mûla, (1) root (of a plant), *sing.*, I 5 61 7 89 II 40 266 60 753 III 182 25 183 37; *plur.*, I 6 72 II 39 262 54 580 55 582 56 619 57 628 III 183 37 184 54; in mûla-visha, poison of roots, vegetable poison, II 31 101; in *comp.*, II 66 871 68 901; with *Aśvagandha, Âṭarûshaka, Âḍhakî, Ikshu, Indravâruṇî, Eraṇḍa, Kaṇḍîra, Karavîraka, Karpâsa, Kâkôdumbarikâ, Kâśa, Kusa, Garmuḍî, Chitraka, Jambû, Darbha, Pippalî, Pushkara, Balâ, Bilva, Mârka, Râsnâ, Laṅgala, Śâra, Sarivâ*, q. v.; also in dâsa-mûla,

pañcha-mûla, q. v.; (2) root (of hair), in kêśa-mûla, pakshma-mûla, q. v.; (3) basis (of a preparation), II **58** 647; (4) bottom, foot, in kêtu-mûla, q. v.; (5) basis or source, in âhâra-mûla, pakti-mûla, prâpta-mûla, q. v.; (6) chief concern, in agni-mûla, q. v.

°*Mûlaka*, Raphanus sativus, radish, *sing.*, II **55** 585 **74** 1078; usually *plur.*, II **37** 210 **42** 312, 315 **62** 785 **63** 807; in °ᵈMÛLAKA-GHṚITA, a kind of medicated clarified butter, or ghee, prepared with radishes and other drugs, II **37** 215 coll.; *°ᵐᵈMÛLAKA-TAILA, a kind of medicated oil, prepared with radishes and other drugs, II **42** 317, 318 coll., 324 coll. **43** 328 coll.; mûlaka-rasa, juice of radishes, II **42** 319, 325 **45** 390 **53** 536; also in śushka-mûlaka, q. v.

√Mṛi, die, mṛiyatê, I **5** 50; mṛita, II **46** 401.

√Mṛig, seek, * *I class*, margasi, V 206 35.

Mṛiṇâla, leaf stalk of Nelumbium speciosum, lotus, I **6** 71 **7** 89, 90 **8** 106 II **44** 355 **53** 545; also in a-mṛiṇâla, sa-mṛiṇâla, q. v. See Kamala, Mṛiṇâlî.

°*Mṛiṇâlî*, the same as preceding, II **33** 127 **75** 1101.

*Mṛittika, earth, clay, in mṛittika-bhâjana, vessel of clay, II **75** 1063. See Mṛittikâ, Mṛitsnâ.

Mṛittikâ, the same, II **45** 646 **61** 770 **68** 906, in kṛishṇa-mṛittikâ, gaura-mṛittikâ, q. v. See Mṛitsnâ, Mṛid.

Mṛityu, death, in mṛityu-pramathana, preventing death, I **6** 66.

Mṛitsnâ, earth, clay, in mṛitsn-âchchha, clay-like, II **70** 958; perhaps false for mṛitsnâbha.

√Mṛid, (1) crush, pound, mṛidnîyât, II **58** 646; (2) rub, mṛidnîyât, II **65** 853, 855; mṛidita, II **66** 868. See √Piṇḍ, √Vimṛid.

Mṛid, clay, *instr.*, mṛidâ, I **3** 33. See Mṛittikâ, Mṛitsnâ.

Mṛidaṅga, tabour, I 4 42.

Mṛidu, mild, gentle, (said of fire), *instr.*, mṛidunâ, II **35** 168 **37** 205 **38** 234 **42** 313, 327; in mṛidu-chôdana, a mild stimulative, II **31** 93; mṛidu-pâka, gentle boiling, II **43** 338, 348; mṛidv-agni, gentle fire, I **8** 111 II **34** 159, 162 **37** 210, 214 **39** 252 **40** 265, 282 **41** 301 **49** 457 **53** 535 **61** 771 **68** 903, 907, 913; (2) tender, (said of plants), II **42** 312.

°*Mṛidvîka*, same as following, II **62** 792; in mṛidvîka-rasa, juice of raisins, II **54** 578.

°*Mṛidvîkâ*, Vitis vinifera, raisins, II **27** 18, 20 **32** 113 **33** 129 **36** 187 **48** 442, 448, 449 **49** 454, 466 **51** 494, 497 **54** 576 **74** 1070. See *Drâkshâ*, *Madhu-rasâ*.

*Mṛishatâ, untruth, mṛishatâyâm, IV 192 5.

°*Méchîka*, Moringa pteryosperma, II **47** 415. See *Śigru*.

Mêḍi, crackling, in magic jargon, VII 236 2; mêḍê, VII 236 4.

Mêdas, fat, II **53** 539 **66** 859; in barâha-mêdas, q. v.

*°*Méda*, the same as the following, *masc.*, *dual.*, mêdau, II **41** 297.

°*Mêdâ*, a plant of unknown identity, belonging to the ashṭa-varga (q. v.), I **6** 71 II **32** 120 **33** 128 **35** 170, 183 **36** 186, 190 **45** 383 **49** 456. There are said to be two kinds, *Mêdâ* and *Mahâ-mêdâ*, both unknown; hence *dual*, (with dve), mêdê, II **32** 112.

Mêdinî, earth, mêdinyâm, II 44 369 69 922.

Mêdha, intellect, in manda-mêdha, q. v.

Mêdhâ, intelligence, I **4** 42 **5** 52 **6** 66 II **36** 199 **39** 260 **58** 718; in mêdhâ-kara, promoting intelligence, II **70** 955; mêdhâ-janana, producing intelligence, II **44** 364 **71** 973.

Mêdhâvin, intelligent, mêdhâvî, I **5** 53 II **34** 146 **61** 779.

Mêdhya, medicine to quicken the intellect, II **60** 752 **71** 972; *plur.*, II **59** 743.

Mêru, name of a mountain, in mêru-vâsa, dwelling on Mêru, V 203 4; mêru-samâśrita, dwelling on Mêru, VI 224 11.

Mêlê, magic jargon, VI 223 2.

°*Méshaśṛiṅgî*, Asclepias geminata, I **4** 35.

ᵈMÊHA, morbid secretion of urine, II **30** 70 **44** 359; *plur.*, II **51** 493, (with sarva) II **56** 604, 608; in mêha-nâśana, curing it, II **56** 605; mêha-nud, the same, II **58** 644; mêha-vinâśanî, the same, I. **70** 942; mêh-âpaha, the same, I **4** 41; also in sarva-mêha, q. v.

Mêhin, suffering from morbid secretion of urine, mêhinâm, II 56 606.

Maitra, friendly, in maitra-chitta, friendly spirit, VI 225 17.

Maitrî, friendship, VI 224 1, 2, 5, 7, 8, 9, 10, 12, 13 225 14.

Maithuna, sexual intercourse, II 61 780 64 827, 828, 833 65 841 V 205 28.

Mairêya, a kind of spirituous liquor, I 3 25.

Môkshaṇa, shedding, causing to flow, in rakta-môkshaṇa, q. v.

°*Mócha*, Bombax Malabaricum, red silk-cotton tree, in môcha-rasa, gum of that tree, II 47 421 62 791. See Śâlmalî.

md MÔDAKA, bolus, large pill, I 5 63 II 55 589 64 826 III 184 58, 59, 60 coll.

Mauktika, pearl, II 41 300. See Mukta.

Maudga, made of the mudga (q. v.) bean, I 3 31. See Vaidala.

Mauhûrtika, lasting for a moment (said of fever), VI 223 2.

Mrakshita, rubbed, II 67 894, 895.

Y

Ya, who, which, *sing., nom., masc.*, yaḥ, II 60 751 IV 193 4 V 205 30, *fem.*, yâ, II 56 617 III 183 47, 48, *neut.*, yat, I 3 25 II 38 239 47 419 IV 192 1 V 203 1, or (*prâk.*) yaṁ, V 207 47, 60, or ya, V 204 3; *instr.*, yêna, II 56 618 V 203 1; *abl.*, yasmât, since, II 69 927; *gen.*, yasya, II 34 159 66 863 III 183 44, 50 IV 193 6 V 204 1 VII 237 6; *loc.*, yasmin, II 29 54; *plur., nom., masc.*, yê, II 29 63 33 124 III 183 45 VI 224 3, *fem.*, yâḥ, II 31 101 44 362; *acc., masc.*, yân, II 45 374; *abl.*, yêbhyaḥ, IV 193 6; *gen.*, yêshâm, III 183 46, 47; *loc.*, yêshu, II 44 357; *et passim.*

Yaksha, a kind of mythological being, I 1 1, yakshêbhyaḥ, IV 192 1; in yaksha-graha, seizure by a yaksha, VI 223 5.

d YAKSHMAN, phthysis, yakshmâṇam, II 60 756; in râja-yakshman, q. v.

√Yaj, sacrifice, *fut.*, yakshyasê, IV 196 58.

Yajña, sacrifice, *acc. plur.*, yajñâṁ (*prâk.*), IV 196 58.

Yatna, purpose, yatnataḥ, diligently, persistently, I 4 36; in yatna-vat, taking pains about (something), willing to use, yatnavân, I 3 30.

Yatra, where, I 2 18 5 57 II 44 368 IV 193 12 V 204 5; *et passim.*

Yathâ, (1) as, like, II 29 54 58 717 70 946 72 1020 IV 194 22 V 205 26, *et passim*; (2) so that, I 4 39 II 59 737, yathâ-na, so that not, lest, I 3 25; yathâ-kathañ-chit, anyhow, in any way, II 70 947; (3) according to, in *comp.*, yathâ-kâmam, according to desire, at pleasure, II 58 640 64 833; yathâ-kramam, according to order, successively, II 59 735 71 963; yath-âgni, according to the state of digestion, II 35 165; yathâ-dṛishṭam, according as seen, II 59 735; yathâ-dôsham, *according to the state of the humour II 48 434; *yath-ânukûlam, according as it is beneficial, II 42 321; *yathâ-pṛishṭam, according to the order of query, II 69 920; yathâ-balam, according to the state of the strength (of the patient), I 9 121 II 33 143 37 202 38 224 40 269 48 439 61 778; yathâ-lâbham, according as it may be obtained, II 71 974; yathâ-vat, suitably, I 2 9 II 38 240 66 869; yathâ-vyâdhi, according to the nature of the disease, II 40 269; yathâ-śruta, according as it has been heard, II 59 735; *yathâ-sâtmyam, according as it is agreeable to the system, I 5 49; yath-êshṭam, according as desired, II 60 767; yath-ôktam, according as it has been said, I 8 102 II 55 583; yath-ôttaram, successively, II 26 11.

Yadâ, when, I 4 34 II 31 91, 92 40 268; *et passim.*

Yadi, if, I 3 22 II 40 271 IV 194 38; yadi-vâ, either-or, II 57 623.

Yantra, blunt instrument, pestle, in yantra-piḍita, crushed with a pestle, II 40 160.

Yantraṇâ, restriction, I 4 39.

Yamaka, a pair of snêha (q. v.), or oleaginous substances, II 62 797 63 812; in *yamak-ôpasiddha, under-boiled in a pair of snêha, II 62 800.

°*Yava*, (1) Hordeum hexastichum, barley, *sing.*, II 28 35; usually *plur.*, seeds of barley, I 3 33 7 94 II 28 40 48 437 56 604 62 794 75 1098 76 1103; in *comp.*, I 2 17 II 48 443 62 785; in yava-chûrṇa, powder of barley, II 74 1064; yava-maya (with kshâra), made of barley, II 30 80; yav-âṅna, barley food, porridge, II 56 617, *plur.*, II 55 592; yav-âṅna-vikṛiti-yûsha, liquid prepared from porridge, II 49 463 56 605; also in yava-kshâra, yavâgu, q.v.; (2) seed, in *Indra-yava, Kaliṅga-yava, Kutaja-yava, Śatakratôr-yava*, q. v.

Yavakshâra, caustic ashes of green barley spikes, carbonate of potash, II 34 150 36 201 50 478 52 531 57 634; see also II 28 40 29 68 30 80.

Yavana, warding off, in yavana-saṁjñita, termed a "yavana," II 57 639. See Yâvana.

*Yavâgu, any gruel, esp. of rice, *fem., nom., sing.*, yavâguḥ, II 62 786 63 808, 813. See Yavâgû.

Yavâgû, same as preceding; *fem., sing. nom.*, (regular) yavâgûḥ, II 62 800 72 1030, or (irreg.) yavâgû, II 62 787, 791, 794, 795, 796, 798, 799, 800 63 801, 802, 804 coll., *acc.*, yavâgûm, II 37 207 62 789, 793 63 806, 807, 812; *instr.*, yavâgvâ, II 30 69; *plur., gen.*, yavâgûnâm, II 26 6.

*Yavánikâ, same as following, II 30 72 34 155.

*Yavâni, Carum copticum, lovage, II 26 14 29 56 30 78, 81 31 88 51 491.

*Yavâśa, Alhagi maurorum, II 64 821. See *Durâlabhâ, Dhanvayavâshaka.*

Yaśa, same as following, in Yaśa-mitra, name of a person, VI 225 6 VII 237 8.

Yaśas, reputation, credit, in yaśas-vin, glorious, VI 224 3 *fem.*, yaśasvinî, II 70 948, see yaśasya; yaśô-rthin, desiring credit, II 47 412.

Yaśasya, glorious, II 60 768 61 780.

*Yashṭihva, Glycyrrhiza glabra, liquorice, I 7 91 8 106 II 56 607; *fem.*, Yashṭihvâ, II 33 139. See *Madhuka, Yashṭîmadhuka.*

*Yashṭîmadhuka, the same as preceding, I 7 90 II 41 301 42 326 51 503 57 629 59 742 76 1110; in yashṭî-madhuka-kalka, paste of liquorice, II 58 643; yashṭîmadhuka-siddha, boiled with liquorice, II 57 625. See *Madhuka, Madhu-yashṭikâ, Yashṭihva.*

*Yashṭyâhva, the same as preceding, II 52 510.

√Yâ, go, yâti, I 8 101 II 70 952; yânti, IV 194 27.

√Yâch, ask, yâchasê, IV 194 38.

Yâdê, magic jargon, VI 223 1.

Yâna, travelling (on foot or in conveyance), II 58 640.

Yâva, belonging to yava (q. v.) or barley, in yâva-śûka, spikes of barley, (with kshâra, q. v.), II 29 68 III 182 31. See Yavakshâra.

Yâvat, (1) *adj.*, as much as, II 28 49 39 253; *plur., nom. masc.*, yâvantaḥ, II 63 813 III 183 50; *acc. masc.*, yâvataḥ, II 64 828, or (anom.) yâvantaḥ, II 39 248; (2) *conj.*, so that, in yâvan-na, lest, II 60 755 64 837, see yathâ-na; (3) *conj.*, until, II 58 723.

Yâvana, warding off, prophylactic, II 58 644. See Yavana.

*Yâśa, Alhagi maurorum, II 47 415. See *Yavâśa.*

*Yâshâ, same as preceding, I 6 71.

Yukti, discretion, II 47 412; yaktyâ, with discretion, suitably, II 28 49, 50 34 149 65 839 III 184 63.

√Yuj, (1) join with, mix with, add to (something else), *parasm.*, yuṁjyât, I 4 37; yukta, (1) joined with, mixed with, I 3 24 4 38 II 56 603 58 647 62 794, 799 63 808 64 819 66 860, 875 67 884 70 946 72 1012, 1031 73 1039 76 1116 III 182 16; also in *comp.*, with kshaudra, takra-dravya-viśêsha, nîlôtpala-patra, pippalî, mânusha-dugdha, sarpis, svarasa, q. v.; (2) being in (*astron.*) conjunction with, I 2 20; (3) suitable, befitting, II 54 577 69 937 III 182 28 IV 192 3; (4) devoted to, engaged in, III 182 23 (?); yôjya, II 42 325; *caus.*, yôjayêt, II 35 174; yôjita, II 75 1088, in yôjita-mâtra, so soon as joined, I 4 38, also in su-yôjita, q. v.; (2) apply, administer, *átm.*, yuṁjîta, II 32 116 39 254; *pass.*, yujyatê, II 29 54, yujyantê, II 59 733 71 962; yôktavya, II 66 863; yôjya, I 3 24; *causal*, yôjayêt, II 29 65 52 514 75 1085; yôjayîta, II 30 81; (3) meet with, join with, **IV class* or *pass.*, yujyatê, IV 193 7, yujyasê, IV 195 42, 48. See Yuta, Prayukta under √Prayuj.

Yuta, joined with, mixed with, I 7 95 II 30 80 31 106 48 437, 448 57 634 60 762 62 785, 795, 800 75 1087; also in *comp.* with kshîra, kshaudra, guḍa, gô-mûtra, ghṛita, taila, madhu, samudraphêna, sarpi, haritaka, q. v.

Yuvan, young, yavâ, II 36 198; *fem.*, yuvatî, II 45 378.

Yuvatva, youth, II 42 311.

Yûsha, a decoction, or the liquid expressed from pulses, or grain, or roots, or other vegetable substances after thoroughly boiling them in four times their quantity of water, I 3 24, 32 5 55 II 52 524 73 1044 III 184 68; also in yavânna-vikṛiti-yûsha, vâla-yûsha, sa-yûsha, q. v. See Yûshan.

Yûshan, same as preceding, in mâsha-yûshan, q. v.

Yôga, (1) a preparation of medicine, prescription, formula, II 31 95 47 425 52 514, 521 coll. 55 581 coll. 583 coll. 56 602 coll. 608 coll. 64 820 65 847 coll. 69 937 III 182 13, 19; in yôga-dvaya, a couple of formulas, II 47 417; yôga-bâhulya, multiplicity of formulas, II 26 3; yôga-mukhya, principal formula, II 26 1; yôga-śata, one hundred prescriptions, II 33 143; yôg-ôttama, best of preparations, II 66 865; also in

comp. with âmâtisâra, abhyañjana, gaṇḍamâlâ, chûrṇa, taila, nâsya, nirvâhikâ, prakîrṇaka, vasti, q. v.; (2) * attack (of illness), in ânâha-yôga, q. v.; (3) stellar conjunction, II **58** 720.

Yôgya, fit for, in ârya-jana-yôgya, q. v.

Yôni, (1) womb, *gen. plur.*, yônînâm, II **40** 284; in yôni-dôsha, disease of the womb, II **57** 632; yôni-śûla, pains in the womb, II **63** 812; (2) birth, origin, kind, in kati-yôni, paṅkaja-yôni, vyâpanna-yôni, sapta-yôni, q. v.

Yônî, same as preceding, in yônî-dushṭâ, *fem.*, suffering from a disease of the womb, II **44** 363; yônî-dôsha, disease of the womb, II **33** 124 **42** 323; yônî-bhagandara, fistula in the womb, *plur.*, III **181** 9; yônî-rujâ, disease of the womb, II **27** 33; yônî-vikârâ, *fem. adj.*, suffering from a disease of the womb, II **45** 378; yônî-śûla, pains in the womb, III **183** 49.

Yôshit, young woman, *nom. plur.*, yôshitaḥ, II **44** 363, *gen.*, yôshitâm, II **33** 124.

Yauvana, youth, II **60** 765; in nava-yauvana, *adj.*, having a fresh youth, II **36** 200.

R

Rakta, (1) blood, *esp.*, in a disordered state, II **28** 42 **50** 473 **55** 584; *plur.*, II **72** 1016; in ᵈRAKTA-GULMA, tumours due to deranged blood, II **44** 361; rakta-ja, born from blood, (said of diseases), II **42** 308; ᵈRAKTA-PITTA, disease of blood and bile, hæmorrhagia, I **8** 116 II **70** 944; in ᵈRAKTAPITTA-KSHAYA, emaciation due to hæmorrhagia, II **38** 243; raktapitta-nâśana, curing hæmorrhagia, II **34** 154; raktapitta-nivâraṇa, the same, II **47** 425; rakhtapitt-âśaya, connected with hæmorrhagia, II **40** 284; raktapitt-ôshman, heat connected with hæmorrhagia, I **8** 115; see PITTA-ŚÔṆITA, RUDHIRA-PAITTIKA; rakta-pittin, suffering from hæmorrhagia, II **47** 425 coll., see lôhita-pittin; rakta-môkshaṇa, blood letting, venesection, II **56** 608; rakta-vâhin, lit., blood-carrying, bleeding (said of piles), II **33** 141; ᵈRAKT-ÂTISÂRA, bloody diarrhœa, II **72** 1015 **75** 1092, *plur.*, attacks of the same, II **62** 789; rakt-âtmikâ, *fem.*, connected with blood, I **6** 78; rakt-âpaha, in vâtarakt-âpaha, q. v. See Śôṇita, Rudhira.

ᵛ*Rakta-śâli*, red variety of Oryza sativa, red rice, *plur.*, grains of it, II **55** 598. See *Lôhita-śâli.*

√Raksh, protect, rakshantu, VI 225 2.

*Rakshasa, a kind of demon, in rakshasa-graha, seizure by a graha, VI 223 5.

Raksha, in *comp.* for rakshâ, q. v., in kṛita-raksha, q. v.

Rakshâ, protection, VI 222 2 225 17 VII 237 3, 6.

ᵐ*Rajata*, silver, II **41** 300; *abl. sing.*, (*prâk.*), rajatâ (for rajatât), II **70** 951.

ᵛ*Rajanî*, with dvi, the two Rajanî, that is, turmeric and the wood of Berberis asiatica, II **33** 138. See *Haridrâ.*

Rajas, (1) menstrual discharge, menses, I **8** 114; in ᵈRAJA-NIGRAHA, suppression of menses, II **47** 424; see ASAD-RAJAS; (2) dust, *plur.*, rajâṁsi, II **43** 343; (3) powder, II **67** 887; see ayô-rajas.

Rañjana, dye, in kêśa-rañjana, q. v.

Ratna, jem, in ananta-ratna, q. v.

√Ram, delight, be happy, **IV class*, râmyasê, IV 194 27; *fut.*, *ramishyasi, V 205 31; *part.*, rata, in rata-budhi, *adj*, one whose understanding is delighted, rata-budhînâm, II 26 3.

Ramya, delightful, enjoyable, I 1 1, 5, 7.

Rava, roar, thunder, I 1 6.

Ravi, sun, *gen.*, *sing.*, ravêḥ, II 41 304.

ᵛ*Raśûna*, Allium sativum, garlic, I **2** 13.

Rasa, (1) taste, I **1** 8 **2** 14 **4** 36 II **69** 926; *plur.*, II **69** 918; in lavaṇa-rasa, q. v., (2) chyle, in rasa-dôsha, derangement of the chyle, I **8** 113; (3) juice (of plant), *masc.*, *sing.*, I **3** 23 **7** 90 II **28** 34 **31** 91 **33** 140 **34** 158, 160 **44** 371 **49** 461 **56** 603 **58** 725 **59** 742 **64** 820, 833, 834 **72** 1015, 1017, 1036 **74** 1075, 1078 **75** 1085, *plur.*, II **30** 82 **35** 173 **42** 319 **55** 597 **56** 601, 604 **72** 1012; *dual*, II **53** 536; **neut.*, *plur.*, rasâni, II **63** 814; in rasa-kalp-ôkta, said on the subject of juices, I **3** 29; rasa-pêshima, paste made with juice, II **54** 578; rasa-prastha, a prastha of juice, I **9** 130 II **32** 109 **46** 396 **64** 817 **68** 899, 903 III **183** 39; rasa-saṁyukta, joined with juice, II **47** 428 **72**

1013; ras-âḍhaka, an âḍhaka of juice, II **42** 312; in *comp.* with *Apámárga, Amalaki, Ámalaka, Ámalaki, Ikshu, Kapittha, Kévúra, Guḍúchi, Tintiḍika Dhátrí, Parúsháka, Bhṛiṅgarája, Mátuluṅga, Mudga, Múlaka, Mṛidvíka, Mócha, Laśuna, Visagranthi, Vijapúraka, Vyághrí, Śatávarí*, q. v.; also in sama-rasa, q. v.; (4) juice (of flesh), broth, *sing.*, II **37** 207 **57** 625 **63** 814 **64** 828 **76** 1104, 1116; *plur.* (of several animals), I **3** 24 **9** 122, 123 II **31** 93 **32** 117 **48** 441, 448 **56** 601 **60** 764 **71** 965 **76** 1117 III **184** 68; in mâṁsa-rasa, juice of flesh, II **51** 490 **73** 1039; (5) juice (of an egg), raw egg, in chatakâṇḍa-rasa, q. v.; (6) infusion, or decoction (of drugs), I **3** 32 II **33** 134 **36** 192, **41** 296 **51** 492 **56** 620 **70** 953 **76** 1104; in *comp.* with *Kuṅkuma, Kulattha, Drákshá Mudga*, q. v.; also in [md]RASA-KRIYÂ, a preparation made by decoction, a lotion (for the eyes), II **65** 852 **67** 885; see kashâya; (7) anything in a liquid state (said of ambrosia), nectar, in amṛita-rasa-prakhya, q. v.; (said of dung), II **75** 1084; (said of a metal), mercury, II **41** 297.

Rasatâ, the quality of having taste, *instr.*, rasatayâ, I **2** 15.

Rasâñjana, extract of the wood of Berberis asiatica, rasot, I **8** 110 II **28** 41 **47** 413, 414 **54** 580 **66** 874 **67** 880 **74** 1071; also in sa-rasâñjana, q. v.

[md]RASÂYANA, a medicine for promoting muscular tone, a tonic, (1) *adj., masc.*, I **6** 66 II **57** 639 **58** 643 **60** 750; (2) *subst., neut.*, II **28** 50 **32** 108 **36** 195, 200 **38** 225 **42** 324 **58** 718 **59** 743 **60** 752, 757, 758 **61** 773 coll., 775, **69** 937 **70** 951; *rasâyana-guṇ-ânvêshin, desiring the benefit of a tonic, II **59** 745; *rasâyana-guṇaishin, the same, II **60** 747; *rasâyana-prayôga, preparation of tonic medicines, II **71** 962; *rasâyana-vara, best of tonic medicines, I **4** 40; *rasâyana-vidhâ, method of preparing tonic medicines, II **26** 5; also in-ÂŚVINA-RASÂYANA, q. v.

Râga, dye, in kêśa-râga, q. v.

Râjata, produced from silver (said of bitumen), II **71** 960.

Râjan, chief, king, râja, IV 194 26, râjataḥ, IV 193 16; in râja-kula, belonging to the royal race, prince, VII 237 2; râja-dvishṭa, hostile to the king, rebel, I **6** 67; râj-arshi, royal sage, II 57 633; 64 815; râja-lambha, present or tribute given to a king, IV 195 44; râj-ârha, worthy of a king, II 41 288.

[d]RÂJA-YAKSHMAN, phthisis, pulmonary consumption, II **59** 728. See YAKSHMAN.

Râja-yakshmin, suffering from the above, II **43** 340.

[v]*Râja-vṛiksha*, (1) Cassia Fistula, II **57** 627; see *Áragvadha, Suvarṇapushpí*; (2) Euphorbia neriifolia (?), II **38** 233, see *Kshírí, Sudhá, Snuhá.*

[v]*Rájádana*, Mimusops hexandra, in râjâdani-phala, fruit of Mim. hex., II **41** 299.

Râji, row, râjayaḥ, VII 236 1.

Râtra, night, only in *comp.*, êka-râtra, êkaviṁśati-râtra, tri-râtra, dvi-râtra, pañcha-râtra, sapta-râtra, q. v.

Râtri, night, râtrim, II **64** 836 **65** 846, râtrau, I **1** 5 VII **223** 6; in râtri-paryushita, kept for one night, II **51** 504; [d]RÂTRIM-ANDHA, night blindness, in râtrimandh-âpaha, curing it, II **67** 887; [d]RÂTRY-ANDHA, the same, II **35** 181.

[v]*Rámataruṇí*, Rosa alba, II **68** 901.

[v]*Rámaṭhaka*, Alangium hexapetalum, II **37** 219.

[v]*Rásná*, Vanda Roxburghii, I **6** 68 II **35** 182 **39** 262 **42** 320 **49** 467 **50** 478 **57** 627 **58** 642; *acc.*, râsnâm, II **28** 40, 46 **34** 161 **35** 171 **42** 314, 326 **43** 346 **44** 354 **45** 383 **50** 476; *instr.* (*anom.*), râsnâyâ, II **35** 177; *gen.*, râsnâyâḥ, II **40** 279; in râsnâ-mûla, root of V. Rox., II **59** 740; [md]RÂSN-ÂDYA-VASTI, a kind of enema prepared with V. Rox. and other drugs, II **57** 632 coll.

[md]RÂSÂYANIKA, a kind of medicated clarified butter or ghee, with tonic properties, II **35** 168, 169 coll.

Riktaka, empty, V 206 46.

Ripu, enemy, ripunâ, V 206 42.

Rishi (for ṛishi, q. v.), sage, rishibhiḥ, V 203 4. See Ṛishi.

Rishika, name of a Nâga, VI 224 8.

Rîti, brass, in rîti-kusuma, calx of brass, II **8** 110; rîti-pushpa, the same, II **67** 881. See Kusuma (3), Pushpâñjana.

*Rukâ, splendid, rich (?), in magic jargon, VII 236 5.
Ruchita, agreeable, V 207 50.
Ruj, disease, *fem.*, *acc. sing.*, rujam, (perhaps false for rujâm from rujâ), I 6 68.
Rujâ, the same, rujâm, I 8 103, rujâsu, II 62 797; in ruj-âpaha, curing diseases, I 7 86; ruj-ârtta, suffering from disease, II 74 1077; also in guda-rujâ, chakshu-rujâ, nêtra-rujâ, yôni-rujâ, vasti-rujâ, śirô-rujâ, śîrsha-rujâ, sarva-rujâ, q. v.
√Rud, weap, *class I.*, *átm.*, rôdatê, II 73 1041; *part.*, *gen.*, rôdataḥ, II 73 1044; *class II.*, *opt.*, rudyât, I 8 99.
Rudra, name of a god, IV 192 2; in Rudr-êśvara, the lord Rudra, IV 192 1.
Ruddha, obstructed, II 47 427.
Rudhira, blood, I 7 96 II 54 572 72 1016; in dRUDHIRA-PAITTIKA-RÔGA, hæmorrhagic disease, II 49 459, see RAKTA-PITTA; rudhir-âtmaka, bloody, bleeding, I 6 73; rudhir-âmaya-ghna, curing diseases of the blood, I 7 93.
v*Rubâgaka*, Ricinus communis, castor-oil plant, II 75 1097. See *Êraṇḍa*, *Gandharva*, *Vakshaṇa*.
Ruru, dear, ruroḥ, II 27 21.
Ruha, growing, in nîla-śirô-ruha, q. v.
Rûksha, dry through deficiency of fat, not greasy, not rich (said of food), II 43 328 49 464.
Rûpa, form, II 36 200 69 919; in sâdhya-rûpa, q. v.
Rûpika, having a form, in êkâdaśa-rûpika, q. v.
Rêtas, semen, rêtasi, II 40 284; in dRÊTÔ-DÔSHA, disorder of the semen, *plur.*, II 33 124. See Śukra.
Rôga, disease, rôgaḥ, II 70 948 71 966; rôgam, II 45 382; rôgê I 6 78; rôgâḥ, II 28 37 II 39 250 43 343 63 813 72 1033 III 183 50; rôgân, I 2 15 4 39 8 102 II 37 203 42 317 45 374 57 741 69 919; rôgâṇâm, II 44 365; rôgêshu, I 5 51 II 49 459 62 793 72 1023, 1034; in *rôga-jâta*, developed through disease, II 31 98; *rôga-nut, curing disease, II 70 951; *rôga-bâhulya, multiplicity of diseases, I 5 50; rôga-śânti, alleviation of disease, I 8 108; rôg-ânîka, host of diseases, II 43 336; also in *comp.*, with akshi, kaṭi, kaṇṭha, jarâ, nâsâ, naika, pâṇḍu, bahu, makshi, mukha, vâta, śîrsha, śushk-âkshi, śvayathu, sarva, sarv-âkshi, hṛit, q. v.
Rôgin, suffering from a disease, in *comp.*, with êkâṅga, kachchhapa, kushṭha, pâṇḍu, pînasa, sarvâkshi, q. v.
Rôchana, giving relish, appetising, stomachic, in bhakta-rôchana, q. v.
v*Rôchanâ*, silicious concretion of Bambusa arundinacea, bamboo manna, II 67 893. See *Tukâkshîra*, *Tvakkshîra*.
Rôdhra, Symplocos Racemosa, I 6 75 7 91 8 106, 109 II 47 413, 419, 428 51 491 53 535 54 566 55 593 75 1092, 1094. See *Lôdhra*, *Śavaraka*.
*Rôman, hair, I 5 59; in *rôma-jananî, *fem.*, hair-producing, II 67 882; rômarha (false for rôma-harsha) horripilation, VII 237 6.
v*Rôhiṇî*, (1) Picrorrhiza Kurroa, II 30 85 74 1074; see *Kaṭu-rôhiṇî*, *Tikta-rôhiṇî*; (2) Terminalia Chebula, chebulic myrobalan, II 69 923, 924; see *Abhayâ*, *Haritakî*.
dRÔHIṆÎ, diphtheria, *loc.*, rôhiṇyâm, II 72 1032.

L

√Laksh, (1) see, *pass.*, lakshyatê, II 74 1066; *parasm.*, (*anon.*), lakshyanti, II 73 1042; (2) mark, lakshita, V 205 29.
Lakshaṇa, mark, II 41 303 69 918.
Lakshmî, prosperity, II 58 718 V 206 32.
v*Laguḍa*, (1) *Holarrhena antidysenterica (?); (2) *mdLAGUḌA, a kind of compound powder prepared with Laguḍa and other drugs, II 28 37 coll.; *laguḍ-âkhya, called Laguḍa, II 28 37.
Laghu, light, hence (1) easily digested, I 2 14; (2) slight, in laghu-bhôjana, a slight meal, II 69 932 72 1032; (3) mild, in laghu-śûla-nâśanî, curing light pains or mild colic, II 62 786. (4) easy in feeling, comfortable, in laghv-aṅga, *adj.*, feeling bodily comfort, II 45 385.
Laṅghana, fasting, I 5 48 II 49 463.
v*Latâ*, (1) any creeper, in *laṭâ-kuñj-ôpama, *adj.*, resembling a weir made of creepers, II 47 427; (2) Ichnocarpus Frutescens, I 6 71 7 91. See *Śârivâ*.
Lalâṭa, forehead, in lalâṭa-lêpa, plaster on the forehead, II 52 518.

√Labh, (1) receive, obtain, *parasm.*, (*epic*), labhati, II **59** 727; *átm.*, labhasê, IV **193** 9, labhatê, II **52** 513, labhêta, II **36** 200 **50** 470; *fut.*, *átm.*, lapsyasê, IV **194** 32 **195** 42, 44, 47, 51; *parasm.*, lapsyasi, IV **193** 9, labhishyasi, V **204** 12 **205** 25, 28; labdha, IV **193** 16; labdhavya, IV **194** 30; (2) (with garbha, q. v.), conceive, *átm.*, labhatê, II **33** 125 **40** 275 **42** 316 **59** 728 III **183** 48; *parasm.*, labhêt, II **44** 363.

Lambura, name of a nâga, VI 224 10.

Lambha, (1) acquisition, IV 194 33; in artha-lambha, acquisition of wealth, IV 195 40; (2) present, tribute, in râja-lambha, q. v.

Lalla, stammerer, III **183** 45.

Lavaṇa, salt, II **31** 87 **42** 327 **52** 518, 529 **54** 577 **62** 794 **63** 811 **65** 839 **70** 949 **73** 1045; *dual.* (with dvê), II **27** 30 III **182** 32; *plur.* (with pañcha), II **37** 219 **38** 236; *lavaṇa-miśra, mixed with salt, II **65** 835; *lavaṇa-rasa-viyôga, absence of the taste of salt, I **2** 13; *lavaṇa-varja, devoid of salt, II **69** 927; *lavaṇa-varjya, the same, II **76** 1116; *lavaṇ-âṁsa-yukta, mixed with a portion (*i.e.*, an aksha) of salt, II **63** 808; *lavaṇ-âksha-bhâga-yukta, the same, II **67** 884; *lavaṇ-ânta, ending with salt, II **39** 259; lavaṇî-kṛita, made salty, II **31** 93; lavaṇ-ôttama, best of salts, rock salt, II **58** 643; lavaṇ-ôttam-âkhya, called the best of salts, II **30** 78, see saindhava; *lavaṇ-ôpêta, having salt as an ingredient, mixed with salt, I **9** 121; also in *upêta-lavaṇa-hṛita, deprived of the ingredient salt, II **57** 635 (where apêta is a false reading).

Lavaṇika, salty, II **57** 622.

Laśuna, Allium sativum, garlic, I **2** 20 **3** 33 **4** 34 II **37** 216; *plur.*, I **4** 37, 43; laśuna-rasa, taste of garlic, I **4** 35; laśuna-sraj, garland of garlic, I **2** 19; *md* LAŚUN-ÂDYA, a kind of medicated clarified butter, or ghee, prepared with garlic and other drugs, II **37** 222, see LAŚUNAKA; laśun-ôtsava, festival of garlic, I **2** 17.

*md LAŚUNAKA, the same as LAŚUNÂDYA, q. v., II **37** 222 coll.

Lâkshâ, lac, shell-lac, a resinous exudation produced by an insect on the *Lâkshâtaru*, Butea frondosa and other trees, I **6** 74 II **48** 432, 433 **74** 1059, 1080.

v*Lâṅgala*, Gloriosa superba, in lâṅgala-mûla, roots of the same, III **184** 63.

v*Lâṅgalakî*, the same as preceding, III **181** 1.

Lâja, fried Oryza sativa, fried paddy, *masc.*, generally *plur.*, II **27** 19 **29** 55 **49** 451 **50** 472, 474, 482 **55** 594, 596 **62** 792 **74** 1079; *fem.*, lâjâ, in lâjâ-chûrṇa, powder of fried paddy, II **75** 1088.

Lâbha, obtainment, gain, IV **193** 19 **194** 25 **195** 48, 50 **196** 59 V **204** 13 **205** 18, 30 **206** 32; in lâbhataḥ, just as it can be obtained, II **41** 295; lâbh-âlâbha, gain and loss, IV **192** 4; also in bhûmi-lâbha, yathâ-lâbham, q. v.

v*Lâmajjaka*, Andropogon laniger, II **41** 294, 299.

Lâva (infusion), prepared from Lava, the same as *Lâmajjaka*, q. v., or from *Lavaṅga*, Caryophyllus aromaticus, cloves, II **76** 1116.

Liṅga, male member, penis, I **5** 60 II **35** 176; in liṅga-śaithilya, relaxation or relaxed state of the penis, II **65** 845. See Śiśna.

√Lip, smear, plaster limpêt, II **67** 896; *caus.*, lêpayêt, II **66** 872 **73** 1050; lipta, III **184** 56; lipya, II **58** 645.

√Lih, lick, *class VI*, *parasm.*, lihêt, II **50** 475 **55** 590, 594, 596 **56** 608 **75** 1081, 1088; *átm.*, lihêta, III **182** 21; *class II*, *parasm.*, lihyât, I **9** 128 II **27** 21 **48** 433, 439, 446 **49** 450 **61** 779; lîḍha, II **27** 18 **50** 472 **70** 947; lîḍhvâ, II **49** 469 **50** 488; lêhya, II **27** 22 **49** 453 **50** 483 **75** 1082; *caus.*, *parasm.*, lêhayêt, II **27** 23, 25 **49** 468 **50** 477 **61** 784 **73** 1041, 1056, 1057; *átm.*, lêhayêta, II **28** 49. See √Vi-lih.

Luchita, decorticated, II **40** 281 **64** 815. See Niścitra, Nistusha.

Lûtâ, spider, in lûtâ-visha, spider's poison II **31** 99.

Lêkhâ, writing, IV 194 24.

*md*LÊPA, plaster, I **7** 87 II **52** 519, 520 **56** 611 **67** 893; also in pâda-lêpa, mukha-lêpa, lalâṭa-lêpa, q. v. See Pralêpa.

*md*LÊHA, linctus, I **5** 55 **9** 124 II **27** 20 **29** 55 **48** 435, 438, 439, 447 **49** 451, 466 **50** 474, 475, 477, 480 **74** 1080 **75** 1083, 1090, 1103 **76** 1113 III

184 61; *plur.*, II **72** 1030 **73** 1055; in lêha-pala, a pala of linctus, II **50** 488; lêha-vat, in the form of a linctus, I **9** 127 II **36** 193 **50** 487.

Lêhana, same as preceding, III **183** 52 (?).

Lôka, world, II **69** 925 III **183** 46 VII **237** 5; in *lôka-pratîta, generally known, I **2** 13; lôka-nâtha, lord of the world, V **203** 1.

°*Lódhra*, Symplocos Racemosa, II **47** 415. See *Ródhra, Śavaraka.*

Lóshṭa or lôshṭha, clod of clay, in pakva-lôshṭa or pakva-lôshṭha, q. v.

Lôha, iron, *plur.*, II **70** 954 III **184** 61; in lôha-chûrṇa, powder of iron, II **61** 770 **68** 911.

Lôhita, (1) red, in °*Lôhita-śâli*, red variety of Oryza sativa, red rice, II **31** 93 **57** 624 **65** 838; see *Rakta-śâli*; (2) bloody, II **75** 1090; in lôhita-pittin, suffering from hæmorrhage, *gen. plur.* (*anom.*) lôhita-pittînâm, II **47** 418, 423, see rakta-pittin; lôhita-mûla, red or bloody root (?), magic jargon, VII **236** 2; *[d] LÔHITA-RÂJI, bloodshottenness, *plur.*, lôhita-râjayaḥ, cases of bloodshottenness, II **67** 890, *lôhita-râjitâ, condition of bloodshottenness, II **65** 849.

V

Vaktra, (1) face, I **8** 100; also in su-vaktra, q. v.; (2) mouth, II **74** 1073.

*Vaksha (for vakshas), breast, bosom, vaksha-stana-taṭa-yugala, pair of slopes of the nipples of the bosom, I **2** 18.

Vakshaṇa*, Ricinus communis, castor oil plant (?), II **57 634. See *Eraṇḍa, Rubúyaka, Vardhamâna.*

√Vach, speak, explain, *fut.*, *âtm.*, vakshyê. II **26** 1; *parasm.*, vakshyâmi, II 70 957; vakshyâmaḥ: II **46** 404 **61** 783 coll.; *perf.*, uvâcha, II **68** 909 **75** 1081 VI 222 1, ûchatuḥ, II **47** 419 **61** 774 **69** 917; *pass.*, *pres.*, uchyatê, II **26** 6, 7 **30** 75 **37** 204 **47** 425 **60** 756, 758 **64** 827 **71** 969; *fut.*, vakshyatê, II **26** 2, 4; *part. pres.*, uchyamâna, I **7** 92; *past part.*, ukta, I **2** 13 **3** 29 **4** 43 **7** 85, 93 II **36** 195 **42** 323 **47** 419 **53** 534 **69** 938 **70** 954 VI 222 1; *inf.*, vaktum, II **69** 920; *caus.*, vâchya, in svasti-vâchya, q. v. See √Pravach. √Vivach, √Sam-pravach.

Vachana, word, speech, I **69** 920 VI 222 2.

Vachas, word, speech, II **71** 969 **72** 1020, 1022, 1027 IV 195 43, 50 196 54.

°*Vachá*, Acorus Calamus, I **6** 74 II **29** 58 **31** 102 **33** 144 **39** 258 **46** 399, 407; *acc.*, vachâm, II **27** 30 **28** 46 **29** 66 **34** 148 **36** 201 **42** 314 **44** 354 **45** 383, 386 **47** 411 **63** 810 III **183** 40; *instr.*, vachayâ, II **30** 80; *gen.*, vachâyâḥ, II **30** 71. See *Shaḍ-granthá.*

Vajra, thunderbolt, II 37 203.

[md]VAJRAKA, a kind of medicated oil, III **181** 9.

°*Vaṭa*, Ficus bengalensis, bunyan tree, in vaṭa-patra, leaves of the bunyan tree, III **184** 65; vaṭa-śuṅga, bud of the same, II **75** 1092. See *Baṭa.*

Vaṭṭê, magic jargon, VII 236 4.

Vaḍava, horse, III 183 42.

Vat, (1) like in tad-vat, yath-vat, lêha-vat, hutâśana-vat, q. v.; (2) full of, in phala-vat, snêhavat, q. v.

°*Vatsaka*, Holarrhena antidysenterica, II **29** 56 **31** 88 **47** 415, 417 **51** 497, 502 **54** 562; in vatsaka-vîja, II **33** 133, 139 **46** 407. See *Kaliṅga, Kuṭaja.*

Vatsî-putra, name of a Nâga, VI 224 9.

√Vad, speak, vadasi, IV 195 52 V 207 52; vadanti, I 2 12 6 80 7 94, 98 8 104 II 62 793 III 184 65; *part. pres.*, vadat, speaker, teacher, vadatâm, II 68 909; *past part.*, udita, I 2 15.

Vadana, (1) mouth, I **1** 6; (2) face, in vadana-pralêpa, plaster for the face, I **7** 92, 94, 96, 97, 98 **8** 100, 102, 103, 104.

°*Vadara*, (1) Zizyphus Jujuba, jujube, II **26** 14 **52** 512; *plur.*, vadarâṇi, II **32** 113 **75** 1099; in vadar-âsthi-majjâ, pulp of the stone of jujube, II **50** 472; vadar-ôdaka, infusion of jujube, II **42** 319; also in śuchir-vadara, q. v.; (2) a measure of weight equal to a tôlaka (q. v.), or of size equal to a jujube fruit, in vadara-pramâṇa, *adj.*, being of the size of a jujube, II **30** 82. See *Badara, Kôla, Vadarî.*

°*Vadarî*, the same as *Vadara* (1), II **41** 293; in vadarî-patra-kalka, paste of jujube leaves, II **47** 428.

°*Vana-parúshaka*, wild Grewia asiatica, II **51** 502. See *Parúshaka.*

√Vandh, see √bandh.

Vandha (lit. binding), (1) sacrifice, in paśu-bandha, q. v.; (2) imprisonment, in vandh-ârha, worthy of it, VII **237** 5. See Bandha.

Vandhana, bondage, IV 194 87.

Vandhu, relative, V 207 51. See Bandhu.

Vandhyâ, barren woman, II 42 316 59 728; in vandhyâ-chikitsita, treatment of barren women, II 26 8.

√Vam, (1) emit, vamanti, II 70 958; (2) vomit, *past part. act.*, vântavat, in vânta-virikta-vân, having vomited and purged, II 58 719.

md VAMANA, emetic, I 5 56 II 56 609 72 1021, 1025; in vaman-âdi-kriyâ, emetic and other purging applications, I 9 118 II 60 759.

Vayas, vigour, *gen.*, vayasaḥ, II 60 752 71 972; in agni-vayas, pariṇata-vayas, q. v.

Vara, select, best, most excellent, I 4 40 II 32 122 68 909, *dual*, varau, II 47 418 61 774 63 813; in vara-da, giver of the best, benefactor, *obsolete gen. plur.*, vara-dâm, II 61 774.

v *Varaṇa*, Cratæva religiosa, II 38 233. See *Varuṇaka*.

v *Varaṇî*, same as preceding, II 53 542.

v *Varâṅga*, Cinnamomum Zeylanicum, cinnamon, II 27 15 75 1094; in varâṅga-karsha, a karsha of cinnamon, II 31 105. See *Tvak*, *Tvacha*, *Patra*.

Varâha, pig, hog, in varâha-vishṭa, pig's excrement, II 72 1026. See Barâha.

Varisha (*prâk.* for varsha, q. v.), year, V 207 60.

Varuṇa, (1) sea, in varuṇ-âlaya, ocean, II 47 410; (2) name of a Nâga, VI 224 4.

v *Varuṇaka*, Cratæva religiosa, holy garlic pear tree; in varuṇaka-śâka, herb (leaves) of the same, III 183 53. See *Varaṇa*, *Varaṇî*.

*Varcha, (only in *comp.*, for varchas, q. v.), in *varcha-nirasyanî, a medicine for evacuating fæces, II 62 797; see also *bhinna-varcha, *adj.*, under √bhid.

Varchas, excrement, fæces, in d VARCHO-VINIGRAHA, obstruction of fæces, II 45 389.

Varja, devoid, in lavaṇa-varja, q. v. See Varjya, under √vṛij.

Varṇa, (1) colour, I 4 36 II 69 918, 919; in varṇa-karaṇa, colour-making, colouring, II 41 298; varṇa-vanta, having colour, beautiful, VI 224 3; also in añjana-varṇa, bhramara-sa-varṇa, suvarṇa-varṇa, q. v.; (2) colour of the face, complexion, II 34 147, *neut.*, varṇam, II 73 1040; in *varṇ-âdhâni (for âdhâna), producing colour (in the face), II 59 730; *varṇa-kara, the same, I 2 16 II 32 126 44 364 73 1049; *varṇa-prasâda, clearness of complexion, II 36 199; varṇa-prasâdana, *producing clearness of complexion, II 56 618; *varṇa-bhêda-praśamana, curing the loss of complexion, II 40 276; *varṇa-vardhana, promoting complexion, II 59 743; *varṇa-vivardhana, the same, II 32 117.

Varṇya, beneficial for the complexion, I 7 94.

md VARTTI, suppository, solid medicine for introduction into rectum, I 5 48, 55 II 65 849, 851 66 862, 877 67 879, 882, 886, 887.

*d VARTMA (for vardhma), scrotal enlargement, II 37 208. See Bardhma, Vardhma.

Vardhana, increasing, promoting, *masc.*, II 57 637; generally in *comp.* with agni, ârôgya, prîti, bala, varṇa, saubhâgya, smṛiti, q. v.

v *Vardhamâna*, Ricinus Communis, castor-oil plant, II 66 867. See *Éraṇḍa*, *Vakshaṇa*.

md VARDHAMÂNAKA, a kind of compound powder prepared with a number of drugs in graduated quantities, II 27 26 coll. 29 63 coll.

Vardhin, increasing, in su-vardhin, q. v.

d VARDHMA, scrotal enlargement, hernia, II 38 230 42 317 43 334; *plur.*, vardhmâni, II 40 272.

Varsha, year, II 28 51 68 900 V 204 4 205 17 206 40; in varsha-śata, one hundred years, II 68 900; varsha-sahasra, one thousand years, I 5 53. See Saṁvatsara.

Varshaṇî, raining, name of a goddess, VI 224 1.

v *Varshabhû*, Boerhaavia diffusa, II 43 345. See *Punarnavâ*.

Varshin, raining, in kâla-varshin, q. v.

Varhiṇa, peafowl, in varhiṇa-kaṇṭh-âbha, resembling the throat of a peacock, II 71 960.

Vala, strength, in vala-kara, producing strength, strengthening, II 41 288; vala-vat, strong, *nom. sing.* (*prâk.*),

valavâṁ, IV 195 47; vala-vijayin, subduing strength, I 2 15; also in madhya-vala, q. v. See Bala.

*Valâ, Sida cordifolia, II 28 46 75 1093. See *Balâ*.

ᵈVALÎ, wrinkles, I 4 42 II 46 395 68 900; in valî-nâśana, *adj.*, curing wrinkles, II 46 398, 398 coll. See Balî.

Valka, bark, in pañcha-valka, q. v.

Valgu, beautiful, I 4 42.

Valmîka, anthill, II 71 976.

Valya, strengthening medicine, II 64 818. See Balya.

√Vaś, desire, uśanti, I 4 37.

√Vas, (1) fast, ushita, one who has fasted, I 4 34; (2) abide, vasanti, I 1 7, (3) (for vass, *prâk.* for varsh), rain, vasatu, VII 236 6.

Vasishṭha, name of a physician, I 1 8.

*Vasuka, Sesbania grandiflora, II 75 1101.

Vasta, goat, VII 236 5; in vasta-kshîra, goat's milk, II 46 400; vasta-mûtra, goat's urine, II 52 519 65 856 66 862 73 1037; vast-âmbu, goat's water, urine, III 184 63. See Chhagalî, Chhâga, Basta.

Vasti, (1) bladder, in vasti-rujâ, *plur.*, disease of the bladder, II 62 790; vasti-śûla, pains in the bladder, II 27 32 VI 223 5; (2) ᵐᵈVASTI, clyster, enema, II 41 305; vastiḥ, II 57 625 coll., 632 coll., 636, 639 58 640 coll., 641, 643, 644 coll.; vastim, II 58 648; vastau, II 40 283 43 332, 339, 348 44 356 58 640; vastishu, II 40 270 42 322; in vasti-karman, application of enema, II 53 536 57 623; *vasti-yôga, formula for enema, II 26 5; also in *aśvagandhâ*-vasti, UTTARA-VASTI, kshîra-vasti, taila-vasti, *Râsn*-adya-vasti, *Habushâ*-vasti, q. v.

astra, clothes, in vastra-lâbha, acquisition of clothes, V 205 30.

Vasphalu, magic jargon, VI 224 4.

Vahula, (1) manifold, IV 193 13, 14; (2) name of a throw of dice, IV 193 11, 12, 13, 14, 15.

*Vahni, Plumbago Zeylanica, plumbago root, III 184 61. See *Agni, Chitra, Dhanañjaya.*

Vâ, (1) or, I 3 24 II 40 271 III 184 68 IV 194 29; v-âpi, or also, I 3 123 IV 194 29; api-vâ, or also, I 3 22; êva-vâ, or even, III 183 51; *et passim*; (2) like, III 181 7.

Vâkya, word, I 69 217.

Vâch, (1) voice, II 34 147; (2) speech, I 6 65; in satya-vâch, q. v.

Vâchâ, speech, IV 195 40.

Vâdvali, name of a physician, II 42 324.

Vâta, (1) wind, in *ᵈVATA-VINIGRAHA, obstruction of wind, flatulence, II 45 389; *vât-ânulôma, relief of flatulence, II 82 799; also in mûḍha-vâta, q. v.; (2) air as one of the three humours, especially in a disordered state, causing rheumatic or nervous diseases, in vâta-pitta-kapha-ghna, curing (the three humours) air, bile, phlegm, II 70 952 71 973; *sing.*, vâtam, II 33 131 36 185 60 748; vâtê, II 29 65 42 323 57 631; *plur.*, vâtâḥ, II 40 273, vâtân, II 40 274 45 392, vâtêshu, in śâkhâ-vâta, q. v.; in *vâta-kâsa, nervous cough, I 9 123; * vâta-kâsa-nut, curing nervous cough, I 9 129, 130; *vâta-kâsa-hara, the same, I 9 131; *vâta-kṛita, caused by disordered air (said of eye-diseases), I 6 70, (of abdominal tumours) II 30 79; vâta-gulma, abdominal tumour due to disordered air, II 36 184 37 203, 208, 221 39 349 42 323 44 361 51 507; *plur.*, II 31 95 III 183 43; *vâta-gulma-nut, curing the same, II 34 152; vâta-ja (rôga), (diseases) produced by disordered air, II 42 308 59 741; *vâta-nirjaya, overcoming disordered air, II 44 366; *vâta-prasakta, afflicted by nervous or rheumatic diseases, II 45 375; *vâta-bhagna, deformed by the same, II 44 358, 359; vâta-rôga, rheumatic or nervous diseases, II 46 392; vâta-rôga-nibarhaṇa, curing the same, II 39 261; vâta-vikâra-nut, curing nervous diseases II 40 278; vâta-śûla, rheumatic or nervous pain, II 30 77; *vâta-śûla-vinâśana, curing the same, II 75 1089; *vâta-shṭhila, hard globular swelling due to disordered air, II 36 184; *vâta-shṭhîla, the same, II 37 221; vâta-hara, curing rheumatic or nervous diseases, II 63 802, also the name of a medicated oil, II 46 392 coll.; *vât-âmaya, rheumatic or nervous diseases, II 62 787; *vât-âmaya-ghna, curing the same, I 7 93; (3) the air humour disordered in complication with other humours, *vâta-

kapha-samvṛita, disordered air complicated with phlegm, II **29** 65; *vâta-kaph-âpaha, curing diseases of disordered air and phlegm, I **6** 82; vâta-kaph-ôlbaṇa, excess of the same, II **27** 32; vâta-pitta, diseases of disordered air and bile, II **71** 963; *vâta-pitta-pravala, (diseases caused by) excess of disordered air and bile, II **33** 141; *vâta-malâsaka, disease due to disordered air and phlegm, persistent low fever; *vâta-ślêshman, diseases due to disordered air and phlegm, II **37** 221; also in kapha-vâta-nut, pitt-âsra-vâta-ghna, q. v., see also under sa-vâyu; (4) the air humour disordered in complication with blood, causing vâta-rakta or leprosy, in *md VÂTA-RAKTA-PRADÊHA, poultice for leprosy, II **46** 404; *vâta-rakta-hara, curing leprosy, II **46** 405; *vâta-rakt-âpaha, the same, I 6 80; vâta-śôṇita, leprosy, II **32** 123 **36** 197; *vâta-śôṇita-praśamana, relief of leprosy, II **46** 405 coll., vât-âsṛij, leprosy, II **33** 141; also in asra-vâta, q. v. See Anila, Pavana, Mâruta, Vâyu.

Vâtika, due to disordered air humour, II **63** 813 III **183** 47, 50 VI **223** 3.

Vâdin, speaking, in sarva-vâdin, q. v.

*VÂDHIRYA, deafness, II **35** 180 **53** 534.

Vândhava, relative, IV 193 10 194 23. See Bandhu.

Vâma, left, in vâm-ôru, left thigh, V **207** 57.

Vâmana, dwarfish, III **183** 42.

Vâyu, (1) wind, II **39** 256 **70** 946; (2) the air humour in a disordered state, causing rheumatic or nervous diseases, *sing.*, vâyuḥ, II **60** 766; vâyum, II **45** 376 **62** 785; vâyunâ, II **44** 359; *plur.*, vâyûn, II **63** 807; also in sa-vâyu, q. v.; (3) the Windgod, II **63** 803. See Anila, Pavana, Mâruta, Vâta.

Vâraṇa, curing, in kâsa-vâraṇa, q. v.

Vâri, water, vâriṇâ, II **31** 90, 98 **39** 263 **47** 409, 411; in *°Vâri-shṭha-mustâ*, water Cyperus scariosus, II **63** 805.

Vâruṇî, palm wine, in vâruṇî-maṇḍa-miśrita, mixed with the froth of palm wine, II **27** 24.

Vârtâka, Solanum indicum, II **52** 523. See *Vṛihatî*.

*√Vârttî-kṛi, make healthy, cure, vârttî-kurutê, II **63** 809.

*Vârtsa, socket of teeth (?), VII **237** 5.

*md*VARHASPATYA, a tonic medicine, devised by Vrihaspati, II **61** 784 coll.

Vâla, child, valaḥ, II **73** 1041, 1054 **75** 1087, vâlasya, II **73** 1044, 1046 **74** 1060 **76** 1116, vâlânâm, II **36** 196 **72** 1017 **73** 1039, 1040 **75** 1092. See Bâla, Vâlaka.

Vâla, hair, in gô-vâla, q. v.

°Vâla, Andropogon muricatus, or Pavonia odorata, in vâla-yusha, infusion of it, II **73** 1045. See *Uśîra, Bâlaka, Vâlaka, Hrîvêra.*

Vâlaka, child, II **74** 1071.

°Vâlaka, same as *Vâla*, q. v., I **7** 89.

°Vâśaka, Adhatoda vasica, II **75** 1097. See *Vâsâ.*

Vâśâ, same as preceding, I **6** 72 II **33** 139; in vâsâ-kashâya-kalka, paste and decoction of Adh. vas., II **49** 452; *md Vâśa-ghṛita*, a kind of medicated clarified butter, or ghee, prepared with Adh. vas., II **34** 154 coll. See *Aḍarûshaka, Vṛisha.*

Vâsa, dwelling, living, V 206 41; in mêru-vâsa, q. v.

Vâsara, day, vasarâṇi, I 3 27.

Vâsava, the god Indra, II 47 419.

Vâsas, clothes, in śukla-vâsas, q. v.

Vâsu-mukha, name of a Nâga, VI 224 4.

Vâsukin, name of a Nâga, VI 224 2.

√Vâh, (1) drive, move, roll, vâhyamâna, being driven, III 182 19; *vâhayamanta, rolling, VI 222 6; (2) remove, in vâhita-pâpa, *adj.*, having the sins removed, VI 225 6.

Vâhu, arm, in vâhu-pavana, rheumatism of the arm, I **4** 41.

Vâhulya, variety, multitude, in yôga-vâhulya, multitude of formulas, II 26 3.

Viṁśaka, containing twenty, *fem.*, viṁśikâ, II 64 836.

*Viṁśat, twenty, II 38 226.

Viṁśati, twenty, I 5 62 II 38 226, 232; in viṁśati-vêgika, causing twenty seminal emissions, II 64 820.

Vikala, impaired, failing, in vikal-êndriya, *adj.*, one whose senses are failing, III **182** 22.

°Vikasâ, Rubia cordifolia, madder, II **73** 1051. See *Gaṇḍîra, Mâñjishṭhâ.*

Vikâra, disorder, disease, I 8 104 II 29 54, 63 31 94 III 184 71; in vikâra-ghna, curing diseases, II 71 972; vikâra-nut, the same, II 40 278 49 452, 462; also in *comp.*, with arśas, grahaṇî, pitta, vâta, yôni, q. v.

*ᵈVIKUÑCHANA, contracture, in hasta-jânu-vikuñchana, q. v.

Vikṛita, prepared, cooked, in samita-vikṛita, q. v.

Vikṛiti, a preparation, dish, in yavânna-vikṛiti, q. v.

Vikshôbhita, scattered, I 1 2.

Vikhyâta, famed, II 32 119 41 288.

√Vi-gam, go away, depart, vyagât, II 63 803, for false reading adhgagât.

Vigraha, quarrel, conflict, IV 193 6, 16.

Vighushṭa, loud, resounding, in vighushṭa-śabda, *adj.*, loudly proclaiming, II 47 418.

Vighṛishṭa, pounded, in ayô-vighṛishṭa, I 8 109.

Vighna, remedy, I 4 37.

Vichakshaṇa, clever, skilful, II 41 290. See Vijña.

ᵈVICHARCHIKA, psoriasis, **masc.*, II 72 1034; *fem.*, II 43 342 53 546 III 181 8 183 49.

Vichita, sifted, II 31 106.

√Vichint, think, contemplate, vichintêsi, V 207 49, vichintêhi, V 204 3, 9 205 18 207 47, vichintiya, V 205 18, vichintita, V 206 37, 44, 45 207 56.

Vichintâ, thought, V 205 16.

Vichchhinna, severed, I 2 11.

Vijaya, victory, triumph, IV 193 14, 18.

ᵛ*Vijayâ*, Terminalia chebula, chebulic myrobalan, II 69 923, 924. See *Abhayâ*, *Harîtakî*.

Vijayin, subduer, in vala-vijayî, q. v.

Vijarjara, *tender, I 6 79.

Vijâti, of different classes, of various kinds, II 60 767. See Vividha.

√Vi-ji, defeat, triumph over, *fut.*, vijêshyasi, IV 193 19 194 32 195 41, 47.

Vijña, intelligent, skilful, I 6 79. See Prâjña, Vichakshaṇa.

√Vi-jñâ, know well, be proficient in, vijânîyât, II 71 971; *part. pres., instr.*, vijânatâ, II 52 531; vijñâya, II 74 1073; vijñêya, II 26 9 71 970.

Vijvara, free from fever, II 45 385.

Viṭ, fæces, in gâḍha-viṭ, q. v.

Viṭî, name of a throw of dice, IV 195 41, 42, 43.

Viḍa, a kind of salt, I 4 37 (?) II 30 71, 78, 80 31 87 48 442 63 870 III 182 31.

Viḍaṅga, Embelia Ribes, baberang, *neut.*, II 28 38, 43 III 181 5 182 20 184 55, 57, 61, *plur.*, viḍaṁgâni, berries of it, II 37 204 50 476, 478, 483 52 526 54 574 III 182 30; *fem.*, viḍaṅgâ, II 32 121 33 144 34 148, 152 36 201 49 467 51 491 55 590, 599 59 740 76 1107; or *viḍaṅgî, II 62 791. See *Biḍaṅga*.

Viḍâla, cat, in viḍâla-pada (lit. cat's paw), a measure equal to a karsha (q. v.); in viḍâlapada-mâtra, as much as a viḍâlapada, II 31 90; viḍâla-padaka, the same, II 61 784. See Mârjâra-pada.

ᵐᵈVIḌÂLAKA, *masc.*, paste for the eyelids, I 8 108, 109, 111; **neut.*, viḍâlakam, II 66 861.

ᵈVIḌÂLIKÂ, abscess, ulcer, in kaṇṭha-viḍâlikâ, q. v.

Viḍi, magic jargon, VI 223 1.

√Vi-tras, be frightened, tremble, **âtm.*, vitrasatê, II 73 1041.

√Vid, *pass.*, be, vidyatê, V 204 2, 3; vidyât, II 45 384 56 608 57 639.

Vid, knowing, in vidhâna-vid, q. v.

ᵛ*Vidâri*, Ipomœa digitata, II 35 167, 173 49 456 63 814; or *Vidârî*, II 35 170, 182 36 190 41 293, 298 49 460 64 821, 832 65 838; *plur.*, pieces of its large tuberous root, II 64 817, 833; in ᵛ*Vidâri-gandhâ*, Desmodium gangeticum, II 32 111. See *Vîrâ* (2), **Sâlaparṇî*, *Sthirâ*.

*Vidâhin, heating, *neut.*, *plur.*, vidâhîni, II 71 964.

Vidu, intelligent, skilful, *nom. sing.* (for *plur.*), viduḥ, III 184 65. See Vijña, Vidvas.

Vidêśa, foreign country, in vidêśa-gamana, going to it, V 205 21.

Vidyâ, (1) knowledge, IV 194 38; (2) charm, V 203 4, in vidyâdhara, lit. charm-bearer, a kind of mythological being, I 1 1; vidyâ-râjâ, *fem., instr.*, vidyarâjayâ VII 237 3, or (*anom.*) vidyârâjâyâ, VI 222 2 VII 237 5.

VIDRADHÎ, deep-seated abscess, II 44 361.

Vidruta, melted, I 8 102.

Vidruma, coral, II 41 300. See Pravâḍa.

Vidvas, intelligent, skilful, vidvân, II 37 216, vidvadbhiḥ, I 2 15.

Vidha, in *comp.*, fold, with chatur, tri, naika, pañcha, bahu, q. v.

√Vi-dha (1) supply, *parasm.*, vidadhyât, II 36 195 57 630; *âtm.*, vidadhîta, II 57 629; (2) procure, effect, vidadhyât, II 46 395, vidadhîta, I 8 102; (3) dispose, place, vidadhyât, II 76

1114; (4) direct, prescribe, *pass.*, vidhîyatê, I 8 105 II 37 213, 215; *part. fut., pass.*, vidhêya, I 6 83 7 96 II 28 40 63 814; *past part. pass.*, vihita, I 2 19 II 30 75 43 328 61 782 III 183 36, in vidhi-vihita, q. v.

Vidhâ, mode of preparing, preparation, II 26 5 (?) 42 323.

Vidhâna, (1) same as vidhâ, q. v., II 26 5 (?) 70 954; in vidhâna-vid, understanding the same, II 59 739; (2) effecting, producing, in krîḍi-vidhâna, q. v.

Vidhi, (1) manner, mode (of acting), I 2 19 II 40 282 43 338 59 727 70 953; (2) mode of preparation, II 73 1049 76 1118; *plur.*, II 70 951; vidhijña, knowing the same, II 62 789; in bhâvana-vidhi, bhôjana-vidhi, sa-vidhi, q. v.; (3) rule, in vidhi-vat, according to rule, regularly, I 5 53 II 30 84 36 185 44 367 71 976 76 1116; (4) Creator, in vidhi-vihita, appointed by the Creator, I 2 15.

Vidhûta, removed, in vidhûta-tamas, *adj.*, having one's (mental) darkness removed, I 1 7.

Vinaya, discipline, in dharma-vinaya, q. v.

Vinâyaka, remover of obstacles, V 208 64.

√Vi-naś, to be cured, vinaśyati, II 53 546; *causal*, cure, vinâśayêt, III 181 9; vinashṭa, IV 192 3 194 29 V 207 60. See √Naś.

Vinâśana, (1) *subst.*, cure, II 35 169; in kachchu-vinâśana, q. v.; *adj.*, curing, *masc.*, I 6 66 II 74 1080 76 1113 III 184 60; *fem.*, vinâśanî, II 67 879 70 942 72 1023; *neut.*, II 33 131, 132 39 248 40 283 41 286 46 395 coll. 401 51 508 52 515 55 550 60 752 66 857, 875 71 972 74 1065, 1070 75 1089 III 184 65.

Vinihsritatva, the fact or condition of having proceeded (from something), I 2 12.

Vinigraha, obstruction, with vâta and varchas, q. v. See Nigraha.

√Vi-nir-diś, distinguish, vinirdiśêt, II 71 910, 912. See √Nir-diś.

Vinirmita, devised, III 183 52.

√Vi-ni-vṛit, *causal*, cure, *parasm.*, vinivartayêt, II 47 427 66 873; **âtm.*, vinivartayêta, I 6 81. See √Nivṛit.

Vinivṛitti, cure, VII 237 6.

√Vi-ni-han, cure, vinihanti, I 2 16 II 50 471. See √Nihan.

√Vi-nî (ni+i), go into, *attain, **âtm.*, vinyêta, II 39 260.

√Vind, obtain (*scl.* deliverance), vindasi, V 204 4 (perhaps false for nandasi).

Vindu, drop, II 69 922; *plur., nom.*, vindavaḥ, I 2 11; *acc.*, vindûn, II 39 248, (*anom.*) vindavaḥ, II 39 253; in ^{md}VINDU-GHṚITA, a kind of medicated clarified butter, or ghee, to be taken in drops, II 39 248, 250 coll., 253, 257, 257 coll.

Vipakva, boiled, II 57 626 62 794, 797, 800 65 838 68 899, 902 73 1051 74 1075, 1076 76 1106. See Pakva.

√Vi-pach, (1) boil, *parasm.*, vipachêt, I 8 111 II 39 252 42 313, 327 43 347 45 384 52 515 53 539, 543 62 789 68 903, 913; **âtm.*, vipachêta, II 37 217; *causal*, vipâchayêt, I 5 60, 62 II 34 150, 156, 160, 163 35 166, 178 36 191, 202 37 216 38 224, 234, 242 39 246, 247, 259 40 264, 282 41 295, 296 43 337, 338 44 355 46 397, 402 50 484 53 532 59 738, 739 64 830 74 1074 III 182 17 183 38, 41; vipaktavya, II 35 172 41 303 43 339 44 351, 352 45 380, 387 53 548 75 1096; (2) digest, *pass.*, vipachyatê, II 71 960. See √Pach.

Viparyâsa, contrariety, viparyâsê, on the contrary, I 8 116.

Vipâka, digestion, II 70 959 71 961.

Vipula, manifold, abundant, IV 195 51 V 206 32, 40.

√Vi-pû, cleanse, clarify, vipûya, II 46 394; vipûta-pâpa, *adj.*, cleansed from sin, V 208 64.

Vipra, brahman, I 2 12, 20 II 41 289 58 721. See Brâhmaṇa.

√Vi-pra-much, deliver, vipramukta, IV 196 55, 59. See √Pramuch, √Vimuch.

*√Vi-pra-môksh, same as preceding, *parasm.*, vipramokshasi, IV 193 17.

Viprayôga, deprivation, IV 195 53. See Viyôga.

*Viprasanna, put into a favourable state, balanced, normal (said of the elements), II 45 385. See Prasanna.

Vibhava, wealth, I 1 7.

^v*Vibhîtaka*, Terminalia belerica, beleric myrobalan, *neut. plur.*, vibhîtakâni, II 38 226 68 898. See *Aksha*.

√Vi-bhṛi, bear, attain, *II class*, vibharti, II 36 200.

Vimala, clean, V **203** 3; VI **223** 3; *in* vimala-tôya, clean water, III **184** 65; vimal-âmbhas, the same, II **76** 1111.

√Vi-miśr, mix, vimiśrayêt, II **73** 1053; vimiśrita, II **74** 1062.

Vimiśra, mixed, I **3** 32 **4** 38 **6** 81 **8** 107 II **74** 1065 III **182** 18 **184** 56. See Miśra, Vyatimiśra.

Vimukti, deliverance, VI 225 5. See Vimôksha.

√Vi-much, (1) deliver, *pass.*, vimuchyatê, II **51** 495 **75** 1084; vimuchyasê, IV **196** 56; vimukta, VI **225** 5; (2) forsake, desert, vimukta, IV **194** 30. See √Pramuch, √Vipramuch.

Vimûrchhita, stiffened, strongly charged with something, I **3** 23.

√Vi-mṛid, (1) crush, pound, vimṛidya, II **30** 82; (2) rub, vimardêta, II **52** 525. See √Mṛid.

Vimôksha, freedom, deliverance, V 204 12. See Vimukti.

Viyôga, absence, in lavaṇa-rasa-viyôga, q. v. See Viprayôga.

√Vi-rach, arrange, virachayêt, I 2 19.

√Vi-rich, purge, *pass.*, virichyatê, II **39** 248, 253 **50** 488; virikta, II **37** 207; viriktavân, in vânta-viriktavân, q. v.

Viruddham, *adv.*, in spite of, IV 194 30.

[md]VIRÛKSHAṆÎYA, desiccant medicine, II **62** 796.

Virûpaksha, name of a Nâga, VI 224 1.

[md]VIRÊKA, purgative medicine, I **6** 65 **7** 96 II **56** 609 **72** 1025; *plur.*, I **8** 101 II **72** 1030; in virêk-ântê, at the end of the (action of the) purgative, I **5** 64; also in [md]PRASTHA-VIRÊKA, q. v. See SAMŚÔDHANA, AVABHÊDAKA.

[md]VIRÊCHANA, same as preceding, I **9** 132 II **55** 592 **69** 934, 935, 936.

Virôdha, opposition, V 204 2.

Vila, hole, in magic jargon, VII 236 3.

√Vi-lih, lick, vilihya, II **75** 1084. See √Lih.

Vilêpikâ, thick rice gruel, III **184** 59. See Maṇḍa.

Vilva, (1) Ægle marmelos, bêl, II **34** 155 **36** 188 **45** 383, 386 **46** 393 **47** 415, 420 **53** 552 **62** 798 **63** 810 **74** 1075 III **183** 38; in vilva-madhya, pulp of bel, II **62** 787; vilva-mûla, root of bel, II **75** 1088, 1093; also in sa-vilva, q. v.; (2) a measure equal to a pala (q. v.), in vilva-mâtra, as much as a vilva, II **34** 158; vilva-mâtra-pramâṇa, the same, II **37** 211. See [v]*Bilva*.

√Vi-vach, declare, explain, *fut.*, vivakshyâmaḥ, I 8 111. See √Vach, √Pravach, √Sampravach.

[d]VIVANDHA, obstruction of any of the canals of the body, especially (1) of the bowels, retention of discharges, in vivandha-nâśana, curing the same, II **27** 17; (2) of the windpipe, in urô-vivandha, q. v. See ÂNÂHA.

Vivarṇa, discoloured, of an unhealthy colour, II **73** 1042. See [d]VAIVARṆYA.

Vivardhana, prolonging, increasing, II **44** 365; in *comp.* with âyus, pushṭi, bala, q. v.

Vivâda, dispute, VII 237 3.

Vivikta, distinguished, in śuchir-vivikta, q. v.

Vividha, various, of many kinds, I 4 34 7 96 9 119 II 31 94 44 368 51 493 60 767 69 932 71 965, 966, 967 72 1024 IV 196 58.

√Vi-vṛij, *causal*, avoid, abstain from, vivarjayêt, II **60** 764; vivarjita, II **71** 976, in jarâ-rôga-vivarjita, q. v. See √Vṛij.

Vivṛita, open (said of fistula), III **184** 64.

√Vi-vṛidh, increase, vivardhita, II 29 63.

[v]*Viśâlâ*, Citrullus Colocynthis, II **33** 138 **51** 491 III **181** 6 **182** 15. See *Indravâruṇî*, *Kshudrasahâ*.

√Vi-śish, distinguish, prefer, *pass.*, viśishyatê, II 71 962; viśishṭa, extraordinary, IV 194 25; *caus.*, viśêshita, modified by, III 184 72.

Viśirṇa, decayed, rotted, in viśîrṇ-âṅgulinâsikâ, decayed fingers and nose, III **184** 14. See Praśîrṇa.

√Vi-śudh, become clean, pure, *caus.*, viśôdhayêt, II **73** 1046 **74** 1071; viśuddha, clean, II **74** 1073; (2) become clear (said of the voice), viśudhyati, II **34** 147; (3) become improved, restored, *caus.*, viśôdhayêt, II **60** 766.

√Vi-śush, *causal* (lit. dry up), *fast, viśôshya, III **182** 21.

Viśushka, baked dry (said of clay), II **58** 646.

Viśêsha, (1) characteristic difference, in jâti-viśêsha, q. v.; (2) species, in dravya-viśêsha, q. v.; (3) particularity, viśêshataḥ, particularly, II 48 440 66 866 71 963, 971; viśêshêṇa, the same, II 36 196 59 743 III 184 71.

md VIŚÔDHANA, a cleansing or detergent medicine, in jihvâ-viśôdhana, srôtô-viśôdhana, q. v.

Viśruta, famous, VI 224 10.

v *Viśvadêvâ*, Sida spinosa, II **32** 111.

v *Viśvabhêshaja*, Zingiber officinale, ginger, II **27** 18 **31** 102 **46** 406 **50** 486 **51** 498 **52** 529 **55** 586 **66** 871 **67** 886. See *Nâgara, Viśvâhvaya, Sunṭhî, Śriṅgavêra.*

Viśvâmitra, name of a physician, II **61** 773, 781.

v *Viśvâhvaya*, Zingiber officinale, ginger, III **181** 1.

Visha, poison, II **38** 239 **69** 939; in visha-ghna, curing poison, II **39** 244; visha-dûshaṇa, the same, VI **223** 3 **225** 17 VII **237** 4, 7; visha-dûshita, corrupted by poison, rendered malignant, III **181** 4; visha-nâśana, curing poison, VI **223** 3 VII **237** 4, 7; visha-pîtaka, drinker of poison, VII 237 3; * visha-śôth-âpaha, curing poisonous swellings, I **7** 88; *visha-saṁdûshita, corrupted by poison, II **33** 125; md VISHAHARA, an antitoxic medicated clarified butter, or ghee, II **39** 244 coll.; vish-âpaha, curing or counteracting poison, I **7** 97; vish-ânvaya, connected with or caused by poison, II **62** 793; vish-ârtha (false for vish-ârtta), suffering from poison, II **31** 101; also in dûshî-visha, lûta-visha, sarva-visha, q. v.

Vishama, (1) irregular (said of digestion), I **5** 47, 50 II **29** 62 **69** 939; (2) intermittent (said of fever); in d VISHAMA-JVARA, intermittent fever, II **44** 361 **51** 489 **60** 748 III **184** 69 VI **223** 3; vishama-jvara-nâśana, curing the same, II **56** 613; visham-âgata, coming at irregular times, II **59** 729.

√Vi-shah (*prop.*, vi-sah), overcome, visha-hêta, II **69** 930.

v *Vishâ*, Aconitum ferox, III **181** 11. See v *Ativishâ*.

Vishâṇa, horn, in gô-vâla-vishâṇa-dhûma, q. v.

Vishâda, despondency, IV 196 53.

d VISHÛCHIKÂ, cholera, II **30** 84 **31** 94.

Vishṭabdha, firmly fixed, VI 223 3.

d VISHṬABDHI, constipation, III **183** 33.

Vishtâ, excrement, II **72** 1026.

Vishṇu, name of a deity, II 61 782 IV 192 5.

v *Visa*, the root-stalk or scape of Nelumbium speciosum, lotus, *plur.*, visâni, II **76** 1110; in visa-granthî, knot of the same, II **41** 290 **68** 911; visa-granthî-rasa, juice of the same, II **65** 842. See *Kamala, Granthikâ*, Padma.

d VISARPA, erysipelas, in visarpa-nâśana, curing the same, II **56** 612; visarpa-chikitsita, treatment of the same, II **56** 613 coll. See VAISARPA.

√Vi-sṛij, distribute, visṛijya, IV **194** 35.

Vistara, details, vistaraêṇa, in detail, II 69 938; in vishtara-jña, understanding details, II 26 3.

d VISPHÔṬAKA, boils, II **43** 342; *plur.*, *acc.*, visphôṭakân, II **33** 142; or *fem.*, visphôṭakâ, II **74** 1066; in visphôtaka-vinâśana, curing the same, II **74** 1070.

√Vi-han, *pass.*, be hindered, disappointed, *parasm.*, vihanyasi, V 207 47.

√Vi-hṛi, spend one's time, dwell, viharati, VI 222 1.

Vî, bird, in vî-gaṇa, swarm of birds, I 1 5.

Vîja, seed, II **48** 430, *plur.*, vijâni, II **76** 1113; in v *Vîja-pûraka*, Citrus medica, citron, vîja-puraka-rasa, juice of citron, II **30** 82; in *comp.* with *Trapusa, Padma, Pippalî, Vatsaka, Śaṇa*, q. v.

v Vîraṇa, Andropogon muricatus, II **41** 292 **55** 582. See *Uśîra, Vairiṇa, Saugandhika.*

v *Vîrâ*, (1) Uraria lagopodioides, **32** 112 **33** 127 **41** 298; (2) Desmodium gangeticum, II **35** 170 **56** 610. See *Aṁsumatî* (1) and (2), *Vidârî-gandhâ, Sâlaparṇî, Sthirâ.*

Vîrya, (1) power, virtue (of a drug), I **1** 8 **2** 13, 14 II **69** 926; in vîrya-samâpanna, endowed with power, II **70** 946; vîry-ôtkarsha, abundance of power, II **70** 952; in sîta-vîrya, q. v.; (of a medicament), III **183** 4[illegible]2) vigour (of man), II **57** 637 **58** 644.

*Vusaṭṭe, magic jargon, VII 236 4.

md VṚIMHAṆA, a medicine to promote bulk, *masc.*, II **38** 239; in vṛimhaṇa-prâya, generally promoting bulk, II **48** 434. See BṚIMHAṆA, VṚIṄHAṆA.

Vṛiksha, tree, II **28** 52 **41** 291; in *Vṛikshâdana*, Ficus religiosa, II **75** 1098; vṛiksh-âmbla, juice of Tamarindus indica, tamarind, I **6** 76 II **56** 602 **59** 727; in vṛiksh-âmbla-siddha, boiled in the same, II **62** 798. See *°Tintidîka*.

√Vṛij, *causal*, avoid, abstain from, varjayêt, II **60** 763 **64** 824 **71** 964; varjita, devoid, wanting, I **4** 42 II **61** 779 **69** 933; varja, devoid, to be avoided, I **8** 104 II **59** 744 **76** 1116. See √Vivṛij.

*VṚIṄHAṆA, the same as VṚIMHAṆA, q. v., II **35** 176 **60** 752.

√Vṛit, (1) be, abide, vartasê, IV 194 30, vartatê, V 206 35 207 51 208 63; vṛitta, V 206 36; (2) remove, vartati, V 207 14.

Vṛita, chosen, II 32 115.

Vṛiti, process, probably false for vṛitti, q. v., IV 192 4.

Vṛitta, globular, II 69 924.

Vṛitti, (1) living, competency, IV 194 22; (2) process, see Vṛiti.

Vṛiddha, old, old man, I 8 113 II 32 118 36 196 41 307 45 382 60 765 61 782 N 204 10; also in su-vṛiddha, q. v. See √Vṛidh.

Vṛiddhi, (1) increase, IV 194 25, 35; in vṛiddhi-kara, increasing, prolonging, V 204 9; in âyur-vṛiddhi-kara, kula-vṛiddhi-kara, q. v.; also in agni-vṛiddhi, krama-vṛiddhi, dhana-vṛiddhi, q. v.; (2) enlargement (as a disease), in Udara-vṛiddhi, q. v.

√Vṛidh, grow, increase, *átm.*, vardhatê, I **5** 46 II **60** 757, vardhantê, II **56** 618; *parasm.*, vardhati, I **5** 60; vardhamâna, II **58** 723; in md PIPPALÎ-VARDHAMÂNA, q. v.; *causal*, vardhayati, II **69** 939; vardhayêt, II **60** 749; *part. past pass.*, vṛiddha, (1) increased, in bhâga-vṛiddha, su-vṛiddha, q. v.; (2) old, see s. v. See √Bṛidh.

Vṛinta, budding twig, II **58** 545, 546.

Vṛinda, mass, in ambudhara-vṛinda, q. v.

°*Vṛiśa*, Adhatoda vasica, II **34** 153. See *Vṛisha*.

Vṛiśchika, scorpion, in *vṛiśchika-dashṭaka, scorpion's sting, II **31** 100.

√Vṛish, rain, varshatu, VI 244 2 VII 236 3; vṛishṭa, being rained upon, II 44 368.

√Vṛisha (*denom.*), become sexually excited, II **65** 644.

Vṛisha, (1) bull, in vṛisha-mûtra, bull's urine, II **66** 862; see gô-mûtra; (2) a medicament for exciting or strengthening the sexual power, in vṛisha-yôga, formula for the same, II **65** 847 coll.; (3) name of a very lucky throw of dice, IV **194** 35, 36, 37 V **206** 44 **207** 53.

°*Vṛisha*, Adhatoda vasica, II **29** 59; in vṛisha-mûla, root of the same, II **36** 190; in md VṚISHA-DVÂDAŚAKA, a compound powder prepared with *Vṛisha* and eleven other drugs, II **29** 59, 59 coll. See *Âḍarûshaka*, *Vâśâ*, *Vṛiśâ*.

Vṛishatâ, sexual vigour, orgastic excitement, II **64** 822.

Vṛishatva, the same, II **64** 830.

Vṛishaṇa, scrotum, *plur.*, testicles, vṛishaṇâḥ, III **183** 47.

Vṛishya, (1) *subst.*, *neut.*, aphrodisiac medicine, II **64** 18, 19, 27; (2) *adj.*, *masc.*, I **2** 14 **6** 66 II **35** 176 **58** 644 **70** 951; *neut.*, II **26** 6 **49** 459 **55** 601.

Vṛihat-karaṇa, a strengthening, or tonic medicine, II **61** 782 coll. 784 coll.

°*Vṛihatî*, Solanum indicum, I **6** 75 **8** 109 II **37** 204 **46** 393 **50** 481 **65** 854 **66** 866 **67** 888 III **181** 1; *dual*, II **66** 871 **75** 1097; in vṛihatî-dvaya, the pair of *Vṛihatî*, *i.e.* Solanum indicum and Sol. Xanthocarpum, II **32** 120 **36** 188 III **183** 37; vṛihatî-tvacha, root-bark (or mûla-tvak, see II **66** 871) of (the two) *Vṛihatî*, I **6** 81 **8** 107. See *Bṛihatî*, *Vârtâka*.

Vṛihaspati, name of a physician, II **61** 784.

Vêga, (1) current, in nadî-vêga, q. v.; (2) motion, evacuation, II **39** 248, 253; (3) seminal emission, orgasm, II **65** 843; in vêga-vat, having seminal emission, being in orgasm, II **65** 846.

*Vêgika, causing or having seminal emission, in daśa-vêgika, vimśati-vêgika, śata-vêgika, q. v. See Vêga-vat, under Vêga.

*Vêgudi, name of a female demon, in magical jargon, VI 223 2.

*Vêṇu, (1) Bambusa arundinacea, bamboo: in vêṇu-phala-tvacha, seed and manna of bamboo, I **6** 69; (2) flute, I **4** 42.

*Vêtasa, Calamus Rotang, I **6** 72 II **41** 293 **52** 610 **74** 1069.

*Vêtâḍa, a kind of demon, VI 223 1.

Vêdanâ, pain, II **48** 429; in vêdan-ârtta, *subst.*, affliction with pain, II **66** 873; vêdan-âpaha, removing pain, II **66** 865; also in sa-vêdana, q. v.; also in *comp.* with kukshi, pârśva, pravâhikâ, hṛit, q. v.

dVÊPANA, convulsion, spasmodic twitching, II **45** 377. See KAMPANA.

dVÊPATHU, tic convulsive, II **43** 333.

Vêlâ, shore, II 47 410.

Vêsavâra, spiced mince-meat, II **35** 177.

Vai, indeed, an expletive, I 5 47 II 26 1 IV 193 9 V 203 4 *et passim.*

Vaikṛita, prepared by cooking, II **48** 447.

Vaidala, made of pulses, I **3** 24, 32. See Maudga.

mdVAIDÊHIKA, a kind of suppository, used in, and named after, the Vidêha country, II **65** 849.

Vaidya, physician, II **37** 217 **38** 242 **47** 412 **68** 903 **72** 1019, 1024, 1025 III **182** 32.

Vaibhîtaka, made of beleric myrobalan, II **61** 771 **68** 907, 912. See Vibhîtaka.

*Vairiṇa, Andropogon muricatus, II **34** 148. See *Uśîra, Vîraṇa, Saugandhika.*

Vairêchana, referring to a purgative (said of yôga or formula), II **69** 937.

Vairôdhya, caused by unsuitable food (said of diseases), II **38** 231.

dVAIVARṆYA, discoloration, a skin-disease, II **70** 945. See Vivarṇa.

Vaiśêshika, distinguished, excellent, II 57 639.

Vaiśarvaṇa, the god of wealth, IV 192 2.

Vaiśvânara, the god of fire, II 70 946.

dVAISARPA, erysipilas, II **32** 123 **33** 136, 141 **40** 285 **43** 341 **56** 608. See VISARPA.

Vyakta, particular, distinct, *adv.*, vyaktaṁ, particularly, certainly, II **44** 363; (2) distinctly, perceptibly, well, much, in vyakt-âmbla-lavaṇî-kṛita, made distinctly sour and saline, well seasoned with vinegar and salt, II **31** 93.

dVYAṄGA, brown spots, II **46** 395; in vyaṅga-nâśana, I **7** 88.

Vyajana, fan, I 3 22.

Vyatikâra, (1) (from √vyati-kṛi), contact, I **2** 18; (2) (from √vyati-kṛî), confusion (of mind), in madya-vyatikâra, q. v.

Vyatimiśra, mixed, I 4 38. See Vimiśra.

Vyatyâsa, alternation, *adv.*, vyatyâsêna, alternately, II 69 930.

√Vyadh, pierce (with sirâḥ), open a vein, bleed, vêdhayêt, I **9** 118.

Vyapagata, gone away, disappeared, in vyapagata-mala, freed from impurities, I **4** 35.

Vyapâya, absence, want, in kashâya-tikta-kaṭuka-vyapâya, *adj.*, devoid of anything astringent, bitter, or acid, II **56** 605.

√Vy-ap-ôh, remove, cure, vyapôhati, II **34** 157, 161 **59** 741.

Vyavahâra, business, V 204 12.

Vyavâpin, extensive, far-reaching (in curative power), *plur., fem.*, vyavâpinyaḥ, II **59** 732.

Vyavâya, sexual intercourse, I **8** 113.

Vyâkaraṇa, explanation, II 6 921.

*Vyâghranakha, Unguis odoratus, I **7** 97 **8** 106 II **40** 267 **44** 353 **53** 535.

*Vyâghrî, Solanum xanthocarpum, II **50** 481; in vyâghrî-rasa, juice of Sol. xanth., I **9** 131. See *Kaṇṭakârî, Nidigdhikâ.*

√Vy-â-kyâ, explain in detail, vyâkhyâmâḥ, II 71 968, *fut.*, vyâkhyâsyâmaḥ, II 68 917 70 950; *past part. pass.*, vyâkhyâta, II 69 938.

Vyâdhi, disease, *sing.*, vyâdhiḥ, II **69** 930; vyâdhinâ, VII **237** 4; vyâdhau, V **205** 23; *plur.*, vyâdhayaḥ, II **37**

215 70 944; vyâdhîn, III 183 34, 36; vyâdhibhiḥ, IV 193 5; vyâdhibhyaḥ, VI 225 2; vyâdhishu, II 44 357; in vyâdhi-cikitsita, treatment of disease, therapeutics, II 26 5; vyâdhiparîta, afflicted by disease, II 26 2; vyâdhi-vinâśana, curing diseases, II 33 131; vyâdhi-śata, hundreds of diseases, VII 237 4; also in arśo-vyâdhi, ṛitu-vyâdhi, yathâ-vyâdhi, śiśna-vyâdhi, sarva-vyâdhi, q. v.

Vyâpada, internal trouble, caused by unsuitable food in ghṛita-vyâpada, q. v.

Vyâpanna, (1) suffering from internal trouble (in the womb), II 40 284; in vyâpanna-yôni, *adj.*, suffering from trouble in the womb, II 44 362; (2) *causing internal trouble, in vyâpanna-taila, oil which disagrees with the patient, II 62 800.

Vyâyâma, physical exercise, athletics, II 58 640 60 764; in vyâyâma-dhûmau, physical exercise and inhalation, II 49 464.

Page 326, Entry Vyushṭa, substitute

Vyushṭa, dawn, *adv.*, vyushṭam, early in the morning, I 3 29 4 37.

Vraṇa, sore, III 181 8 184 56; in dushṭa-vraṇa, sa-vraṇa, q. v.

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√Śaṁs, praise, recommend, śaṁsanti, II 35 179; *pass.*, śasyatê, II 39 250 40 283 43 339 56 611; *past part.*, śasta, II 46 405 49 463 52 518 76 1109.

Śaṁsaya, doubt, II 40 274.

Śakaṭa-mukha (lit. car-mouthed), name of a Nâga, VI 224 9.

Śakṛit, excrement, fæces, in pragâḍha-śakṛit, makshikâ-śakṛit, q. v.

Śakti, (1) strength, in śakty-upêta, endowed with strength, strong, III 181 11; perhaps false for śukty-upêta, q. v., (2) name of a throw of dice, IV 194 27, 28.

Śaktî, the same as śakti (2), q. v., IV 194 23, 24, 25, 26.

Śakra, a deity, the same as Indra, q. v., II 69 922.

Śaṅkin, being beware of, apprehending, in ajîrṇa-śaṅkin, q. v.

Śaṅkha, conch-shell, I 1 9 II 27 22 41 300 55 584 65 848, 850, 854 66 879 67 880 74 1069; in śaṅkha-nâbhi, a kind of fragrant shell, (perhaps the same as *Nahikâ*, q. v.), II 67 887; śaṅkha-pâda (lit. shell-footed), name of a Nâga, VI 224 7; °*Śaṅkha-pushpi*, same as following, II 48 436; °*Śaṅkhapushpî*, Canscora decussata, I 5 52 II 34 145 59 743; śaṅkh-âbha, resembling a conch-shell, I 3 31.

°*Śaṇa*, Crotolaria juncea, in saṇa-vîja, seed of it, II 27 23.

Śaṇḍha, impotent (sexually), in îrshyâ-śaṇḍha, q. v. See Śâṇḍhya.

Śata, (1) one hundred, II 28 51 58 723 59 744 61 779; śata-śaḥ, one hundred times, II 41 303, or hundreds of times, very frequently, I 1 8; in °*Śata-kumbha*, Nerium odorum, oleander, II 46 396, see *Aśvamâra*, *Kavavîra*; śata-kṛitvaḥ, one hundred times, II 43 339; °*Śata-kratu*, in *śatakratôr yava*, seeds of Holarrhena antidysenterica, II 28 35; śata-dvaya, a couple of hundred, I 5 53; śata-pâka, one hundred boilings, II 43 339; °*Śatapushpâ*, Peucedanum graveolens, dill, II 44 353 45 383 53 532 57 638 59 740 63 810 67 893 III 183 40; śata-vêgika, having one hundred seminal emissions, II 64 835; °*Śatâ pushpâ*, the same as *Śatapushpâ*, II 43 346; °*Śatâvarî*, Asparagus Racemosus, II 28 47 32 112 33 138 35 170, 173, 183 41 290, 299 43 345 45 383 48 432 49 460 59 740 III 183 37, in śatâvarî-garbha, paste of Asp. Rac., II 64 819, śatâvarî-rasa-prastha, a prastha of the juice of Asp. Rac., III 183 39, see *Abhîruparṇî*, *Bahuputrikâ*; °*Śatâhvâ*, Peucedanum graveolens, dill, II 45 386 58 642, see *Śatapushpâ*; also in abda-śata, âḍhaka-śata, pala-śata, pramadâ-śata, yôga-śata, varsha-śata, vyâdhi-śata, saṁvatsaru-śata, q. v.; (2) a measure equal to one hundred pala, II 27 15 31 104 36 191 37 216 40 277, 280 43 329, 338 48 437; śata-traya, three hundred pala, III 181 10; śata-pramâṇa, as much as one hundred pala, II 50 480; śat-ârdha, half a hundred pala, II 56 615.

Śatru, enemy, *sing.*, śatrum, IV 194 26; śatravê, II 37 209; *plur.*, śatravaḥ, IV 192 1, śatrubhiḥ, IV 194 32.

Śatrutva, enmity, IV 194 27.

Śanaiḥ, slowly, gently, I 3 22 II 34 159, 162 37 210, 214 39 252 40 265 41 301 42 321, 327 43 330 46 394 60 760 61 771 68 907.

Śapha, hoof, I 5 59.

Śabda, sound, in śabd-âbhihata, undisturbed by any sound, II 61 784; also in vighushṭa-śabda, q. v.

√Śam, relieve, cure, *class VI.*, śâmyati, II 39 260 55 581 72 1021; śâmyanti, I 8 100, 103 II 59 728 73 1040; *caus.*, *parasm.*, *pres.*, śamayati, II 29 62 63 807, or (*prâk.*) śamêti, II 28 42 51 500 63 809; śamayanti, II 49 469 50 472 51 490, 499 76 1117, or (*prâk.*) śamênti, II 30 84; *âtm.*, *pres.*, śamayatê, II 40 274 69 919; *imp.*, śamaya, IV 192 3; *opt.*, śamayêt, I 2 16 II 32 107 45 392 48 434; *pass.*, śâmyantê, II 43 343 72 1033 III 183 33; *past part.*, śânta, II 32 107. See √Saṁśam.

Śamana, cure, relief, *masc.*, śamanaḥ, II 51 501, 70 955; *fem.*, śamanî, II 70 942; *neut.*, śamanam, II 40 276 72 1021 76 1111.

Śambûka shell of a snail, II 73 1045.

*Śamyâka (*Sampâka*?), Cassia fistula, II 33 137. See *Suvarṇa-pushpî.*

Śara, Saccharum Sara, II 41 292 55 582; in śara-mûla, roots of Sacch. Sara, II 35 169; md ŚARA-MÛLÎYA, a kind of medicated clarified butter, or ghee, made with the roots of Sacch. Sara and other drugs, II 35 176 coll. See *Śaraishîkâ.*

Śaraṇa, protection, V 207 49.

Śarad, autumn, śaradi, I 7 93; śaradâm, II 28 51 59 744; in śaran-mukha (lit. mouth or), beginning of autumn, II 60 753.

Śarîra, body, II 69 933 IV 194 31; in śarîra-santâpa, heat of the body, IV 193 7; śarîra-saṁparka, connection with the body, I 2 12; also in bṛihat-śarîra, śuddha-śarîra, snigdha-śarîra, q. v.

Śarîrin (lit. embodied), man, śarîriṇâm, II 38 244. See Dêhin.

Śaraishîkâ, stalk of Saccharum Sara, II 74 1072.

Śarkara, sugar, only at end of *comp.*, in madhu-śarkara, sa-śarkara, saha-śarkara, q. v.

Śarkarâ, sugar, *sing.*, *nom.*, śarkarâ, II 27 28 29 63 48 445, 446 49 467 50 475, 483 55 595 64 817 66 877 67 880, 885 74 1080 75 1091, 1092, 1102 76 1113; *acc.*, śarkarâm, II 33 130 43 331 47 420 50 477 51 503 54 576 74 1068; *instr.*, śarkarayâ, I 6 81 8 107 II 51 504 74 1087; *gen.*, śarkarâyâḥ, II 27 16 31 104 34 164 35 175 43 336 61 777, 782 64 826; *plur.*, *nom.*, śarkarâḥ, II 50 482; in *comp.*, II 51 495 64 819 65 846, 852 75 1090; in śarkarâ-chûrṇa, powder of sugar, II 57 621; śarkarâ-pâdika, containing one quarter of sugar, II 49 462; śarkarâ-yuta, mixed with sugar, II 48 448; śarkarâ-yôjita, the same, II 75 1088; śarkarâ-saṁyuta, the same, II 72 1012, 1013; śarkarâ-saṁyukta, the same, II 72 1014, 1016, 1027 75 1103 76 1111; śarkarâ-sahita, the same, II 64 831; śarkar-âmbu, sugared water, II 55 599; śarkar-ôda, the same, II 74 1069; śarkar-ôdaka, the same, II 48 449; also in tri-sarkarâ, sa-śarkara, sa-pañcha-śarkara, saha-śarkara, sita-śarkarâ, sita-śarkarâ-chûrṇa, q. v.

d ŚARKARÂ, gravel, II 72 1019; *plur.*, II 76 1105.

Śalâṭu, half-ripe fruit, *plur.*, śalâtûni, II 46 393.

*Śalmala, Bombax malabaricum, red silk-cotton tree, II 47 415. See *Sâlmali.*

Śalya, mutilated reading, I 8 114.

Śaśa, hare, II 54 572 72 1016.

Śashkulikâ, a kind of pastry puff, II 65 839, 842.

Śastra, instrument, III 181 7.

Śâka, any edible vegetable thing, II 60 761; also in varuṇa-śâka, sa-śâka, q. v.

*Śâkôṭaka, Trophis aspera, III 182 27.

Śâkhâ, (1) branch, twig, I 1 3; also in sa-śâkha, q. v.; (2) limb, in śâkhâ-vâta, *plur.*, nervous or rheumatic affections of a limb, II 42 322.

Śâṇa, a measure, equal to half a tôla, in śâṇ-ârdha half a śâṇa, or a quarter tôla, II 39 251. See Dharaṇa.

d ŚÂṆḌHYA, sexual impotence, II 31 100; in *śâṇḍhya-pumân, a male suffering from impotence, II 31 100

√Śâta (den.), destroy, disperse, śâtayêt, II 33 125.

Śânta, peaceful, VI 225 5.

Śânti, (1) relief, cure, śântim, I 8 102 II 48 431, śântayê, II 55 589, śântau, I 8 108; in śânti-svastyayana, relief and recovery, VI 222 2 VII 237 4, 7, see śamana; (2) peace of mind, V 204 11 VI 225 6.

°*Śâdvala*, Cynododon dactylon, II 56 610 74 1069.

°Śâpata, name of a throw of dice, IV 193 5, 6, 7.

°*Śâbaraka*, Symplocos racemosa, II 68 901. See *Śâvaraka*.

Sâmbavya, name of a physician, I 1 8.

Śârada (lit. autumnal), (probably) old (said of clarified butter, or ghee), II 32 110.

°*Śârivâ*, Ichnocarpus frutescens, I 8 107 II 33 145 35 183 41 298 51 497, 501 62 792 76 1112, 1115; in śârivâ-mûla, root of Ichn. frut., II 75 1086; *dual*, śârivê, the two Śârivâ, *i.e.*, Ichnocarpus frutescens and Hemidesmus indicus, (with dvê) II 28 47 32 120 68 912, (with ubhê) II 33 138. See *Anantâ*, *Chandana-śârivâ*.

Śârkara, whipped cream, II 30 82.

°*Śârdûla*, Plumbago Zeylanica, plumbago root, also a compound powder, made with plumbago root and other ingredients, II 30 75 coll. See *Chitraka*.

°*Śâli*, Oryza sativa, rice, I 9 122 II 48 447, *plur.*, II 58 722; śâly-anna, lit. rice-food, cooked rice, I 3 24 II 48 443; śâly-ôdana, rice-milk, II 32 117; also in *Rakta-śâli*, *Lôhita-śâli*, q. v.

Śâlûka, root, or root-stock, rhizome of the lotus; *plur.*, śâlûkâni, II 76 1110. See Mûla.

Śâlmali, Bombax malabaricum, red silk-cotton tree, II 41 293; *gen.*, śâlmalêḥ, II 58 645, 646 75 1093. See *Môcha*, *Śalmala*.

Śâvaraka, Symplocos racemosa, I 7 86. See *Rôdhra*, *Lôdhra*, *Śâbaraka*.

Śâstra, science or art, V 205 26 207 54 in śâstr-âdhigama, knowledge of the science (of medicine), I 2 12.

Śâstrita, taught, II 54 571 (reading uncertain).

Śikhin, peafowl, in śikhi-nâḍa, quill of peacock's feather, II 27 21.

°*Śigru*, Moringa pterygosperma, II 39 258 53 532 62 791. See *Madhudrava*, *Méchîka*.

°*Śigruka*, the same, II 29 57 42 314.

Śiras, head, I 8 101, 116 II 56 602 67 895, 896; in śiraḥ-snâta, *adj.*, having the head washed, II 40 275 58 721; ᵈŚIRÔ-GRAHA, cramps of the head II 43 332; ᵈŚIRÔ-'BHITÂPA, heat in the head, headache, II 36 184; ᵈśirô-rujâ head-disease, headache, II 52 510, 511; śirô-ruha, (lit. growing on the head), hair, in nîla-śirôruha, q. v.; śirô-rôga, head-disease, headache, *plur.*, II 72 1021; śirô-rôga-vinâśana, curing headache, II 46 395 coll.; *śirô-'rgâla, uvûla (?), V 204 14; śirô-'rtti, suffering in the head, headache, in śirôrtti-dâha, heat connected with headache, I 8 103; ᵐᵈŚIRÔ-VIRÊKA, errhine, II 72 1030; also in śvêta-śiras, q. v. See Śirishas, Śîrsha, Śîrshas.

Śirasa head, in kâla-śirasa, q. v.

Śiraska, * scalp, II 74 1065.

* Śirishas (*prâk.* for śîrshas, q. v.), head, in śirishô'rtti, headache, V 223 4. See Śirôrtti, under Śiras.

°*Śirîsha*, Albizzia lebbek, in śirîsha-pushpa, flower of Alb. leb., II 27 19.

Śilâ, rock, in ᵐ*Śilâ-jatu*, bitumen, II 70 950, 958 71 966, see *Girija*, *Śaila-jatu*; śilâjatu-kalpa, doctrine of, or chapter on bitumen, II 70 950; śilâjatu-prayôga, application of bitumen, II 71 964; śilâ-tala, *adj.*, having a rocky ground, I 1 5; śilâchchaya, mass of rocks, I 1 6; °*Śilâdbhida*, Coleus aromaticus, II 63 805.

Śiva, (1) *adj.*, prosperous, auspicious, *masc.*, *plur*, śivâḥ, II 59 731; *fem.* śivâ, II 67 887 69 928; *neut.*, śivam, II 40 276 41 306 59 730 69 926; (2) *subst.*, śivam, prosperity, II 63 803; (3) name of a god, IV 192 2, 4.

Śiśira, (1) *adj.*, cold, in śiśir-âmbu, cold water, II 28 36; śiśir-ôdaka, the same, II 58 640; (2) *subst.*, cold season, in śiśir-ôddhṛita, plucked in the cold season, II 61 775.

Śiśu, child, *sing.*, *gen.*, śiśôḥ, II 35 737 74 1069; *plur.*, *gen.*, śiśûnâm, II 76 1109.

Śiśna, penis, in śiśna-vyâdhi, disease of the penis, II 38 231.

Page 328, Entry Śârkara, substitute

Śârkara, a liquor prepared from *Dhâtakî* (q. v.) with sugar, II 30 82.

Śishṭa, left over, reduced to a smaller quantity, II **34** 153. See Avaśishṭa under √Avaśish.

Śishya, disciple, in sa-śishya, q. v.

Śighram, quickly, II 50 471 51 495 52 514 IV 194 23, 24 V 205 16.

Śîta, (1) *adj.*, cold, I **2** 4 **9** 128 II **48** 431, 449 **49** 455 **50** 487 **55** 599, 601 **56** 616 **64** 817, 822, 829, 833 **70** 950, 959 **71** 760, 961 **76** 1117; (3) *subst.*, *plur.*, cold drugs, II **41** 295 **56** 609 **74** 1067; in śîta-kṛita, caused by cold, I **6** 78; śîta-jala, *plur.*, cold water, I **3** 22; °*Śîta-pâka*, the same as *Kakôlî*, q. v. II **51** 503; śîta-vîrya, *adj.*, having cooling power, II **59** 732; śîtî-bhûta, become cold, II **32** 114 **34** 163; also in śrita-śîta, siddha-śîta, su-śîta, q. v.

Śitala, cold, II **48** 438 **55** 596; also in hima-śitala, q. v.

Śîdhu, spirits of sugar-cane, I **3** 25.

Śîrsha, head in *śîrsha-rujâ, *plur.*, diseases of the head, I **8** 104; * śîrsha-rujâpaha, curing the same, II **52** 518, 519; * śîrsha-rôga, the same, II **35** 179 **52** 514; * śîrsha-rôga-vinâśana, curing the same, II **51** 509 **52** 515; śîrsha-saṁbhava, arising from, or affecting, the head, II **45** 382; śîrsh-âmaya-hara, curing diseases of the head, II **45** 382 coll. **52** 521 coll.

*Śîrshas, head, in śîrshô-'bhitâpitâ, heat of the head, headache, II **40** 272. See Sirîshas.

√Śîl practice, śîlayêt, II **59** 727; *part. pres., sing., instr.*, śîlayatâ, II **30** 69.

Śukta, (1) vinegar of rice, a kind of sour gruel, I **3** 33 II **40** 264 **45** 390 **46** 406; *plur.*, śuktâni, II **71** 965; in śukta-pishṭa, made into a paste with vinegar, II **52** 531; also sa-śukta, q. v. See Chukra, Sukta.

Śukti, (1) bivalve shell, II **74** 1069; (2) a measure equal to half a pala, II **68** 915; in śukty-upêta (?), amounting to one śukti (false for śakty-apêta ? q. v.).

Śuktikâ, the same as śukti (1), q. v., II **73** 1045.

Śukra, semen, **masc. plur.*, śukrâḥ, II **44** 350; śukra-kshaya, decay or wasting of semen, II **65** 845; śukra-dôsha, disorder of semen, II **40** 272; śukra-bala-pranashṭa, *adj.*, having lost or wasted the strength of his semen, II **59** 731; śukra-sthâna-dôsha, *plur.*, disorders of the place of semen, or of the testicles, II **36** 197; also in nashṭa-śukra, q. v. See Rêtas.

Śukla, (1) clean, pure, in śukla-vâsas, *adj.*, having clean clothes, *nom. sing.*, śukla-vâsâ, II **58** 721; see śuchi; (2) white, as the name of a disease, ŚUKLA, opacity of the corona, leucoma, II **65** 854.

Śuṅga, bud, calyx, always *plur.*, (1) *neut.*, śuṅgâni, I **6** 72 II **64** 835; (2) *masc.* (with baṭa, q. v.), śuṅgâḥ, II **55** 593 **75** 1092, śuṅgân, II **49** 453.

Śuchi, bright, clean (said of a vessel), *loc.* śuchau, II **40** 269 **43** 348 **45** 372 **66** 869. See Śukla, Śuchis, and Śubha.

*Śuchis, (1) *adj.*, the same as suchi, q. v., in śuchir-bhûtvâ having become clean, II **60** 753; śuchir-vadara, clean jujube, II **31** 105; (2) *subst.*, cleanness, purity, in śuchir-vivikta, distinguished by cleanness, made thoroughly clean, I **2** 20.

°*Śuṇṭhî*, Zingiber officinale, ginger, II **56** 615. See *Śṛiṅgavêra*.

Śuddhi, defæcation, evacuation, in *śuddhi-mârga, the channel of defæcation, anal canal, colon, II **45** 385.

√Śudh, clean, purify, *part. pass.*, śuddha (1) clean (said of a drug), II **60** 760; (2) purged, depurated, in śuddha-kôshṭha, *adj.*, having the bowels purged, I **9** 119; śuddha-tanu, *adj.*, having the body purged, I **2** 20; śuddha-śarîra, the same (said of wetnurses), II **73** 1040; also in dushṭa-śôṇita-śuddha, q. v.; see saṁśuddha; *causal*, (1) clean, śôdhita, I **4** 37; (2) purge, deterge, śôdhayitvâ, II **74** 1074.

Śudha, (1) bright, clean, I **3** 28 II **32** 114 **67** 879; (2) agreeable, I **3** 22, 26; (3) auspicious, good in its effects, II **39** 253, 261 **44** 369, 370 **60** 759, 767 V **204** 9; śubha-graha, auspicious constellation, I **2** 20; śubh-âśubha, auspicious and not auspicious, IV **196** 59; (4) happy, IV **193** 13. See Śukla, Śuchi, Śubhra.

Śubhra, bright, clean, I 1 9. See Śubha (1).

√Śush, grow thin, languish, *part. pres., gen. sing.*, sushyataḥ, II 73 1048 74 1060; *caus-*, dry up, desiccate, śôshayêt, III 181 7; śôshya, I 7 95. See √Praśush.

Śushka, dry, I 8 99, 102 II 39 262 45 391 67 882 III 184 64; in ᵈŚUSHKA-KÂSA, dry cough, II 31 103; ᵛ*Śushka-mûlaka*, dry radishes, II 48 442; ᵈŚUSHK-AKSHI-RÔGA, scrophulous ophthalmia, II 65 854 66 858.

Śûdra, a man of the Sûdra caste, II 60 756.

Śûla, (1) severe pain, in śula-vat, extremely painful, II 66 866; also in aṅga-śûla, udara-śûla, ûrû-śûla, karṇa-śûla, karṇa-śûlin, gaṇḍa-śûla, gat-âṅga-śûla, jaṅghâ-śûla, danta-śûla, danta-śûla-nut, pâda-śûla, pârśva-śûla, pṛishṭha-śûla, bhṛiśa-śûla, yôni-śûla, vâta-śûla, hasta-śûla, hṛidaya-śûla, q. v.; (2) a particular disease, ᵈŚÛLA, colic, I 4 41 II 30 83 42 323 45 388 III 184 69, *plur.*, II 29 53 30 79; in śûla-ghna, curing colic, II 66 868; śûla-nâśana, the same, II 29 66 30 74; śûla-nut, the same, II 29 59 46 406; śûla-ha, the same, II 29 58; śûl-âpaha, the same, III 184 72; śûl-ârta, suffering of colic, II 65 853, 855; also in laghu-śûla-nâśanî, q. v.

Śṛiṅga, horn, I 5 59 II 27 21; in chhâga-śṛiṅga, q. v.

ᵛ*Śṛiṅgavêra*, Zingiber officinale, ginger, I 9 124 II 28 45 29 67 30 71 31 87 33 130 37 212, 218 39 258, 259 42 314 43 345 44 353 45 372, 373, 391 47 421, 426 52 518, 526, 531 55 587 60 758 62 805, 808, 810 73 1055, 1057 75 1089, 1098. See *Nâgara, Mahaushadha, Viśvabhêshaja, Śunṭhî.*

ᵛ*Śṛiṅgâtaka*, Trapa bispinosa, *plur.*, śṛiṅgâtakâni, seeds of it, II 41 291; in śṛiṅgâtaka-vîja, seed of Tr. bisp., II 49 456.

ᵛ*Śṛiṅgî*, Rhus succedanea, I 9 124, II 36 189 48 432 74 1079. See also *Karkaṭa-śṛiṅgî*, and *Kulîra-śṛiṅgî*.

Śṛita, boiled, see √Śrâ.

Śêlâ (*prâk.* for śailâ), rock, mountain, VI 223 4.

Śêsha, rest, remainder, II 58 641; in ashṭa-bhâga-śêsha, ghṛita-śêsha, pâda-śîsha, sa-śêsha, q. v.

Śaitya, coolness, cooling nature, I 2 18 II 59 733.

Śaithilya, relaxation, in liṅga-śaithilya, q. v.

ᵐ*Śailajatu*, bitumen, II 26 7. See *Giri-ja, Śilâjatu.*

ᵛ*Śailêbha*, apparently false reading for following, II 47 414.

ᵛ*Śailêya*, Parmelia perlata, a kind of lichen, I 7 90 II 47 414 (*śailêbha*?) 66 869. See following.

ᵛ*Śailêyaka*, the same, III 183 40.

Śôka, sorrow, IV 192 2 V 206 42; in paśchâch-chhôka, q. v.

√Śôch, care, be anxious, *imp.*, śôcha, V 205 25, 28 208 63; śôchitavya, V 207 61.

Śôṇita, blood, in śôṇita-pittin, suffering from hæmorrhagia, *gen., plur.*, śôṇita-pittînâm, II 34 164; also in dushṭa-śôṇita-śuddha, pitta-śôṇita-dûshaṇa, q. v. See Rakta.

ᵈŚÔTHA, inflamed swelling, II 45 389 III 184 69, 70; in śôtha-śânti, relief of the same, II 55 589; śôth-âpaha, curing the same, I 7 88, 98 III 184 72. See ŚÔPHA.

*Śôthin, suffering from an inflamed swelling, II 55 585.

ᵈŚÔPHA, intumescence, turgescence, in śôpha-ha, curing the same, II 55 592. See ŚÔTHA.

Śôbhana, *adj.*, prosperous, V 205 22.

ᵈŚÔSHA, drying up of the body, emaciation, II 38 238 40 272 60 747; in śôsh-âpaha, curing the same, II 26 13; śôsha-hara, the same, I 4 41; also in TÂLU-ŚÔSHA, q. v.

ᵈŚÔSHAṆA, same as preceding, II 43 335.

Śôshin, suffering from emaciation, consumptive, II 69 940.

*Śmarshmin, happy, I 4 34. Reading probably corrupt.

Śmaśâna, cemetery, II 71 976.

ᵛ*Śyámá*, black variety of Ipomœa Turpethum, II 28 47 39 245. See *Trivṛit.*

ᵛ*Śyámáka*, Panicum frumentaceum, II 62 796.

ᵛ*Śyámaika*, same as preceding, II 56 606.

Śramaṇa, a kind of ascetic, especially Buddhist or Jain, VII 237 5.

Śravaṇa, name of a lunar asterism, II 58 720.

Śravishṭhâ, name of a lunar asterism, II 58 720.

√Śrâ, boil, cook, *caus.*, śrapayêt, II **54** 575; *past part. pass.*, śṛita, I **6** 81, or (*anom.*) *śrita, I **6** 73, 75 II **56** 612 **58** 646 **60** 751 **65** 847; in śrita-śîta, boiled and cooled, II **48** 448 **58** 725; also in payaḥ-śrita, q. v.

Śrâmaṇêraka, name of a Nâga, VI 224 6.

ᵛ*Śrâvaṇî*, Sphaeranthus indicus, II **32** 112.

Śrâvastî, name of a town, VI 222 1, 2.

Śrî, prosperity, II 42 310; in śrî-mat, (1) happy, prosperous, I 4 42 II 68 909; (2) excellent, II 47 418; śrî-vivardhana, increasing prosperity, II 59 736.

Śrîvêshṭaka, resin of Pinus longifolia, turpentine, III **181** 6 **184** 55.

√Śru, hear, *pres.*, śṛiṇvanti, III 183 45; *imp.*, *parasm.*, śṛiṇu, I 2 13 4 40 7 92 II 31 98 37 220 44 357 45 374 69 938 III 183 41, *âtm.*, śṛiṇushva, I 3 30 II 44 367; śrutvâ, II 69 920 71 969; śruta, III 183 46 VI 222 1, in śruta-dhara, *adj.*, retaining what has been heard, having a good memory, I 5 53.

Śrêyas, prosperity, IV 195 52.

Śrêshṭha, best, I 5 47 II 31 89, 92 37 215 38 240 41 306 45 387 47 419 50 470 61 775 65 875 66 867, 878 69 922 73 1053; in sarva-śrêshṭha, q. v.

Śrêshṭhatama, the very best, II 70 949.

Ślakshṇa, soft, fine, I **3** 28; in ślakshṇa-pishṭa, finely ground, rubbed into a soft paste, II **41** 301 **66** 872.

Ślêshman, the phlegm humour; esp. in a disordered state, I **8** 101; in *ślêshma-kṛita, caused by disordered phlegm, I **6** 76; ᵈŚLÊSHMA-PITTA, a disease due to disordered phlegm and bile, II **70** 944 **71** 963; śleshma-pitt-âśraya, due to disordered phlegm and bile, III **183** 34; *ᵈŚLÊSHMA-PRASÊKA, flow of phlegm, nasal catarrh, II **70** 945; *ślêshm-mêhin, *adj.*, suffering from morbid secretion of urine, II **56** 606; *ślêshm-âmaya-ghnâ, *fem.*, curing diseases due to disordered phlegm, II **63** 802; *ᵈŚLÊSHM-ÔDRÊKA, phlemorrhage, excess of phlegm, nasal catarrh (?), II **29** 62. See Kapha.

Ślêshmala, phlegmatic, *fem.*, ślêshmalâ, I **8** 114.

Ślêshmika, due to disordered phlegm, II **42** 309 **75** 1081 III **183** 50 VI **223** 3.

Ślôka, a kind of verse (metre), II **51** 498 **55** 597 coll. **57** 632 coll. **70** 947; usually abbreviated ślô (always in collophon), II **29** 65 **30** 75, 84 **31** 101, 103 **32** 119 **33** 127, 132, 136, 143 **34** 151, 154, 157, 159, 161, **35** 165, 169, 176, 181 **36** 185, 200 **37** 203, 209, 215, 222 **38** 225, 231, 240, **39** 244, 250, 257, 260 **40** 276, 279, **41** 286 **42** 312, 318, 324 **43** 328 **44** 366 **45** 379, 385, 389 **46** 392, 395, 405 **47** 412, 425 **50** 473, 483 **51** 490, 505 **52** 521 **54** 574 **56** 608, 613 **57** 625, 626, 637 **58** 640, 644 **60** 748, 758; in ślôk-ârdhika, comprising half a verse.

ᵛ*Śvadaṁshṭrâ*, Tribulus terrestris, I **6** 75, 81 II **34** 155 **36** 188 **44** 355, 366 **62** 790 **66** 867 **75** 1097, 1101 III **183** 38; in śvadaṁshṭra-kvâtha, infusion of Trib. terr., II **64** 830; śvadaṁshṭra-taila, a kind of medicated oil prepared with Trib. terr. and other drugs, II **45** 379 coll. See *Gôkshuraka*, *Śvâdaṁshṭra*.

Śvan, dog, II **46** 398.

ᵈŚVAYATHU, inflamed swelling, *sing. nom.*, śvayathuḥ, II **70** 943 **72** 1033, *acc.*, śvayathum, II **28** 52 **38** 238 **40** 272 **50** 489 **66** 873, *loc.*, śvayathau, II **38** 230; *plur.*, *acc.*, śvayathûn, II **28** 36 **32** 124, *gen.*, śvayathûnâm, II **72** 1031; in *śvayathu-pratiyâna, reduction, resolution of a swelling, II **55** 586; śvayathu-rôga-nut, curing diseases of swelling, or simply curing swellings, II **28** 39; śvayathu-hantṛi, curing swellings, II **33** 136.

√Śvas, breathe with difficulty, suffer of asthma, śvasiti, II **73** 1054; *part. pres.*, *gen. plur.*, śvasatâm, II **32** 118.

ᵛ*Śvâdaṁshṭra*, juice of Tribulus terrestris, II **56** 607. See ᵛ*Śvadaṁshṭra*.

ᵈŚVÂSA, asthma, I **4** 37 II **27** 33 **30** 83 **32** 123 **40** 271 **43** 341 **48** 440 **60** 747 **62** 796 **69** 941 **73** 1044 III **184** 70; *plur.*, attacks of asthma, II **72** 1028 III **183** 43; in *śvâsa-ghna, curing asthma, I **4** 38; *śvâśa-nâśana, the same, II **34** 149, 154; *śvâsa-nibarhaṇa, the same, II **27** 18; *śvâsa-nivâraṇa, the same, II **27** 20 **48** 447; *śvâsa-nivṛitti, the same, II **27** 24 **48** 444, 446; *śvâsa-nut, the same, II **27** 26; *śvâsa-vinâśana, the same, II **41** 286; *śvâsa-hara, the same, II **26** 12 **27** 17, 19, 28 **30** 74 **36** 196; *śvâs-âbhibhûta, overcome with asthma, III **182** 22; also in tama-śvâsa, saha-śvâsa, q. v.

Śvâsin, asthmatic, suffering from asthma, śvâsî, II **27** 21; śvâsishu, II **29** 63, 65.

ᵈŚVITRA, white leprosy, II **53** 546 III **181** 8 **184** 54; *plur.*, śvitrâṇi, leucodermic diseases, II **59** 728; in śvitra-praṇut, curing white leprosy, I **4** 41.

Śvitrin, suffering from white leprosy, II 71 971.

Śvêta, white, II 52 529 66 863 71 960, 970 75 1090 III 184 72 coll.; in *śvêta-pakshin, white bird, II 46 398; śvêta-pushpa, *adj.*, white flowering, II 71 972; śvêta-maricha, white pepper, II 66 883, 888; *śvêta-śiras, *adj.*, white-headed, II 68 916. See Śvêtaka.

Śvêtaka, white, II 71 975.

ŚVÊTATVA, abnormal whiteness, II 46 398.

Sh.

Shaṭ, six, I 4 35 II 29 60 45 372 49 454; in shaṭ-triṁśatika, numbering thirty-six, II 31 86; shaṭ-pala, six pala, II 33 135 36 194 38 232; md SHAṬ-PALA, a kind of medicated clarified butter, or ghee, prepared with one pala each of six different drugs, II 34 151 coll.; shaṭ-palika, consisting of six pala, II 38 233; shaḍ-guṇa, six-fold, II 30 72; v*Shaḍ-granthâ*, Acorus Calamus, II 29 57 33 138 54 573; see v*Vachâ*; shaṇ-mâsa, six months, I 5 53.

v*Shaḍi*, Curcuma Zedoaria, zedoary-root, I 9 127 II 28 40 36 189 49 466; in md SHAḌY-ÂḌIKA, a kind of compound powder, prepared with zedoary-root and other drugs, II 27 28 coll.

v*Shaḍî*, same as preceding, I 9 124, 125 II 27 27, 29 29 64 31 102 33 129 35 182 36 187 40 267 43 346 45 386 48 436, 444 51 491 63 810.

Shashṭi, sixty, II 64 827, 833.

v*Shashṭika*, Oryza sativa, sixty days' rice, I 7 85 II 44 374 60 750 III 182 18; in shashṭik-ânna, boiled Shashṭika rice, II 60 761; shashṭik-ôdana, boiled Shashṭika rice, II 60 761 65 845. See *Taṇḍula*.

Shashṭha, sixth, IV 194 28, 34 V 204 13; *fem.*, Shashṭhî, name of a goddess, IV 192 2.

md SHÂḌAVA, a kind of compound powder, prepared with a condiment, or confectionery, of various drugs, II 27 17 coll.

Shôḍaśa, sixteen, II 32 115 55 600 66 876; *instr.*, śôḍaśabhiḥ, II 49 454 in shôḍaśa-pala, sixteen pala, II 45 391; shôḍaś-âdhyâya, *adj.*, consisting of sixteen chapters, II 26 9.

Shôḍaśaka, sixteenth, II 26 9.

Shôḍaśama, the same, II 68 908.

Shṭhila or shṭhîla, see vâta-shṭhila.

S

Sa, along with, combined with, having (something), (always in *comp.*), sa-kshîra, with milk, II 34 152, *sa-kshaudra, with honey, II 47 428; sa-guḍa, with treacle, I 9 122, 123; * sa-gô-mûtra, with the urine of cows, II 56 614; sa-ghṛita, with clarified butter, II 46 405 48 448 51 500 52 510, 511; sa-ghṛita-kshaudra, with clarified butter and honey, II 50 483; * sa-chandana, with sandal, I 3 22 II 52 510 76 1115; * sa-chitraka, with plumbago-root, II 35 182 63 808 75 1086; * sa-taṇḍula, with rice, II 47 416 62 789 63 801; * sa-tikta, with bitter (taste), II 70 959; * sa-tôya with water, I 6 70; * sa-taila, with oil, II 62 794; * sa-triphala, with the three myrobalans, II 35 182; * sa-tryûshaṇa, with the three acrids, II 62 794; * sa-dâḍima, with pomegranate, II 62 788 63 802; * sa-dâḍim-âmbla, with vinegar of pomegranate, II 62 794; sa-dâha, with morbid heat, II 55 593; * sa-durlabhâ, with Alhagi maurorum, II 73 1056; * sa-dhâtakî; with Woodfordia floribunda, II 75 1093; * sa-nâga-pushpa, with Mesua ferrea, II 76 1115; * sa-nâgara, with ginger, II 49 469 62 786; * sa-nichaya, combined with a vitiation of the three humours, II 39 255; * sa-pañcha-mûla, with the set of five drugs, II 62 787 63 802; * sa-pañcha-śarkara, with five times as much of sugar, II 64 823; * sa-patna (for sâ-patna P), having a rival wife, V 206 41; sa-patra, * with cinnamon, I 7 85 II 43 329 59 737 61 784; sa-padma, with lotus, II 63 802; * sa-parigraha, having a great circumference or size, II 39 255; * sa-pitta, combined with or due to vitiated bile, II 47 408 III 184 71; * sa-pippalî, with long pepper, II 28 41 31 96 63 816 74 1081, * sa-pilpa, with hairy moles, I 8 100; * sa-punya, with merit, valuable, IV 193 9; * sa-punarnava, with Boerhaavia diffusa, II 44 354 III 183 38; sa-pushpa, with flowers, II 59 737 (footnote) 61 784; *sa-pṛiśniparṇî, with Uraria lagopodioides, II 57 627; sa-phala, successful, V 205 25, 28; *sa-phala-prarôha, with fruit and sprouts, I 6 69, 79; * sa-phâṇita, with molasses, II 47 426 62 790; * sa-maṇḍa, with froth, I 9 123; * sa-madhuka, with liquorice, II 67 879 75 1090; * sa-maricha, with black pepper, II 31 87; * sa-mahaushadha, with ginger, II 42 320 69 930; * sa-mâñjishṭha, with madder, II 74 1069; * sa-mâtuluṅga, with citron, I 6 77; sa-mitra, having friends, V 206 45; * sa-musta, with Cyperus rotundus, I 7 84 II 56 603; * sa-mûtra, with urine, II 71 965; sa-mûla, with the root, II 31 107; sa-mûla-pushpî, with roots and flowers, II 59 742; * sa-mṛiṇâla, with the leafstalk of the lotus, II 41 294 43 346; * sa-yûsha, with cooked pulses, II 71 965; * sa-rasâñjana, with rasot, II 47 421; sa-varṇa, having the same colour, II 68 902; * sa-vâyu, with vitiated air, I 8 101; * sa-vidhi, together with the manner of using, II 70 975; * sa-vinâyaka, having an impediment, III 183 46; * sa-virêchana, with a purgative, I 9 132; * sa-vilva, with bêl, II 62 799; sa-vêdana, painful, II 46 408 47 410; sa-vraṇa, ulcerous, V 204 7, 14 207 57; *sa-śarkara*, with sugar, I 6 73, 83 7 84 II 48 433 49 452 50 474, 480, 481 51 500 63 802 73 1047 76 1116; * sa-śâka, with vegetables, II 62 797; * sa-śâkha, with the twigs, II 34 153 43 329; sa-śishya, together with disciples, I 1 3; * sa-śukta, with sour gruel, II 30 78; sa-śûla, very painful, II 39 255; * sa-śêsha, with the rest, I 3 23; * sa-sarshapa, with mustard, I 7 95; * sa-salila, with water, I 3 25; * sa-saindhava, with rocksalt,

I 6 70, 75 9 125 II 67 881 69 930 75 1082, 1089, 1103; *s-âbhriśam, with little, slightly, III 184 70 ś-âvaśêsha, with a remainder, unfinished, IV 195 46; *s-ôpagulma, combined with a small abdominal tumour, II 39 254. See Saha, Sahita, Sârdha.

Sa, he, this, *masc.*, I 2 9 II 30 203 58 641 IV 193 4 V 205 29 VI 222 4 VII 237 5, or sô, II 71 966 V 204 9; *fem.*, sâ, III 184 72; *et passim.*

√Sam-yuj, join, mix, saṁyukta, II 60 767 69 919, 937 72 1017, 1018, 1023, 1028; also in *comp.* with kapittharasa, kulattha-rasa, kshaudra, guḍûchi-rasa, gômûtra, ghṛita, taṇḍulôdaka, tâmra, barâha (or varâha), madhu, mâkshika, śarkarâ, q. v.; saṁyôjya, II 52 519, 520, 527 73 1037. See Saṁyuta.

Saṁyuta, mixed, I 9 127; also in *comp.*, with kulattha, kshaudra, ghṛita, châturjâtaka, takra, pippalî, madhu, mâkshika, śarkarâ, q. v.

Saṁvatsara, year, II 45 382; in saṁvatsara-prayôga, administration for one year, II 28 51; saṁvatsara-śata, one hundred years, II 69 932. See Varsha.

Saṁvardhana, causing growth, I 9 120. See Vardhana, Vivardhana.

Saṁvṛita, accompanied by, complicated with, in kapha-saṁvṛita, q. v.

√Sam-śam, relieve; *caus.*, saṁśamayati, II 48 429; saṁśamayanti, II 30 79. See √Śam.

Saṁśaya, doubt, II 44 363 54 570 IV 193 17 194 25, 33 195 40, 46, 51 196 58 V 204 7, 13 206 40 207 58.

Saṁśuddha, depurated, purged, II 60 759 74 1077. See Śúddha.

Saṁśôdhana, (1) act of purging, saṁsôdanaṁ kṛitvâ, having purged one's self, I 61 771; (2) purgative, II 27 24. See Virêka, Virêchana.

SAMSARGA (lit. concurrence), the concurrent vitiation of two humours; in saṁsarga-ja, produced by it, I 6 78. See Saṁsṛishṭa.

Saṁsarjana, depuration, in kṛita-saṁsarjana, *adj.*, one who has performed depuration, purged himself, II 58 719.

√Sam-sâdh, prepare by boiling, saṁsâdhayêta, II 49 457. See √Sâdh.

Saṁsiddhi, success, IV 193 15.

*Saṁsûdana, curing, I 4 41.

√Sam-sṛij, mix, do up with, saṁsṛijya, II 61 783 III 182 17; saṁsṛishṭa, (1) *part.*, mixed, in kshîra-saṁsṛishṭa, q. v.; (2) *subst.*, the same as SAMSARGA, q. v., in saṁsṛishṭ-ôpahata, oppressed by the vitiation of two humours, II 44 361 (but reading uncertain).

Saṁskṛita, prepared, dressed, cooked (said of eatables), I 3 24; in su-saṁskṛita, q. v.

Saṁskâra, preparation, dressing (said of food), I 3 31.

√Sam-sthâ, *caus.*, to keep placed (in something), saṁsthâpya, II 68 914.

Saṁhata, knit together, in su-saṁhata, q. v.

Saṁhâraka, name of a Naga, VI 224 4.

√Sam-hṛi, collect, gather, saṁharêt, II 33 128 36 186 52 526 54 580 59 738; saṁhṛitya, II 38 234.

Sakṛit, at once, in sakṛin-mauhûrtika, only one moment, VI 223 2; sakṛit-sarva, all at once, II 57 636.

Saktu, powdered parched grain, I 3 31, always *plur.*, saktavaḥ, II 29 55, saktûn, II 52 524, saktûnâm, II 55 600.

Saktuka, relating to saktu, q. v., in SAMA-SAKTUKA, q. v.

Saṁkaṭa, crowd, thicket, I 1 5.

Saṁkarsha, compilation, manual, in siddha-saṁkarsha, q. v.

* √Sam-kuṭ, mince, saṁkuṭya, II 34 153. See Kuṭ.

Saṁkhyâta, named, II 69 918.

√Sam-grah, (1) take hold of, saṁgṛihya, II 35 166; (2) collect, saṁgṛihya, II 55 515 67 896.

Saṁgraha, collecting, II 71 975.

Saṁgrâma, fight, war, VI 224 3.

*md**SAMGRÂHAṆÎYA, an astringent medicament, II 62 798. See SÂNGRÂHIKA.

Saṁgha, (1) crowd, in jñâti-saṁgha, q. v.; (2) monastic order of the Buddhists, VI 222 3.

*Sajâ, name of a throw of dice, IV 195 47, 48, 49.

Saṁjanana, producing, with kêśa, smṛiti, q. v.

Saṁjñâ, name, I 2 13.

Saṁjñita, named, with taila, yavana, q. v.

Sat, good, wise, *plur. nom.*, santaḥ, I 6 73; *instr.*, sadbhiḥ, V 203 2; in saj-jala, good water, VII 236 5; sadbhishaj, good physician, I 6 80, 83. See Sattama.

Satatam, always, I 3 27 II 58 726 61 782 68 898 73 1043 III 184 65.

Satta-khutto (*prâk.* for sapta-kṛitvas?), sevenfold, VII 236 6.

Sattama, best, in ṛitu-sattama, q. v.

Satya, (1) true, holy, in satya-Nârâyaṇa, holy Nârâyaṇa, IV 192 4; (2) truth, IV 192 3, 4 V 203 1; in satya-vâch, truth-speaking, II 41 287 V 206 39.

Satva (for sattva), living being, VI 225 15, 16.

Sadâ, ever, always, I 6 65 II 58 723 60 757 69 928, 929 76 1109 IV 194 26, 27 V 205 31 206 33 VII 224 2, 9.
Sadṛiśa, similar, II 71 969.
Sadya, recently, in sady-ôtthita, recently arisen, of recent origin, II 66 877; sady-ôtpatita, the same, II 66 858.
Sadyas, at once, instantly, I 8 100, 103 II 29 54.
*Sadyashka, immediate, instantaneous, II 54 576, 579.
*Sadyasta, the same as preceding, II 54 575.
Santati, continuity, progress, V 204 5.
Santapta, heated, in sûrya-santapta, q. v.
Santâpa, in śarîra-santâpa, q. v.
Sandêha, (1) doubt, V 204 13 205 23; (2) jeopardy, danger, IV 195 49.

Sandhi, joint, articulation, in sandhi-parvan, joints and phalanges, II **43** 335; also in asthi-sandhi, q. v.

Sannakha, a measure, handful, the same as a mushṭi or pala (q. v.), II **38** 232.

√Sam-ni-dhâ, deposit, sannidhâya, II **46** 401; sannidhêya, II **42** 321.

Sannipâta, combination of three vitiated humours, in sannipât-ôttha, sprung from it, II **42** 309 VII **237** 3. See Nichaya, Saṁsarga, Sânnipâta.

Sannipâtika, due to sannipâta, q. v., VI **223** 3 VII **237** 4. See Sânnipâtika.

Sannibha, similar, in añjana-sannibha, nârâcha-sannibha, q. v.

√Sam-ni-yam, suppress, cure, sanniyachchhati, II **69** 919.

√Sam-ni-yuj, employ, sanniyôktavya, II

Page 334, Entry *√*Samnirûp, substitute*

*√Sam-ni-rûp, (lit. examine), crunch, saṁnirûpayêt, II **52** 527.

in sâpta-guṇita, seven-fold, II 50 72; sapta-yoni, of seven kinds, II 69 923; sapta-râtra, consisting of seven nights, a week, II 46 403 53 544 58 724, 725 60 755, 763 66 872 68 900; sapt-âshṭau, seven or eight, II 29 55; sapt-âha, consisting of seven days, a week, II 70 953, 956; sapt-âhika, lasting for one week, VI 223 2.

Saptaka, a week, II 70 956.

Saptachchhada, Alstonia scholaris, II **33** 137.

Saptama, seventh, II 26 6 V 208 65.
Saptamaka, seventh, V 207 60.

Sama, (1) *subst.*, normal state, III **184** 56 (possibly misspelt, for śama); (2) *adj.*, (*a*) normal, regular, I **5** 47, 49, 50, in sama-dhṛita, measured in right proportion, II **29** 63 **67** 879; (*b*) equal, I **3** 25 **5** 56 **8** 109, 110 II **28** 35, 40, 41 **29** 57, 63 **30** 85 **35** 168, 183 **37** 213 **38** 241 **44** 355 **45** 380 **46** 394 **50** 477, 485, 487 **51** 492, 506 **52** 611 **55** 600 **57** 638 **58** 642, 647 **61** 768 **63** 814 **68** 905 **74** 1068 **75** 1095 III **182** 20 **184** 63; in *samaguḍa, *adj.*, with an equal quantity of molasses, II **55** 585 **69** 937; samabhâga, *adj.*, being of equal portions, II **31** 89, 97 **46** 399 **47** 422 **55** 581 **63** 811 **66** 862 **67** 881, 889 **73** 1053; sama-rasa, *adj.*, *with an equal quantity of juice, II **30** 81; *samasaktuka, see *s. v.*; sam-âṁsa, *adj.*, being of equal parts, II **28** 40 **30** 81 **48** 445 **49** 457 **66** 864; sam-âṁsika, *adj*, the same, II **48** 433 **49** 451 **67** 879 III **182** 15; also in tat-sama, q. v.; (*c*) samam, *adv.*, with the same amount of, II **55** 594.

Samaksha, visible, open, IV 192 4.
Samagra, whole (*scl.*, property), IV 194 45.

Samaṅgâ, Mimosa pudica, I **6** 71 II **47** 422 **74** 1074 **75** 1093.

Samatîta, passed away, IV 195 49.

√Sam-anu-paś, see clearly, samanupaśyâmi, VII 237 5.

Samanta, being on every side, samantêna, VI 224 2; samantêna, VII 236 6 (?).

Samanvita, endowed with, full of, I **4** 36 II **26** 1 **37** 206 **45** 373 **53** 536 IV **193** 8 (falsely samânvita). See Samâpanna.

*√Sam-abhi-spṛiś, touch, samabhispṛiśêt, I 3 22.

Samaya, (1) time, VI 222 1, 2; (2) consensus, in satya-samaya, true consensus, IV 192 3.

mdSAMA-SAKTUKA, a kind of medicated clarified butter, or ghee, prepared with powdered parched grain in quantity equal to the other ingredients, II **35** 165 **49** 458.

Samâ, year, *plur. acc.*, samâḥ, II 69 31, in samâ-prayôga, application for the space of one year, I 5 53.

√Sam-â-char, administer (a medicament), samâcharêt, II **61** 771 **68** 908 III **181** 12 **183** 39; *part.*, samâcharan, II **40** 275. See √Trayuj, √Sam-prayuj.

*Samâtkrânta, attacked, IV 196 57.

√Sam-â-dâ, (1) put together, samâdâya, II **44** 370; (2) gather, samâdâya, II **71** 974; (3) apply, samâdâya, VI **225** 17. See √Samânî, √sambhṛi.

Samâna, like, samânataḥ, likewise, IV 196 59.

√Sam-â-nî, (1) put together, samânîya, II **37** 214; (2) gather, samânayêt, II **37** 210; samânayitvâ, II **76** 1114. See √Samâdâ, √Sambhṛi.

Samâpana, comprised in, II 51 498.

Samâpanna, endowed with, in vîrya-samâpanna, q. v.

Samâpta, finished, II 32 107 coll.

√Sam-â-yuj, mix with, make up with, samâyukta, II 42 313 64 834 66 878 69 934; samâyôjya, II 58 646. See Samâyuta, √Samâvap.

Samâyuta, mixed with, II 47 416. See √Samâyuj, √Samâvap.

√Sam-â-vap, mix up together, samâvapêt, II 28 43 75 1086; *caus.*, samâvâpya, II 44 352. See √Samâyuj.

Samâśrita, dwelling, in Mêru-samâśrita, q. v.

Samâsa, conciseness, in samâsa-rata, delighting in conciseness, II 26 3; samâsena, concisely, II 69 938 III 183 42; samâsataḥ, concisely I 4 40.

Samâsanna, attached, I 2 11.

Samâhita, (1) collected, put together, in samâhit-âṁsa, *adj.*, having its parts put together, II 30 81; (2) having one's thoughts collected, carefully, intently, II 60 760, see samudita; (3) designed, V 205 27.

√Sam-i, come to pass, *fut.*, samêshyasi, IV 194 28; samêshyati, IV 194 24, 36 195 43; *part.*, samita, *adv.*, in samita-vikṛita, thoroughly cooked, I 3 31.

Samit, wood, I 1 3.

√Sam-îksh, examine, diagnose, samîkshya, II 72 1024. See √Prasamîksh.

Samuchita, useful, fit, in jayana-samuchita, q. v.

*Samuttha (probably in an active sense), causing, effective (for cure), in kshipra-samuttha, q. v.

Samutthâna, cause, in âma-samutthâna, *adj.*, having âma for its cause, caused by âma, q. v.

Samutthita, arisen, sprung up, II 50 477; in sarva-samutthita, q. v.

Samudita, (1) collected, *i.e.*, in company with others, I 1 8; (2) collected (of the senses), I 4 42; (3) furnished with, IV 194 26. See Samâhita.

Samudâhṛita, declared, II 54 576. See following.

Samudîrita, declared, V 203 3.

Samudga, box, II 46 397.

√Sam-ud-dhṛi, (1) take out, take up, samuddhṛitya, II 44 370; (2) cure, samuddharêt, II 45 377.

Samudbhava, origin, cause, in kaphânila-samudbhava, q. v.

**Samudra-phêna*, cuttle-fish bone, II 67 881, 883, 887; in samudraphêna-yuta, mixed with it, II 65 851. See Phêna.

√Sam-upa-kraṁ, *treat medically, samupakramêt, II 74 1067.

√Sam-upa-jan, grow up, spring up, samupajâyatê, II 73 1040. See √Upajan, √Jan.

*√Sam-upa-nam, *caus.*, grant, confer, samupanâmayêt, II 60 767.

Page 335, Entry √Sam-â-yuj, substitute

√Sam-â-yuj, (1) mix with, make up with, samâyukta, II 42 313 64 835 66 878 69 934; (2) prepare, pound (in a mortar), samâyôjya, II 58 646. See Samâyuta, √Samâvap.

Samupasthita, being near at hand, IV 193 19 194 35 196 59 V 205 27, 29 206 32 207 55, 61 208 63.

Samṛiddha, *adj.*, (1) * strong (said of fire), II 46 402; (2) complete, or abundant, IV 196 58; *subst.*, abundance, complete fulfilment, IV 192 3 194 36.

Saṁpakva, thoroughly ripe, II 48 435.

√Saṁ-pad, become fully, saṁpadyatê, II 31 92 72 1014, 1036 75 1092; saṁpanna, endowed with, possessed of, in

*Page 335, cancel Entry Saṁpad, and after *Saṁpada, insert*

Saṁpadâ, wealth, prosperity, V 205 18, 20.

√Saṁ-pûj, (1) worship, saṁpûjya, II 71 976; (2) honour, saṁpûjya, IV 195 44.

Saṁprakalpita, prepared, devised, II 37 222.

√Saṁ-pra-yâ, approach, samprayânti, I 2 18.

√Saṁ-pra-yuj, (1) apply, employ, make use of, saṁprayuñjâna, II 38 240; saṁprayôjya, I 7 92; (2) combine, mix, saṁprayukta, I 6 73, 77, 82 7 84 II 49 469 62 788, 792, 795 67 885 76 1119. See √Prayuj, √Samâchar.

Saṁprayôga, contact, touch, I 1 4.

√Saṁ-pra-vach, explain, *fut.*, saṁpravakshyâmi,. II 69 926. See √Vach, √Pravach.

√Saṁ-pr-âp, obtain, *fut.*, saṁprâpryasê, IV 196 53. See √Âp.

Saṁbandhin, connection, relation, in saṁbandhi-kâraṇa, cause of making it, V 207 56.

Saṁbhava, (1) origin, II 70 950 (footnote); also adjectival with agni, pakvâśaya, śîrsha, q. v.

Saṁbhâra, collection, the whole of something, II 61 778; also in aushadha-saṁbhâra, q. v.

√Saṁ-bhû, happen, *fut.*, saṁbhavishyati, V 205 24; *caus.*, cause to be, effect, saṁbhâvayishyasi, V 206 33. See √Bhû.

√Saṁ-bhṛi, put together, collect, saṁbhṛitya, II 61 778 68 903. See √Samâdâ, √Samânî.

Saṁbhôjana, * carnal enjoyment, II 57 640.

Saṁmata, considered, II 69 927.

Saṁmita, measuring so much as, equal to, with aksha, âḍhaka, kuḍava, pala, bilva, q. v.

Saṁmiśra, mixed with, II 60 747 61 782. See Miśra.

Samyak, thoroughly, I 4 43 5 63 9 117 II 37 220 43 338 46 404 68 913, 916 III 182 28; in samyak-siddha, thoroughly boiled, II 41 303 49 457.

**Sarala*, Pinus longifolia, II 40 266. See *Chîḍâ*.

Saras, sour cream, II **65** 846.

*md*SARÂSVATI (for Sarasvatî), a kind of medicated clarified butter, or ghee, II **64** 815.

*v*Sarja, Shorea robusta, sâl tree; in sarja-rasa, resin of it, II **50** 470 **74** 1064 III **184** 55.

Sarpa, snake, in kṛishṇa-sarpa, q. v.

Sarpi, the same as following, only in *comp.* (for sarpis), I **5** 59 II **27** 20.

Sarpis, (1) clarified butter, ghee, *sing. nom.*, II **32** 119 **33** 132 **34** 151 **46** 406 **55** 600 **57** 626 **64** 820, 834, 836; *acc.*, I **5** 47 II **32** 108 **34** 156 **53** 532 **56** 613; *instr.*, sarpishâ, II **27** 21 **30** 69 **33** 130 **37** 207 **49** 450 **50** 477, 479 **52** 527 **55** 590 **57** 624, 625, 635 **59** 745 **60** 750 **61** 784 **64** 831, 832 **65** 840 **73** 1041, 1056, 1057 **75** 1073; *gen.*, sarpishaḥ, I **9** 132 II **33** 135 **35** 174 **39** 251 **49** 455 **57** 622 **61** 777; *plur., gen.*, sarpishâm, II **32** 122; *dual, nom.*, sarpishî, I **5** 57 II **49** 467 **64** 823; *instr.* (*anom.*), sarpibhyâm, II **27** 23 **48** 433 III **182** 21; *gen.*, sarpishôḥ, II **36** 192 **58** 647 **64** 826; in *comp.*, I **2** 17; rarely with kshîra, II **60** 750; with taila, I **3** 31 II **36** 192 **45** 384 **58** 647; rarely with dadhi, II **47** 426; rarely with payas, III **182** 23; rarely with mâkshika, II **49** 450; very frequently with madhu, I **5** 57 II **27** 20, 21, 23, 25 **48** 433, 446, 447 **49** 451, 467 **50** 477 **55** 590 **57** 622, 624 **59** 745 **64** 823, 826, 831, 834 **65** 840 **73** 1041, 1056, 1057 **74** 1065 III **182** 21; also in sarpiḥ-prastha, a prastha of ghee, II **68** 903; sarpir-yuta, joined with ghee, II **48** 447 **49** 451; sarpir-yukta, the same, II **74** 1060; sarpir-vimiśra, mixed with ghee, II **74** 1065 III **182** 18; also in nava-sarpiḥ, fresh ghee, II **35** 135 **49** 455; (2) *medicated clarified butter, or ghee (prepared with various kinds of drugs, as a medicament), II **33** 140, 143 **34** 161 **35** 168 **37** 209 **38** 225, 237, 240, 244 **39** 255, 256. See Ghṛita.

Sarpishmatî, made with clarified butter, or ghee, II **62** 795.

Sarva, all, whole, every, *sing., masc., nom.*, sarvaḥ II 57 636 IV 194 22; *neut., nom.*, sarvaṁ, V 203 3, *acc.* sarvam, II 37 214 47 426 IV 193 13; *gen.*, sarvasya, V 205 20; *loc.*, sarvê, II 71 962; *plur. masc., nom.*, sarvê, II 49 467 V 207 57 VI 225 16; *acc.*, sarvân, I 2 15 II 28 37, or (*prâk.*) sarvâṁ, IV 195 47; *fem., nom.*, sarvâḥ, IV 196 57; *neut., nom.*, sarvâṇi, II 50 472, *acc.*, sarvâṇi, II 35 183; *instr.*, sarvaiḥ, II 43 347; *gen.*, sarvêshâm, II 71 962 V 205 16; *loc.*, sarvêshu, II 40 284; *et passim*; sarvataḥ, thoroughly, II 70 948, in *sarvatô-bhâgam, in all parts, II 43 341; sarvathâ, in every way, IV 194 28; sarvadâ, always, II 55 582; sarvaśaḥ, at all events, always, II 57 628; in *comp.*, sarva-karma, (1) all kinds of medical treatment, II 59 733; (2) all kinds of ceremonies, IV 195 44; sarva-kâma, all desires, IV 194 36 196 54; sarva-kârya, all kinds of business, V 204 5; sarva-kâla, all times, I 5 51 II 71 964; sarva-kâsa, all kinds of cough, II 48 440; sarva-kilvisha, all offences, IV 193 19; *sarva-kushṭha-vinâśana, curing all kinds of skin-diseases, III 184 60; sarva-gata, *affecting all (parts of the body, said of the air humour), II 40 274 45 376; *sarva-gandha-vipakva, boiled in all aromatic drugs, II 74 1076; sarva-gâtra-graha, palsy of the whole body, II 43 333; sarva-graha, *all seizures, VI 225 2; sarva-jvara, all fevers, II 51 501 VI 223 3 225 1; sarva-jvara-hara, curing all fevers, II 38 225; *sarva-dukkha-vimôksha, deliverance from all trouble, V 204 12; sarva-dêva, all gods, IV 192 2; *sarva-nâga, all Nagas, VI 225 14; * sarva-nêtra-ruj-âpaha, curing all diseases of the eye, II 65 852; *sarva-nêtra-âmaya, disease of the whole eye, ophthalmia, II 67 886; sarva-buddha, all Buddhas, VI 223 1; *sarva-bhaya, all fears, VI 225 1 VII 237 3; sarva-bhûta, all living beings, V 206 33 VI 225 15; *sarva-mahôtsâva, all festivals, VI 223 1; *sarva-mêha, every kind of morbid secretion of urine, II 56 604, 608; *sarva-mêha-vinâsanî, curing the same, II 70 942, *sarva-ruj-âpaha, curing all diseases, I 7 84 8 109; sarva-rôga, all diseases, II 44 365; * sarva-rôga-nibarhaṇa, curing the same, II 38 237; *sarva-rôga-praśamana, relief of the same, II 41 306; *sarva-rôga-vinâśana, curing the same, II 72 1023 74 1065, *sarva-rôga-hara, the same, II 41 286; sarv-artu, all seasons, I 1 7; sarv-artuka, fit for all seasons, I 6 65; sarva-vâdin, all disputants, IV 192 3; * sarva-visha, all poisons, VI 225 2; *sarva-vyâdhi, all diseases, V 205 23 VI 225 2; *sarva-vyâdhi-nibarhaṇa, curing all diseases, II 71 968; * sarva-vyâdhi-praśamana, relieving the same, II 41 288; *sarva-vyâdhi-vinâśanî, curing the same, II 67 879; *sarva-vyâdhi-vinivṛitti, cure of the same, VII 237 6; sarva-śrêshṭha, best of all, II 71 961; *sarva-samutthita, sprung from all (three) humours, I 6 78; *sarva-sâdhaka, see *s. v.*; *sarva-siddha, all perfected ones, IV 192 3; *sarv-âkshi-rôga, disease of the whole eye, ophthalmia, II 65 851; * sarvâkshi-rôga-nâśana, curing the same, II 66 876; *sarvâkshi-rôgin, suffering from the same, II 67 882; *sarv-âṅga-rôgin, suffering from palsy of the whole body, II 37 222; sarv-âtithi, host of all, I 1 7; *sarv-âmaya-vinâśana, curing all diseases, I 6 66; sarv-ârtha-siddhi, fulfilment of all desires, IV 193 8; *sarv-ôpadrava, all complications, VI 225 1; sarv-aushadhî, all medicinal plants, I 18.

*md*SARVA-SÂDHAKA (lit. curing all), a kind of enema, II **58** 641.

*v*Sarshapa, Brassica juncea, Indian mustard, I **7** 95 II **52** 529 III **184** 55; in sarshapa-taila, mustard oil, II **72** 1035; also in kaṭu-sarshapa, gaura-sarshapa, pîtaka-sarshapa, q. v.

Salila, (1) water, I 6 75 II 33 134 39 245 57 634 66 864; in sa-salila, q. v.; (2) infusion in triphalâ-salila, infusion of the three myrobalans, II 61 772. See Âp, Udaka, Jala, Tôya, Pânîya.

**Sallaki*, Boswellia serrata, II 56 607; *gen.*, sallakyâḥ, II 74 1073.

Sasya, crop of corn, in jâta-sasya, q. v.

Sasyikâ, a faultless female animal, in sasyikâ-mûtra-bhâga, one part of the urine of it, II 46 400.

Saha, (1) with, as a preposition, I 7 95 II 30 85 43 336 IV 194 30 V 205 18, *et passim*; (2) together, jointly, as an *adverb*, II 45 384; (3) combined with, having, in *adj. compounds*, saha-gômutra, combined with cow's urine, II 55 592; saha-śarkara, mixed with sugar, II 73 1050; saha-śvâsa, complicated with asthma, II 32 107. See Sa, Sahita, Sârdha.

**Sahachara*, Barleria cristata, II 40 279 43 329, 330 61 769 68 906 III 183 37; in sahachara-kusuma, flower of Barl. crist., II 68 910; sahachara-taila, oil of Barl. crist., II 43 336 coll.

**Sahadêvâ*, Sida rhomboidea, II 32 111.

Sahasra, thousand, I 1 2 II 60 750 69 931; in sahasra-guṇa, thousandfold, II 41 303; also in varsha-sahasra, q. v.

Sahâya, friend, IV 194 30.

Sahita, joined with, I 3 33 II 64 831 III 184 56. See Sa, Saha, Sahîya, Sârdha.

*Sahîya, joined with, I 8 110, 111. See Sahita.

Sâkêtaka, name of a Nâga, IV 224 8.

**SÂṄGRAHIKA, an astringent medicament to induce constipation, in mahâ-sâṅgrâhika, q. v. See Saṁgrâhanîya.

*Sâtatva, state of wealth or pleasure, IV 195 41.

**Sâtalâ*, Stereospermum suaveolens, I 5 61. See Pâṭalâ.

Sâtmya, agreeable to the system, in yathâ-sâtmyam, q. v.

√Sâdh, *causal*, (1) cure, sâdhayati, II 69 940; sâdhayêt, II 31 103; sâdhya, curable, I 9 117; in sâdhya-rûpa, *adj.*, of a curable nature, II 71 966; (2) prepare (by boiling), sâdhayêt, II 35 174 36 193 37 223 40 280 43 329 49 460, 462 56 619 63 812 64 817; sâdhayitvâ, I 3 32; sâdhita, I 3 31 II 40 278 50 481; sâdhya, II 37 223 42 321, 325 43 344 50 487. √Sidh.

Sâdhaka, curing, in SARVA-SÂDHAKA, q. v.

Sâdhana, preparation (by boiling), III 182 28.

Sâdhu, *adv.*, well, properly, II 36 193.

Sânu, summit, *loc. sing.*, sanau, I 1 1.

*Sânnipâta, a disease due to the vitiation of all three humours combinedly, II 29 58 (perhaps false reading for sannipâta, q. v.). See following.

Sânnipâtika, due to combined vitiation of the three humours, II 39 250. See Sannipâtika.

Sâpatna, based on rivalry, or born of a rival wife, V 205 29.

Sâmpratam, at present, IV 194 31.

Sâmya, equilibrium, normal condition (of the elements of the body), I 4 44; in dhâtu-sâmya, q. v.

Sâyam, in the evening, II 64 831.

Sâra, (1) fruit, seed, with *Jambu*, *Dâḍima*, *Viḍâṅga*, q. v.; (2) bark, rind, with *Asana*, *Khadira*, q. v.; (3) wood, with *Priyakasâla*, q. v.; (4) ingredient, with pañcha, q. v.

Sârasa, tank-water, II 34 162 38 234 66 865.

**SÂRASVATA, a kind of medicated clarified butter, or ghee, II 39 260 coll. See SARÂSVATI.

Sârdha, (1) one and a half, I 2 21; in sârdha-pala, one and half pala, II 29 67; (2) *prep.*, sârdham, jointly, with, I 3 32 5 60 II 57 635.

Sârshapa, made of mustard (said of oil), II 49 465.

**Sâlaparṇî*, Desmodium gangeticum, II 32 121 57 627 62 788. See *Vidârigandhâ*, *Sthirâ*.

Sâhasa, act of temerity, V 207 49.

Siṁha, lion, I 1 6. See Siṅgha.

Sikaya, magic jargon, VII 237 2.

Siṅgha, lion, in purusha-siṅgha, q. v. See Siṁha.

√Sich, moisten, wet, douche, sikta, II 66 870; sêchya, II 72 136.

Sita, white, pure (said of cloth), I 7 83; (said of pepper), III 184 54; in sita-maricha, white pepper, or seeds of Moringa pterygosperma, II 67 887, see *Śigru*, śvêta-maricha; sita-śarkarâ, white or refined sugar, II 26 12 49 457 67 887; sita-śarkarâ-chûrṇa, powdered white sugar, II 32 115; sitôpalâ (lit. white stone), white sugar, I 8 106 II 27 25 48 448.

Sitâ, white sugar, II 48 432 49 451 55 593, 594, 599 56 615; in sitâ-chûrṇa, powdered white sugar, I 5 58 III 184 71. See Sita-śarkarâ, Sit-ôpalâ.

√Sidh, (1) be remedied, be cured, sidhyati, I 9 117; (2) be prepared (by boiling), be boiled, sidhyamâna, II 37 217; siddha, ready boiled, I 3 32 II 32 114 33 131, 134, 135, 140 34 146, 149, 152, 154, 163 37 202, 220 38 227, 230 39 263 40 268 41 303 42 327 43 338, 348 44 356 45 372 46 394 47 429 49 452, 453, 462, 465 51 500 52 512 53 538 55 585 57 625, 635 62 787, 792, 793, 796, 797, 798 63 801, 802, 806, 68 898 73 1050 74 1075 75 1094, 1101 III 181 7 183 41, 53; in siddha-śîta, cooled after boiling, II 36 194; also in samyak-siddha, su-siddha, q. v.; (3) be of value, approve itself, siddha, (1) approved, effective, II 28 50 33 132, 136 39 257, 261 40 283 54 564 56 613 66 865 67 891 69 937 71 965 73 1049 VII 236 7; in siddha-saṁkarsha, standard manual, II 26 1 65 847 coll.; md SIDDH-ÂRTHA (lit. efficacious), a kind of medicated oil, prepared with various drugs, III 183 52; md SIDDH-ÂRTHIKÂ (lit. efficacious), a kind of compound pill, II 29 62 coll.; siddh-ôttara, best of effective (things), most effective, II 38 231; also in parama-siddha, q. v.; (2) (*a*) perfected, in siddh-ârtha, *adj.*, having one's desires fulfilled, V 208 64; (*b*) *subst.*, a perfected one, a kind of supernatural being, I 1 1 IV 192 3; in siddh-ânumânita, proved by the perfected-ones, II 39 257.

Siddhi, (1) success, fulfilment, IV 193 8 196 54; (2) cure, health, II 38 240 58 717 59 737.

dSIDHMA, white skin disease, always *plur.*, various kinds of them, sidhmâni, II 54 571 76 1109, sidhmânâm, II 54 574.

Sirâ, bloodvessel, I 9 118; in sirâ-gata, affecting the bloodvessels (said of the air humour), II 40 274.

Sîmâ, puncture, mark of a wound, in sîmâ-bandha, ligature of a wound, VI 223 3.

Su, well, very, expressive of the superlative degree, sometimes only expletive, always in compounds, su-kumâra, young child, II 69 929; *su-kriśa, very lean, II 61 783; su-gupta, well-protected, well-covered, II 37 220; su-jâta, well-made, II 37 213 72 1020; *su-tulita, well-weighed, II 40 280; su-dâruṇa, very painful, II 53 537 73 1038; su-dhṛita, *well-measured, II 32 110; su-nanda, very happy, name of a Nâga, VI 224 9; su-nayana, *adj.*, having good eyes, II 68 909; su-nigupta, well-covered, II 67 882; *su-niyata, very intent, careful, II 68 915; su-nirmala, very pure, II 45 372; *su-nivâta, well-sheltered, II 68 915; *su-pariniśchita, well-determined, IV 193 12; su-parisruta, well-strained, II 34 158; su-parṇa, lit. large winged, eagle, Garuḍa, in suparṇa-chakshuḥ, eye of an eagle, II 42 309; su-pishṭa, *well-ground, II 32 110 37 212 43 347 50 472 52 527, 530 73 1042, 1057 III 181 2; su-pûta, well-clarified, II 32 114 35 174; *su-prayuta, well-mixed, II 52 524; *su-prâdurjâta, well-manifest, fully appearing, III 182 14; su-bhaga, pleasant, I 2 14; su-bhagâ, lit. well-favoured, a woman who bears children, II 26 9; su-bhâvita, well-macerated, II 31 89 70 952; su-bhûmi, good land, II 41 289; su-bhṛiśa, very much, exceeding, II 32 37; su-mahat, very great, in su-mahân, IV 193 9; *su-mahantikâ, *fem.*, very great, V 208 62; su-mitra, good friend, IV 194 27, 30 V 206 45; *su-mitratva, good friendship, IV 194 27; su-mukha, *adj.*, lit. having a friendly face, favourable, name of Śiva or Gaṇeśa, IV 195 48; su-yôjita, well-mixed, II 50 472; su-vaktra, well-faced or well-mouthed, II 68 909; su-varṇa, see s. v.; *su-vardhin, well-increasing, I 4 42; su-vriddha, very old, II 36 198; su-śîta, well-cooled, I 4 35 II 62 792 73 1054 76 1116; su-saṁskṛita, well-prepared, II 75 1088; *su-saṁhatatanu, *adj.*, having a well-knit body, I 4 42; su-siddha, well-boiled, II 37 214 73 1045; su-sûkshma, very fine, II 59 738 67 884, in *su-sûkshma-piṇḍa, paste made of very fine powder, II 28 36; su-svinna, well-boiled, well-steamed, II 31 93; su-hṛit, well-disposed, friend, IV 196 55; * s-ûpachâra, very remedial, II 69 928; *sv-abhyakta, well-anointed, II 48 440 73 1054; sv-asti and sv-astha, see s. v.

Sukta, a kind of sour gruel, II 68 914. See Śukta.

Sukha, (1) *subst.*, (*a*) ease, comfort, health, II 31 95 50 470, 473, 488 72 1020, 1033 IV 192 3 193 5 194 34 195 42 V 203 3 206 41; in sukha-tantra, *adj.*, intent on comfort, II 57 636; sukh-âtmaka, the same, I 2 17; sukh-ânvita, full of comfort, comfortable, II 70 954; sukh-ôpa-bhôjyatama, enjoyable, applicable with great comfort, II 57 633; sukh-ôpaviṣhṭa, sitting at ease, II 68 917; (*b*) indulgence, pleasure, sukha-parihârya, caution (in diet), abstention from indulgence, II 57 637; (2) *adj.*, (*a*) agreeable, pleasant, *fem.*, sukhâ, II 69 928; (*b*) pleasantly warm, tepid, in sukh-âgni, gentle fire, II 43 347 46 400; sukh-âmbu, tepid water, II 57 624; sukh-ôdaka, the same, I 3 26 II 57 638 66 867 72 1023 73 1043, 1059; sukh-ôshṇa, pleasantly warm, tepid, I 6 70 II 43 331 57 636 72 1036 74 1078; (*c*) easy, IV 193 17 196 57; (*d*) happy, VI 225 16; (3) *adv.*, sukhêna, with ease, easily, V 204 14 205 19 207 56. See Saukhya.

Sukhin, comfortable, healthy; sukhî, I 5 50 II 31 92 34 159 72 1014, 1027 73 1036 75 1092; sukhibhiḥ, I 4 39.

Suta, extracted, prepared, II 53 537 (perhaps read sṛita).

Sudu, magic jargon, VII 236 4.

Sudhâ, Euphorbia neriifolia; in sudhâ-kshîra, milky juice of it, II 39 247, 251. See *Kshîrî*, *Râjavṛiksha*, *Snuhâ*.

Suprabha, name of a physician, II **57** 633.

°*Sumanâ*, Jasminum grandiflorum, II **74** 1072; in sumanâ-kusuma, flower of it, II **32** 121; sumanâ-taila, oil of it, II **53** 542.

Sura, god, I **2** 20; in °*Sura-dâru*, Pinus deodara, deodar, II **42** 320 **43** 345 **52** 510 III **181** 6. See *Amaradâru, Dêvadâru, Dâru, Surâhvadâru.*

°*Surasa*, Ocimum Sanctum, Tulsî, I **6** 74 **7** 97 II **27** 27 **29** 64 **40** 267 **43** 346 **44** 354 **48** 445 **54** 580.

Surâ, spirituous liquor, esp. spirits of rice, I **3** 23 **4** 36 **9** 123 II **30** 82; *plur.*, various kinds of it, II **69** 939; in surâ-maṇḍa, froth of it (*i. e.* strong liquor), II **65** 844.

°*Surâhva-dâru*, Pinus deodara, deodar, II **56** 603. See *Suradâru.*

Suvachiri, magic jargon, VII 236 2.

°*Suvarchikâ*, carbonate of soda, II **31** 87 **62** 791. See *Svarjî-kshâra.*

°*Suvarṇa*, gold, II **71** 959; in °*Suvarṇa-pushpî*, Cassia Fistula, III **181** 1, see *Âragvadha, Râjavṛiksha*; suvarṇa-varṇa, *adj.*, gold-coloured, II **69** 925.

Suvîraja, sour gruel of unhusked barley, I **3** 26.

Susruta, name of a physician, I **1** 8 **2** 9 **4** 40.

Sûkshma, fine, I **7** 83 II **29** 68 **30** 73 **32** 116 **50** 473 **57** 629 **69** 924; in sûkshma-kuṭṭita, finely minced, II **43** 329; sûkshma-chûrṇa, fine powder, II **28** 48 **30** 72 **31** 89 **50** 476 **52** 523 **60** 753 **61** 784 **65** 856 III **182** 16; sûkshma-pishṭa, finely ground, II **54** 579; also in su-sûkshma, q. v.

°*Sûkshmâ*, same as following, II **29** 57.

Sûkshmêlâ, Elletaria Cardamomum, small cardamoms, II **29** 61, 63, 64 **41** 297 **47** 413, 422 **53** 535 **73** 1056 **75** 1102; in ᵐᵈSÛKSHMÊLÂ-VARDHAMÂNAKA, a kind of compound powder prepared with small cardamoms and other drugs, II **29** 65 coll. See *Êlâ, Tuṭi, Bahulâ.*

°*Sûkshmailâ*, same as preceding, II **32** 115.

°Sûchîlôma, name of a Nâga, VI 224 8.

Sûti, parturition, in sthita-sûti, q. v.

Sûdra, man of the Sûdra caste, in strî-sûdra, q. v.

Sûpa, porridge, in sûpa-prakâra, kinds of porridge, I **3** 31; sûp-ôdana, boiled pulse and rice, II **43** 328; also in mudga-sûpa, q. v. See Yûsha.

Sûrya, sun, I 1 2; in sûrya-santapta, heated by the sun, II 70 958.

√Sṛi, move, begin to flow, *imper.*, sara, VII **236** 5 (?); *causal*, discharge, pass, *pass.*, sâryatê, II **75** 1090.

√Sṛij, emit, discharge, sṛijanti, I **8** 114.

Sêka, douche, II **56** 611 **66** 865 **73** 1043.

√Sêv, (1) use, employ, enjoy, practise, *âtm.* sêvêta, I **8** 99 II **49** 464; *parasm.*, sêvêt, II **56** 617; sêvyamâna, II **60** 767; sêvya, II **42** 321 **60** 751; sêvita, V **205** 28; (2) worship, minister, *pass.*, sêvyatê, I **1** 3.

Sêvana, making use of, dieting on, in tikta-sêvana, making use of bitter things, II **56** 609.

Sêvitṛi, one who makes use of, diets on, in nir-anna-kshîra-sêvitâ, dieting on milk without solid food, II **28** 50. See Sêvin.

Sêvin, same as preceding, *nom.*, *sing.*, (*anom.*) sêvi (for sêvî), dieting on suitable things, II **58** 726.

°*Saindhava*, rocksalt, I **5** 62 II **31** 87 **34** 148 **39** 251, 258 **42** 314 **45** 391 **46** 393 **47** 411 **50** 473, 478 **53** 547 **54** 574 **55** 599 **57** 638 **62** 785 **65** 850, 854 **66** 860, 871 **67** 887, 894 **69** 934, 936 **73** 1051; in *saindhava-yuta, joined with rocksalt, II **57** 834; *saindhava-samprayukta, done up with rocksalt, I **6** 77, 82 II **62** 795; also in sa-saindhava, q. v. See *Lavaṇôttama.*

Sôma, moon, II **58** 720; in °*Sôma-râji*, Vernonia anthelmintica, II **52** 530 **62** 793. See *Avalguja.*

Sômya (for saumya), auspicious, II 58 718.

Saukara, coming from a boar (said of urine), in *saukara-mûtra, boar's urine, II **53** 537.

Saukhya, ease, comfort, health, II **72** 1022. See Sukha.

°*Saugandhika*, Andropogon muricatus, II **74** 1068. See *Uśira, Vîraṇa, Vairiṇa.*

Saubhâgya, happiness, conjugal felicity (from being subhâga q. v.), II 41 307; in *saubhâgya-nirupadrava, non-obstruction of happiness, IV 195 44; *saubhâgya-vardhana, promotion of happiness, V 207 47 *saubhâgya-samyukta, joined with happiness, IV 193 21.

*Saurâshṭra, alum slate from Surat, II 29 57.

*Saurûpya, beauty, III 182 23.

*m*Sauvarchala, Sonchal salt, or kâlâ nimak, II 27 15 28 40 29 59, 66, 68, 30 75, 78, 80 31 88, 106 36 201 46 399 47 409, 411 63 810 66 877 72 1028 73 1056 76 1104; in *md*SAUVARCHALÂḌHYA, a kind of compound powder, made with Sonchal salt and other drugs, I 3 31 II 29 66 coll.

*Sauvîraka, galena, I 8 107 II 54 563. See AÑJANA (?).

Skanda, name of a demon, in skanda-graha, seizure by him, VI 223 6.

Skandha, shoulder, in ṛshya-skandha, q. v.

Skhalana, *adj., masc., subject to stumbling, II 44 349.

Stana, nipple of breast, II 74 1071; in vakṣa-stana, q. v.

*md*STAMBHANA, styptic medicine, II 42 317 56 609. See STÂPANA.

Stavana, praise, V 204 6.

Strî, woman, *sing., instr.*, striyâ, V 206 31 207 50; *gen.*, striyâḥ, I 6 73, 82 8 115 II 57 640; *plur., nom.*, striyaḥ, II 31 101 42 308 44 362; *acc.*, striyaḥ, II 63 804; *gen.*, strîṇâm, II 26 2 42 324 47 424; *loc.*, strîshu, I 4 42 II 34 146 36 199 41 307; in strî-kâma, *adj.*, fond of women, II 49 459; *strî-varjya, *adj.*, abstaining from women, II 59 744; *strî-sûdra, women and sûdras, II 60 756.

Stha, placed on, always in *comp.*, with kôshṭha, ghṛita-bhâjana, chira, dûra, mukha-tvacha, q. v.

Sthavira, elder, III 1 3 21.

√Sthâ, (1) stand, be kept, tishṭhati, II 33 127 66 863 V 204 2; tishṭa, IV 194 38 195 52; sthitvâ, I 3 23; sthita, I 1 4 3 33 II 51 495 54 578 55 599 61 778 68 913 III 182 21 184 56; (2) stay, stop, be restrained, tishṭhati, II 66 863; (3) remain, continue, be protracted, sthita, in sthita-sûtî, *fem., adj.*, having protracted parturition, II 44 363; sthit-ârtavâ, *fem., adj.*, having permanent menses, III 183 48; also in chira-sthita, q. v.; (4) remain over, be left as a remnant, in chatur-bhâga-sthita, q. v.; *caus.*, (1) let stand, let be kept, sthâpayêt, II 32 114 45 372 46 397 48 439; (2) ordain, establish, sthâpita, II 43 336; (3) stop, sthâpayati, II 47 410.

Sthâna, (1) place, position, IV 193 17 194 34, 37 195 47 196 53, 56; in kula-sthâna, q. v.; *adv.*, sthânê, in the place of, instead, II 58 641; (2) ground, cause, II 31 86; in mûtra-śukra-sthâna, *adj.*, having their ground in semen and urine, connected therewith, II 36 197.

*md*STHÂPANA, (1) styptic, arresting medicine, II 47 425; (2) establishing medicine, II 60 752 71 972. See STAMBHANA.

Sthâlî, pot, pan, sthâlyâm, II 37 210 56 619.

Sthâvara, immoveable, VI 225 15.

*Sthirâ, Desmodium gangeticum, II 35 182 43 346 44 353. See *Vidârî-gandhâ, Vîrâ* (?), *Sâlaparṇî.*

Sthûṇa, *humour, in tri-sthûṇa-gata, q. v. See Dôsha.

Sthûla, (1) thick, large, in sthûla-mâṁsa-phala, *adj.*, having thick pulp and large fruit, II 69 924; (2) *fem.*, *Sthûlâ, Artocarpus integrifolia, II 53 539.

Sthûlatâ, stoutness, muscularity, II 61 783.

*Sthaunaiyaka, a fragrant plant of unknown identity, I 7 90. See *Harita.*

√Snâ, bathe, wash, snâsi, V 206 46; snâtvâ, I 5 64; snâta, II 44 364 55 587; in ṛitu-snâtâ, śiraḥ-snâta, q. v.

Snâna, bathing, II 59 727 61 780.

Snâyu, sinew, in snâyu-gata, affecting the sinews, II 40 274.

Snigdha, (1) greasy, oily, oleaginous, I 5 48 9 122 II 48 431, 443 59 732 III 183 35; in snigdh-âbha, having an oily appearance, II 70 958; snigdh-âhâra, *adj.*, dieting on greasy food, II 31 90; (2) greased, lubricated (medicinally, in the bowels), II 27 24 50 488 58 719; in snigdha-śarîra, *adj.*, having one's body greased (internally), II 31 90. See Snêha, Snêhita.

*Snuhâ, Euphorbia neriifolia, in snuhâ-kshîra, milky juice of it, II 37 204 III 184 58. See *Kshîrî, Râjavṛikṣha, Sudhâ, Snuhî.*

*Snuhî, same as preceding, in snuhî-dugdha, milk of Euph. ner., II 54 574.

Snêha, (1) an oily, oleaginous substance, I 9 123; *plur.*, I 3 24 II 59 732; in *snêha-bhâva, oily nature, I 2 15; *snêha-yuta, joined with oleaginous substances, II 62 795; snêha-vat, containing oily matter, resinous, II 65 856; *snêha-samanvita, mixed with oleaginous substances, II 53 536; also in alpa-snêha, bahu-snêha, q. v.; (2) oily medicament, I 7 96 II 45 384; in jîrṇa-snêha, q. v.; (3) attachment, friendship, in snêhâgama, coming of friendship, IV 193 15.

Snêhita, greased, made oily, II 58 647. See Snigdha.

**Spṛikkâ*, Trigonella corniculata, II 41 297.

√Spṛiś, touch, spṛiśêt, I 3 22 II 63 804 64 837.

Spṛishṭaka, touched, afflicted, VII 237 4.

√Spṛih, envy, *fut.*, spṛihayishyasi, IV 193 14; or (*prâk.*) spṛihêsati, IV 193 14 (P).

*Spṛiha, envy, jealousy, *loc.*, spṛihê, IV 193 14.

Spṛihâ, the same, IV 194 30.

**Sphaṭika*, crystal, I 1 4, 9 II 41 300.

√Sphuṭ, protrude, *part. pres.*, sphuṭat, I 1 2.

Sphôṭanî (crashing), name of a female demon, VI 224 1.

Sma, particle indicating past time, in prativasati sma, he lived, VI 222 2.

Smṛita (lit. remembered), declared, II 38 233 47 417 51 507 67 879 69 918 71 973.

Smṛiti, memory, II 36 199 39 260; in smṛiti-kara, causing memory, II 70 955; smṛiti-vardhana, increasing memory, II 59 743; smṛiti-viyukta, deprived of memory, II 44 349; smṛiti-saṁjanana, creating memory, II 44 365.

Syât (lit. it may be), particle indicative of permission or choice, II 37 207 50 472. See √As.

√Sraṁs, *caus.*, lower, attenuate (by laxative medicines), sraṁsayêt, II 48 434.

*SRAMSANA, relaxation, loosening (of the joints), II 42 317 43 335.

Sraj, garland, I 2 19.

*SRAVA, purulent discharges, II 66 875. See Âsrâva, Pichchhâsrâva.

√Sru, flow, sravanti, I 1 4; *causal*, (1) cause to flow, shed, srâvaṁti (for srâvayati), VI 222 5; (2) decant, strain, *srâvya, II 44 371; srâvayitvâ, II 37 202.

Srôta (for srôtas), river, in srôta-ja, river-produced, riparian, II 50 472.

Srôtas, the same, in **srôtô-ñjana*, lit. river-collyrium, white antimony, II 67 883.

Srôtas (probably for śrôtas), ear, in srôtô-viśôddhana, detergent for the ear, II 74 1076. It might also be srotas, apperture (of the ear).

Sva, own, in sva-karman, one's own work, V 204 2; sva-jana, one's own people, V 204 10 207 50: sva-nâm-âkhya, called by its own name, II 40 279; sva-mala, own waste product, II 70 958; sva-rasa, see s.v.

√Svap, (1) sleep, *gen. sing.*, *part. pres.*, svapataḥ, I 8 101; (2) be benumbed, supta, in supta-jihva, *adj.*, having a benumbed tongue, II 27 26; (3) be unconscious, be like dead, *part. pres.*, svapanta, VI 222 6.

Svapna, sleep, I 8 99 II 60 764 V 204 8 207 52.

Svayam, self, I 2 10 II 61 782; in svayaṁguptâ, see s. v.; svayaṁbhû, the self-existent-one, God, svayaṁbhuvâ, II 39 257 43 336.

**Svayaṁguptâ*, Mucuna pruriens, cowhage; in svayaṁgupta-phala, *plur.*, seeds of it, II 59 740 64 829, 836. See *Âtmaguptâ*.

Svara, voice, II 34 147; in svara-kshaya, loss of voice, II 36 197; svara-bhêda, hoarseness, II 60 748 70 945.

Svarasa, fresh juice, I 2 20 5 52 II 34 156, 160 41 290 55 584 59 742 61 776; in svarasa-yukta, mixed with fresh juice, II 27 19. See Rasa (3).

Svarita, sound, V 207 52.

Svarga, heaven, in svarg-âṅganâ, woman or maiden of heaven, I 1 3.

**Svarji*, barilla, crude soda extracted from the ashes of certain plants, *gen.*, svarjyâḥ, II 31 96.

**Svarjikâ*, same as preceding, III 182 31. See *Suvarchikâ*.

**SVARYA, medicine beneficial to the voice, I 4 38 II 60 752.

Svalpôvamâ, name of a festival, I 2 19.

Svasti (lit. su-asti, it is well), health, VI 223 1, 6; in svasti-vâchya, invoking a blessing, II 41 289, 304 71 976; svasty-ayana, coming of health, recovery, VI 223 1 VII 237 4, 7.

Svastha, sound, healthy, II 65 853, 855 71 967.

Svahâ, for svâhâ, q. v., VI 224 2.

Svâ, for svâhâ, q. v., IV 192 4.

Svâti, name of a Buddhist monk, VI 222 2 *bis*.

Svâdu, sweet, I 2 14 9 121 II 71 960. See Madhu, Madhura.

Svâha, for svâhâ, q. v., V 203 2.

Svâhâ (su-âhâ), lit. well-saying, blessing, an exclamation at the end of a charm or prayer, like amen, III 184 72 coll. IV 192 4 VI 225 1 VII 236 7.

√Svid, (1) boil, svinna, II 48 437; in su-svinna, q. v.; (2) * roast, *causal*, svêdayêt, II 56 645.

H

Ha, destroying, curing, only in *comp.*, śûla-ha, śôpha-ha, etc., q. v. *See* Han, Hantṛi.

Ha, emphatic or expletive particle, V 203 2.

°*Haṁsapadî*, Vitis pedata, II 33 129 36 187.

√Han, destroy, cure, hanti, II 31 100 34 151 45 382 60 757 62 791 65 854; hanyât, I 4 38 II 33 143 60 766 69 939 70 945 75 1090, 1094 III 184 68, 70; hanyuḥ, II 30 79; (2) injure, spoil, hata, torpid, II 63 809; in hata-prabha, *adj.*, having one's appearance spoiled, having a sickly complexion, III 183 44. See √Hâ.

Han, destroying, curing, in kapha-hâ, II 71 973. See Ha, Hantṛi.

Hanu, jaw, in dHANU-GRAHA, lock-jaw, I 8 104 II 35 180 43 332 44 359; in hanu-graha-grihîta, seized by lock-jaw, II 44 350.

Hantṛi, curing, II 33 136; hantâ, II 76 1118; hantâram, II 44 365. See Ha, Han.

Haya, horse, II 70 949; in °*Haya-gandhâ*, Withania somnifera, I 4 38; haya-gandhâ-mûla, root of With. somn., II 43 344. See *Aśvagandhâ*.

°*Habushâ*, see °*Havushâ*.

Hara, removing, curing, I 2 15 4 41 9 120, 131 II 26 12 27 17, 19, 28 30 74 36 196 38 225 39 244 coll. 41 286 42 310 45 382 coll. 385 coll. 46 392 coll. 405 49 450, 451 52 521 coll. 53 531 coll. 63 802.

Haraṇa, seizing, V 206 39.

Hari, name of a god, VI 223 2.

Hariṇa, deer, II 72 1016.

°*Harita*, a fragrant plant of unknown identity, I 8 111. See Sthaunaiyaka.

Harita-harita, dark blue, I 1 9.

Haritaka, green vegetables, in haritaka-yuta, mixed with them, I 3 31.

m*Haritâla*, orpiment, II 53 545.

°*Haridra*, same as following, in *comp.*, II 56 606 69 936.

°*Haridrâ*, Curcuma longa, turmeric, I 6 74, 80 7 84 II 30 85 53 547, 552 56 603, 604, 614 65 855 66 864 69 934 74 1059 75 1095 76 1108; *dual*, turmeric and the wood of Berberis asiatica, haridrê, I 7 97 II 46 393, or with ubhê, II 31 96 33 144, or with ubhaya, III 184 56, or with dvê, II 32 121 66 877; md HARIDRÂ-CHÛRṆA, a kind of compound powder of turmeric, II 31 101 coll. See *Rajanî, Pîtâ*.

°*Harîtakî*, Terminalia Chebula, chebulic myrobalan, *sing. nom.*, II 39 258 47 409 51 500 69 922, 923, 935, 936, 938, 939 70 942, 945, 946, 948, 949 73 1055, 1057; *acc.*, II 36 201 47 411 50 475, 488 55 585, 587, 596 69 926, 937; *gen.*, harîtakyâḥ, II 69 927, III 184 57; *plur.*, the fruits, *nom.*, harîtakyaḥ, II 39 245 46 407 50 484 75 1082; *acc.*, harîtakîḥ, II 58 226; *gen.*, harîtakînâm, II 55 588; in *harîtakî-kalpa, doctrine of chebulic myrobalan, II 68 917 70 949 coll.; harîtakî-prayôga, administration of cheb. myr., II 69 940 70 943. See *Abhayâ, Pathyâ*.

°*Harêṇu*, Piper aurantiacum, I 7 91 8 107 II 40 267 46 393 (footnote).

°*Harêṇukâ*, same as preceding, II 73 1056.

Harmya, a large house, mansion, in harmya-prishṭha, roof of a mansion, I 2 18; harmy-âgra, front of a mansion, I 2 19.

Hala, plough, in hala-śabda, noise of ploughing, II 61 784.

dHALÎMAKA, malignant jaundice, II 59 728 63 809 70 944.

°*Havushâ* or *Habushâ*, an unidentified article of trade, of black colour, said to be a kind of fruit (phala), and of two kinds, either resembling stalks of black pepper and smelling like raw meat, or resembling the figs of the Pipal tree and smelling like fish, known as habush, II 27 29 57 634; in *md HABUSHÂ-VASTI, a kind of medicated enema made with habush and other drugs, II 57 633, 637 coll.; md HABUSH-ADIKA, a kind of compound powder made with habush and other drugs, I 5 47.

√Has, laugh, hasêt, I **8** 99; *part. pres., gen.*, hasataḥ, I **8** 101.

Hasta, (1) hand, IV **193** 20; in hasta-gata, gone into the hand, IV **194** 20; *d HASTA-VIKUÑCHANA, contracture of hands, II **43** 334; hasta-śûla, pains in the hands, VI **223** 6; also in agra-hasta, pushpa-hasta, q.v.; see pâṇi; (2) name of a lunar asterism, II **58** 720.

v Hasti-pippalî, Piper Chaba, II **34** 155. See *Chavya, Têjavatî.*

√Hâ, (1) remove, cure, jahâti, I **4** 33; (2) *pass.*, decline, hîyatê, II **63** 804.

Hâra, necklace, I **2** 18 VII **236** 2.

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SAMBAVYA, a physician, I **11** 8.

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Shaṭpala, a kind of medicated ghee, II **94** 150 **122** n. 227.

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Sheltered spot, II **166** 915.

Sherbet, I **17** n. 43 II **137** n. 302.

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Soles, of the feet, II **158** 837.

Son, begetting of, II **156** 815.

Sonchal salt, I **14** 31 II **81** 30, n. 26 **82** 40 **85** 59, 66 **86** 68, 75 **87** 78, 80 **88** 88 **89** 106 **99** 201 **115** 399 **117** 409, 411 **155** 810 **162** 877 **173** 1028 **180***a* 1104.

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Spices, I **14** 31 **17** n. 43 II **173** 1028; in sets of three or four, I **14** n. 28 II **179** 1084, 1087.

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Spikenard, Indian, I **18** 68 **21** 89.

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Spirits, evil, see Seizure.

Spirits, of rice, I **13** 23 **24** 123 II **80** n. 18 **86** 73 **173** 1019, 1029; of sugar-cane, II **136** 592 **138** 605.

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Spots, black, on face, I **20** 88 **22** 100; on side of body, V **213** 54; brown, on face, II **115** 395; discoloured, II **175** 1042. See Mole.

Spring, season, I **12** n. 13 **13** n. 14 **21** 93.

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Śramaṇa, Buddhist ascetic, VII **239** l. rev. l. 5.

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Śravaṇa, a lunar asterism, II **144** 720.

Śrâvasti, a town, VI **226** l. 5, 6 **235** l. 20.

Śravishṭhâ, a lunar asterism, II **144** 720.

Stalks, see Garlic.

Stammering, II **104** 260 **111** 349 **189** 45.

Star, unlucky, IV **202** 59.

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Stephania hernandifolia, I **18** 68 **19** 74 II **81** 29 **83** 46 **85** 59 **86** 67 **87** 85 **93** 137, 144 **95** 155 **98** 182 **109** 326 **116** 407 **118** 420 **125** 497, 501 **139** 606 **155** 805 **162** 879, n. 418 **178** 1081 III **185** 5 **187** 25.

Sterility, II **89** 100 **111** 350 **112** 360.

Stereospermum suaveolens, I **17** 61 II **98** 188 **129** 517 **141** 627.

Sternutatory, I **17** 55 II **97** 179. See Errhine.

Stimulative medicine, mild, II **88** 93.

Stirring, in preparing medicine, II **110** 331 **142** 635 **143** 646 **148** 754 **180***b* 1115.

Stomachic preparation, II **128** 507.

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Stone, a disease, II **173** 1019.

Stools, fæcal discharges, II **116** 408.

Stout, in body, II **151** 783, 784.

Straining, a liquid, I **14** 32 **25** 126 II **100** 214, 220 **101** 230 **105** 269 **110** 331 **111** 345 **118** 429 **126** 485, 492 **127** 501 **141** 620 **142** 635 III **187** 27.

Strangury, II **81** 33 **89** 99 **95** 157 **114** 388 **134** 575-578 **135** 579, 581, 582 **155** 812 **173** 1019 III **191** 70.

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Strengthening medicine, II **97** 176 **112** 365; tonic, II **101** 225.

Stricture, of the throat, II **81** 33.

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Styptics, II **139** 609.

Subacid, bitumen, II **170** 950.

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Substances, cold, II **119** 431; cooling, II **139** 609; colouring, I **24** 119; saline, sweet, sour, I **24** 121. See Oleaginous, Sour, Sweet.

Sûchîlôma, a Nâga, vi **229** 8 **231** No. 25 **233** No. 25.

Sudorific, I **17** 56 **20** 87 II **135** 583.

Sûdra, avoidance of, II **148** 756.

Suffering, constant, II **168** 929.

Sugar, I **19** 73, 81 **20** 83, 84 **23** 107 II **80** 28 **85** 63 **89** 104 **92** 130 **96** 164 **97** 175 **110** 331 **118** 420 **119** 432, 433 **120** 445, 446, n. 217 **121** 448, 449, 451, 452 **122** 462 **123** 467 **124** 474, 475, 477 **125** 480-483 **127** 495, 500, 503, n. 251 **128** 504 **134** 576

136 593, 594 **137** 595, 596, n. 301 **140** 615 **150** 777, 782 **154** 802 **156** 817, 819 **157** 823, 831 **159** 846 **160** 850, 852 **162** 877 **163** 885 **172** 1012-1014, 1016 **173** 1027 **175** 1047 **177** 1068 **178** 1080 **179** 1085, 1087, 1088, 1090, 1091 **180** 1092, 1093, 1103 **180***a* 1111 **180***b* 1113, 1116 III **191** 71; brown, raw (*sakkar*), II **122** n. 223; candied, I **23** 106 II **122** n. 223; powdered, I **17** 58 II **141** 621 **157** 826; refined, II **122** 457; water, II **137** 598 **177** 1069; white, I **17** 58 II **80** 25 **90** 115 **163** 887.

Sugarcane, II **90** 109 **96** 167, 169 **97** 173 **109** 319 **121** 449, 456 **122** 461 **135** 582, 584 **152** n. 367 **156** 813, 816; juice of, II **104** 264 **156** 814; spirits of, II **136** 592 **138** 605.

Sûkshmêlâ Varddhamânaka, a kind of compound powder, II **85** 64.

Śukta, sour gruel, I **14** 33, n. 27 II **87** 78, n. 57 **104** 264 **114** 390 **116** 406 **171** 965.

Śukti, a measure of weight, II **78** n. 9 **166** 915.

Sulphate, of copper, II **133** 557 **164** 897 III **189** 55; of iron, I **19** 74 II **132** 547 **164** 897 **165** 911 III **185** 1 **189** 55.

Sulphide, see Antimony.

Summer, I **13** n. 14 **21** 92, 93 II **158** 841.

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Suppository, I **17** 55 II **159** 849 **160** 851 **161** 861 **162** 877, 879 **163** 882, 886, 887. See *Kôkilâ*.

Suppression, of menses, II **118** 424 III **189** 48; of urine, II **91** 124.

Suppuration, II **110** 342; of the mouth, II **83** n. 38 **177** 1070 **180** 1096, 1097.

SUPRABHA, a royal sage and physician, II **142** 633.

Surgery, II **102** n. 133 **159** n. 403.

SUSRUTA, a surgeon, lx, lxiv, I **11** 8, 9, n. 4 **15** 40 **21** n. 76 **24** n. 90 **25** n. 91 II **91** n. 78 **150** n. 355 **160** n. 405, 406; S. *Saṁhitâ*, lvii, lix, lx.

Suvîraja, a sour gruel, I **14** 26, n. 23.

Śvadaṁshṭrâ, a kind of medicated oil, II **113** 366.

Svalpôvamâ, a festival, I **13** 19, n. 17.

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Swelling, inflamed (*śvayathu*, *śôtha* or *śôpha*), II **82** 36, 39 **91** 124 **92** 136 **101** 230 **102** 238 **105** 272 **135** 586 **169** 943 III **190** n. 42; angry, II **84** 52; poisonous, I **20** 88, n. 67; in the face, I **22** 98 II **162** 873; globular (*Shṭhîla*), see Abdomen. See also Tumour.

Swooning, I **13** 22 II **87** n. 62 **90** **118** 424 **124** 479 **169** 941, 945.

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Symplocos racemosa, I **19** 75 **20** 86 **21** 91 **23** 106, 109 II **117** 414, 415 **118** 419, 428 **126** 491 **131** 535 **133** 565 **136** 593 **165** 901 **180** 1092, 1094.

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EMENDATIONS.

INTRODUCTION.

Page xxii, line 1, for Parts V-VII read Parts V and VII.
„ xxxiv, footnote 66, line 1, for linguistic read graphic.
„ xli, line 1, for scribes of Parts V-VII read scribe of Parts V and VII.

PART I.

Page 4, line 21, for guṇâni mat read guṇân imân.
„ 4, footnote 48, for *Suśrutê* read *Suśrut-aikamanâḥ.*
„ 6, line 15, for ch-âpushpavatâṁ read vâ pushpavatâṁ.
„ 9, cancel footnote 89.
„ 11, footnote 6, line 2, for Ch. I, 27 [183] read Ch. I, 27, verse 171 [169].
„ 15, verse 40, read: Hear with an attentive mind, O Suśruta, as I set forth briefly the virtues of it, etc.
„ 16, footnote 36, line 7, for clarified butter read powder.
„ 18, verse 70, l. 14, for mixture read infusion.
„ 19, footnote 60, add: So *vijvara*, free from fever, in verse 385, p. 45.

PART II.

Page 28, line 4, for bhâgaṁḥ [12] read bhâgâḥ ; and cancel footnote 12.
„ 28, footnote 19, line 2, for Perhaps read *trîṇi* read Read *pañcha.*
„ 38, line 2, for kâśitam read kaśitam ; and cancel footnote 66.
„ 56, footnote 150 to be cancelled.
„ 60, line 37, for vâyuḥ read v=âyuḥ.
„ 62, footnote 177, to be cancelled.
„ 63, line 6, read mâ vyagâd for the false reading m=âdhyagâd of the original.
„ 83, line 11, for three pala read five pala.
„ 89, line 14, for catarrh read nasal catarrh.
„ 90, line 25, for land-animals read wild animals.
„ 92, line 25, for tumours of the feet read Elephantiasis Arabum.
„ 93, line 17, for tumours read glandular tumours.
„ 94, footnote 98, l. 3, insert Ch. VI, 4 [481] (v. 86).
„ 97, line 25, for tumours read (nasal) polypi.
„ 103, footnote 136, add: According to Dr. Cordier, this formula is ascribed to Kṛishṇâtrêya by Niśchalakara, in the *Ratnaprabhâ*, ch. 37, v. 42, fol. 219*b*. But as there it seems to be comprised in one verse, it must be a different version, similar to the version of Vanga. It is said to occur also in the *Yógaratna Samuchchaya*, part I, pp. 48, 49.
„ 107, footnote 155, line 32, for 5th century read 4th century.
„ 107, „ 2, „ of the lotus „ of roots of the lotus.
„ 110, „ 14, „ goitre „ scrotal tumour (a kind of Elephantiasis Arabum).

Page 110, line 31, for phlegm read bile.
„ 125, „ 6, „ decoct „ hot infusion.
„ 127, „ 19, „ cough „ fever.
„ 130, „ 9, „ decoction „ pottage; so also in l. 4 of footnote 259, and l. 2 of footnote 260.
„ 135, „ 11, „ decoction „ hot infusion.
„ 144, footnote 329, „ 7, „ one hundred „ ninety-nine.
„ 144, „ 329, „ 16, „ 100+21,or221 „ 99+21, or 220.
„ 153, „ 5, „ a decoction of „ melted.
„ 157, „ 8,23, „ decoction „ hot infusion.
„ 157, „ 18, „ when cool,etc. „ after eating it drink cold milk of a heifer mixed with honey and clarified butter.
„ 159, „ 12, „ decoction „ pottage.
„ 159, footnote 400, add: On him as well as Vṛihaspati, see also Prof. Jacobi in Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, vol. xxxv, pp. 732 ff. (1911), and Prof. Hillebrandt's *Ueber das Kauṭiliya Śâstra und Verwandtes* (Breslau, 1908). Both men were ancient *savants* of great repute, and heads of the Auśanasa and Bârhaspatya Schools, before the 4th cent. B. C., when the Kauṭilya School of Chânakya arose. Both were authors of treatises on Politics (*nîti*), and Bṛihaspati was the founder of the materialistic *Lôkâyata* philosophy, in opposition to the current *Vaiśêsika* and *Nyâya* systems, all three being mentioned by Chânakya. All these early *savants* and their schools were "polyhistoric," conversant with all knowledges, then existing, including medicine.
„ 161, footnote 412, line 4, for 419 read 421.
„ 165, „ 431, „ 1, „ 153 „ 195.
„ 170, „ 454, „ 19, add: also *ibid.*, vol. VI (New Series), p. 522, (1910).
„ 174, „ 28, for a decoction read the juice.
„ 175, „ 17, „ infusion „ pottage.

PART III.

Page 184, line 18, for yuktrâ read yuktyâ, and cancel footnote 21.
„ 187, line 22, translate: Strain *the whole*, then boil it thoroughly, etc.
„ 188, footnote 21, add: According to Dr. Cordier, this formula is ascribed to Śalihotra by Niśchalakara in his *Ratnaprabhâ*, ch. XXII, v. 30.
„ 190, line 8, for with baberang, etc., read together with baberang and plumbago-root, and mixed with marking nut, etc.
„ 191, line 8, for decoction read pottage.

PART IV.

Page 197, line 16, for and prognostics read as prognostics.
„ 198, verse 2, as *bhayaḥ* is masculine, the meaning may be: nor any disease, whether small or great.

Page 198, verse 7, *kalyáṇi* need not be emended (p. 193, footnote 8); it may be the vocative singular; translate: thou contemplatest a meeting, oh fair-one; *but* it does not come to pass; etc.

„ 198, verse 9, there need be no anomaly (footnote 6); translate: this is a valuable thing, thou wilt obtain it; *viz.*, happiness, etc.

„ 198, verse 11, cancel footnote 14 on page 193; the reading *nayam* of the original text is correct; translate: long life, great wealth thou wilt obtain, *also* the best policy: money and grain, and tools, and also pleasures thou wilt obtain.

„ 199, verse 17, it may be better to take *sukhaṁ* adjectively: progress in love is not easy.

„ 200, verse 38, perhaps read *prasavá* and translate: thou desirest . . . . . , or offspring or knowledge.

„ 200, verse 41, *sátatvaṁ*, however, might be correct (footnote 35, on page 193), meaning condition of wealth or pleasure, though the construction would be very awkward.

„ 201, verse 44, or translate: having been honoured with all ceremonies, unobstructed happiness, and presents from the king, thou wilt obtain; etc.

„ 201, verse 55, perhaps better: thou art deprived of money and friends; and even thy well-wisher appears to be frightened off from the thought of making an effort (for relief).

„ 200, verse 57, or, taking *sukhaṁ* adjectively, translate: business will not be pleasant for thee at any time.

„ 200, verse 59, better translate: thy troubles have reached their climax, and thy misfortunes likewise; thou wilt be free from *the alternations of* good and evil; thy prosperity is at hand.

PART V.

Page 210, verse 10, translate: worship the Elders. Vṛiddha, among the Śaivas, denotes their religious mendicants; see the smaller Petersburg Dictionary.

„ 210, verse 12, translate: and wealth *and* pleasure thou shalt obtain. *Bhúti* and *kámó* are separate words and synonymous with *artha* and *káma*. To footnote 11 add: another instance of the genitive post-position occurs in verse 3 of the introduction, in *tálá bhálákú*, luck and ill-luck of (*i.e.*, marked on) the palms and forehead.

„ 210, verse 14, translate: without hindrance and with ease all that will come to pass, etc. So also in verse 56.

„ 212, verse 44*b*, translate: this is a Bull throw for thee. So also in verse 53 Vṛisha is the name of a certain very lucky throw; see Part IV, verses 35-37, on p. 194. The meaning apparently is: thou art at present unlucky; but now thou hast a lucky throw; take advantage of it; and alter thy plans.

„ 212, verse 47, translate: thou art frustrated.

Page 212, verses 48, 49, translate: "there intelligence does not work, for *the matter* is uncertain and even mysterious," etc., "but it will *only uselessly* agitate thee; seek" etc.

„ 214, to list of copies add: H-Edition printed in "Paśaka-kevalî, Ein Indisches Würfelorakel. Inaugural Dissertation von Julius Erich Schröter, 1900."

GENERAL SANSKRIT INDEX.

Page 241, Aksha; below it, enter: °Aksha-guggulu, Indian bdellium, II **74** 1077. See Guggulu.

„ 243, √Adhi-gam, line 4, add: See √Vi-gam.

„ 243, Anatyaya, substitute: unfailing, harmless, II **27** 31. Same as Niratyaya, *q. v.*

„ 246, °*Arka*, below it, enter: Argâla, bar, for argala; see under Śiras.

„ 246, Artha, line 5, insert II 195 40.

„ 246, Ardita, after II insert **52** 525.

„ 249, Âdya, line 1, insert II 59 733.

„ 249, Adhâna, substitute: something settled on the surface (of a decoction), II **70** 953.

„ 251, √Â-vraj, substitute: tear one's self, âvrâkshît, VI 222 5.

„ 255, Ṛishi, line 3, to the references add: Rishi.

„ 256, Ôdana, line 3, to the references add: Sûpôdana.

„ 259, °Kâkubha, read: adj., made of Terminalia Arjuna, etc.

„ 261, Kuñja, line 1, for bower, arbor read thicket.

„ 262, °Kushṭha, line 4, after **54** insert 564.

„ 264, Kshâra, line 4 insert: (of pippalî), II **53** 538; and line 5, cancel: **53**, 545, and after **31** insert 87.

„ 265, *dKHALLI-VÂTA, line 3, for sciatica read gout.

„ 265, dGÂṆḌA, read dGAṆḌA, and line 1, for tubercle, read glandular, and line 10, for goitre read scrotal tumour, a kind of Elephantiasis Arabum.

„ 266, Guggulu, line 1, for Boswellia serrata read Balsamodendron Mukul.

„ 267, Guṇa, line 3, for neut. plur. guṇâni read acc. plur. guṇân.

„ 270, Chatvâra, substitute: probably false for chatura, quick, clever II **74** 1063.

„ 276, mTuttha, line 1, after II insert **54** 557.

„ 277, dTṚITÎYAKA, below it, insert, : °*Triphalâ*, the same as *Triphalâ* (q. v.), II **56** 605.

„ 278, Tôya, line 11, insert: water-dressing.

„ 279, Tvacha, line 10, after **29** insert 56.

„ 279, Dadhi, line 1, after **42** insert 313; and line 10, cancel *dadhy-ambla, etc.

„ 279, Daśa, line 14, transfer to (1): also in daśa-mûla, etc.

„ 283, Dhîra substitute: firm, steadfast, II 70 948 III 182 12.

„ 286, Niryâsa, line 1, for milk read extract.

Page 288, √Pach, line 4, for roasted iron particles read baked clod of clay.
„ 288, Pada, line 2, after foot add Elephantiasis Arabum, boucnemia.
„ 290, *Palîna, add: probably false for palôna.
„ 291, √Pâ, line 2, cancel 23.
„ 294, Puṇya, line 1, insert II 53 544.
„ 296, √Pra-ji, line 1, add: probably rather a misspelling for vrajêt.
„ 296, Pratyagra, substitute: fresh, young, fem. *pratyagrâ*, II **59** 738.
„ 298, √Pra-vṛit, line 1, read: (1) be administered, dispensed, *pravartatê*, II **59** 733, pravartita, II **39** 256.
„ 300, °*Balâ*, line 5, after 476 read: instr., balâyâ (anom.), II **35** 177; gen., II **39** 262, etc.
„ 301, °*Bahulâ*; after it insert: Bâ, for vâ, only once in II **55** 583.
„ 303, Bhûyaḥ; after it insert: √Bhṛi, bear, attain, vibhartti, II **36** 200; and cancel √Vibhṛi on p. 321.
„ 305, °*Madhuka*, line 20, insert **54** 564.
„ 305, Manda, line 6, add: See AGNI-MÂRDAVA.
„ 307, Mitra, line 1, transfer 204 10 to the second line, after 52.
„ 309, °*Mûlaka*; after it insert: Mûshika, mouse, mûshikânâm, II **38** 239.
„ 309, √Mṛig, add: possibly false for mârgasi.
„ 310, Ya, line 4, after ya insert V 203 1.
„ 312, Rakshâ; after it insert: Raja, masc., powder, II **67** 887. See Rajas.
„ 312, Rajas, line 5, cancel (3) powder, II **67** 887; and add: See Raja.
„ 321, √Vibhṛi, to be cancelled.
„ 326, Vyâyâma; after it insert: Vyushṭa, dawn, adv., vyushṭam, early in the morning, I 3 29 4 37.
„ 328, Śarkara, substitute: a liquor prepared from *Dhâtakî* (q. v.) with Sugar, II **30** 82.
„ 328, °*Śigra*, transfer **53** 532 to °*Śigruka*.
„ 329, Śukta, line 3, after 406 insert **52** 527.
„ 330, °*Śṛiṅgî*, line 2, cancel **74** 1079.
„ 334, √Sam-ni-rûp, substitute: (1) (lit. examine), crunch, saṁnirûpayêt, II **52** 527.
„ 335, √Sam-â-yuj, substitute: (1) mix with, make up with, samâyukta, II **42** 313 **64** 835 **66** 878 **69** 934; (2) prepare, pound (in a mortar), samâyôjya, II **58** 646. See Samâyuta, √Samâvap.
„ 335, Saṁpadâ, substitute: wealth, prosperity, V 205 18, 20.
„ 336, Sarpi; to be cancelled, and the references to be entered under Sarpis.
„ 341, √Sru, line 2, in the brackets read: (false for srâvêti).
„ 343, *Hiṅgu*, read °*Hiṅgu*, and line 3, insert **53** 532.

MISPRINTS.

(*Those of more particular importance are marked with an asterisk.*)

Introduction.

Page	v,	line	38,	cancel i after explanation.		
* ,,	lvi,	,,	35,	for Vol. XI	read	Vol. IX.
,,	lxviii,	,,	5,	in footnote 103,	,,	of the nouns.
* ,,	lxxiii,	,,	31,	for *tatanddharét*	,,	*tata uddharét.*
,,	lxxix,	,,	9,	,, *medâṇ=c'a*	,,	*mêdâñ=cha.*
,,	lxxix,	,,	19,	,, *bhûti-kâmô*	,,	*bhûti kâmô.*
* ,,	lxxx,	,,	37,	,, *sapta-saptâhaṁ*	,,	*sapta saptâhaṁ.*
* ,,	lxxxi,	,,	31,	,, *sa yuktas*	,,	*saṁyuktas.*
,,	lxxxiv,	,,	32,	,, to formula	,,	to a formula.
,,	xciii,	,,	3,	,, tip	,,	pip.
* ,,	xciv,	,,	1,	,, *ὥρ*	,,	*ὥρα*

Part I.

Page	1,	line	11,	for muṇi	read	muni.
,,	1,	,,	15,	,, dêśa nitya	,,	dêśa-nitya.
,,	1,	,,	16,	,, ôpalâbham	,,	ôpal-âbham.
,,	2,	,,	22,	,, maṁ-a-sa-pir	,,	mâṁsa-sarpir.
,,	2,	,,	23,	,, nima	,,	hima.
,,	3,	,,	6,	,, tritîya	,,	tṛitîya.
,,	3,	,,	8,	,, ksîr-âyôjyô	,,	kshîrâ yôjyô.
,,	4,	,,	24,	,, pṛishṭa	,,	pṛishṭha.
,,	4,	,,	32,	,, prayuṅktâ[ṁ]	,,	prayuṅkt[ê].
,,	5,	,,	14,	,, śaṁtayê	,,	śâṁtayê.
,,	5,	,,	17,	,, samâ prayôgâch	,,	samâ-prayôgâch.
,,	5,	,,	23,	,, sitâ chûrṇaṁ	,,	sitâ-chûrṇaṁ.
,,	5,	,,	28,	,, ôshṭhau-liṁgaś	,,	ôshṭhau liṁgaś.
,,	5,	,,	30,	,, karshâṁ	,,	karshaṁ.
,,	5,	,,	34,	,, daśa-môdakân	,,	daśa môdakân.
,,	6,	,,	37,	,, vṛihatî tvachañ	,,	vṛchatî tvachañ.
,,	7,	,,	7,	,, pûrvvêna	,,	pûrvvêṇa.
,,	7,	,,	34,	,, yûtâṁ	,,	yutâṁ.
,,	8,	,,	14,	,, śirsha	,,	śîrsha.
,,	6, footnote	78,		,, *sa-pilpuṁ*	,,	*sa-piplum.*
,,	9,	line	2,	,, sirâh	,,	sirâḥ.
,,	9,	,,	10,	,, bahu snêhaṁ	,,	bahu-snêhaṁ.
,,	9,	,,	16,	,, bhargy	,,	bhârgy.
,,	15, footnote	33,	line	5, for oxydising	,,	oxidizing.

Page 18,		line 16,	for	Tunga[5]	read	Tunga[54].
„ 19,	footnote 61,	„ 2,	„	17[503]	„	17[603].
„ 20,		„ 22,	„	67*a*	„	68.
„ 21,		„ 4,	„	Amayava	„	Âmayava.
„ 21,	footnote 74,	„ 1,	„	357	„	358.
„ 24,	„ 90,	„ 1,	„	imilar	„	similar.
„ 25,	„ 98,	„ 1,	„	iv, v.	„	iv, 3 v.

PART II.

Page 26,		line 25,	for	pippaly-ashṭa	read	pippaly-ashṭa.
„ 27,		„ 12,	„	sarpi-yutô	„	sarpir-yutô.
„ 27,		„ 22,	„	bahulâm	„	bahulâṁ.
„ 29,		„ 9,	„	ra-yavânî	„	ra[ṁ]yavânî.
„ 29,		„ 24,	„	sama	„	sama-
„ 29,		„ 35,	„	madhu-rasâya	„	madhurasâya.
„ 30,		„ 19,	„	hṛidi-pârśvayôś	„	hṛidi pârśvayôś.
„ 30,		„ 24,	„	tul-âdhṛita	„	tulâ-dhṛita.
„ 30,		„ 35,	„	aśvinî	„	âśvinî.
„ 31,		„ 3,	„	sarvv-ânnikasya	„	sarvân=nikasya.
„ 31,		„ 19,	„	yunchânaḥ	„	yuñjânaḥ.
„ 32,		„ 2,	„	saha śvâsam	„	saha-śvâsam.
„ 32,		„ 7,	„	nâmâmna	„	nâmâmnâ.
„ 33,		„ 4,	„	yath-âmṛitam	„	yath=âmṛitam.
„ 33,		„ 25,	„	sapta-ch=chhadaṁ	„	saptachchhadaṁ.
„ 34,		„ 10,	„	dadhnâ[ṁ]	„	dadhnâ.
„ 35,		„ 25,	„	vêśa-vâraṁ	„	vêśavâraṁ.
„ 36,		„ 7,	„	phalgu karjûra	„	phalgu-karjûra.
„ 38,		„ 18,	„	abhayâ-viṅśatiṁ	„	abhayâ viṅśatiṁ.
„ 39,		„ 26,	„	bajram	„	bajraṁ.
„ 39,		„ 30,	„	lavaṇ-aṁtâḥ	„	lavaṇ-âṁtâḥ.
„ 40,		„ 19,	„	sir-âgatâḥ	„	sirâ-gatâḥ.
„ 40,		„ 35,	„	śasyatê	„	śâsyatê.
„ 42,		„ 28,	„	gṛidhrasya-vâta	„	gṛidhrasya vâta.
„ 43,		„ 40,	„	bhâ[vana]	„	bhâ[vanâ].
„ 47,		„ 9,	„	y[ô-]gâ	„	y[ô-]gâḥ.
„ 47,		„ 12,	„	âñjanâv-andhâ	„	âñjanâv=andhâ.
„ 47,		„ 17,	„	Tvag-dâdimâd	„	Tvag=dâdimâd.
„ 49,		„ 19,	„	ruchira	„	rudhira.
„ 49,		„ 23,	„	tat	„	tad.
„ 50,		„ 7,	„	lîhâni	„	lîḍhâni.
„ 50,	footnote 132,	„ 1,	„	491	„	490.
„ 52,		„ 31,	„	anta	„	ânta.
„ 53,		„ 15,	„	nivârana]m	„	nivâraṇa]m.
„ 55,		„ 6,	„	madhu-dravam	„	madhudravam.

*	Page	55		line	9, for	śôthitê	read śôthinê.
*	,,	56,		,,	8, ,,	chavya-jâḥ	,, chavyajâḥ.
	,,	58,		,,	4, ,,	purvvêṇa	,, pûrvvêṇa.
	,,	58,		,,	25, ,,	lakshîñ	,, lakshmîñ.
*	,,	59,		,,	5, ,,	visham=âgataḥ	,, visham-âgataḥ.
	,,	60,		,,	6, ,,	daś-âhâni	,, daś=âhâni.
	,,	63,		,,	9, ,,	773	,, 803.
	,,	63,		,,	24, ,,	195	,, 196.
	,,	63,		,,	35, ,,	196	,, 197.
	,,	64,		,,	12, ,,	yavâśa saha	,, yavâśa-saha.
	,,	66,		,,	15, ,,	sa-sêkô	,, sa sêkô.
	,,	66,		,,	21, ,,	chhâga=śṛîṁgêna	,, chhâga-śṛiṁgêna.
	,,	66,		,,	26, ,,	839	,, 870.
	,,	67,		,,	14, ,,	sukshmaṁ	,, sûkshmaṁ.
	,,	68,		lines	9, 29 ,,	daś-âhâni	,, daś=âhâni.
*	,,	68,		line	34, ,,	samyañ=nâ	,, samyaṅ=na.
	,,	69,		,,	15, ,,	trivṛittâ	,, trivṛitâ.
	,,	69,		,,	40, ,,	jaṭarâny	,, jaṭharâny.
	,,	70,		,,	4, ,,	marutê	,, mârutê.
	,,	70,		,,	31, ,,	sapta saptâhaṁ	,, sapta-saptâhaṁ.
	,,	71,		,,	5, ,,	vâta-pitta	,, vâta-pittê.
	,,	71,		,,	28, ,,	sa-kâlas	,, sa kâlas.
*	,,	71,	footnote 288,	,,	1, ,,	pradêśâḥ	,, pradêyâḥ.
	,,	72,		,,	3, ,,	lôshṭhasya	,, lôshṭasya.
	,,	72,		,,	13, ,,	bâlânâm	,, bâlânân.
	,,	73,		,,	1, ,,	upari-grahaḥ	,, upari grahaḥ.
	,,	75,		,,	3, ,,	lihyâny	,, lêhyâny.
	,,	76,		,,	6, ,,	(sra)[vê	,, sr[âvê.
	,,	81,	footnote 27,	,,	1, ,,	*Anatyaga*	,, *Anatyaya.*
	,,	82,	,, 29,	,,	8, ,,	Prudîpa	,, Pradîpa.
	,,	85,		,,	11, ,,	Siddhârthika	,, Siddhârthikâ.
	,,	86,		,,	12, ,,	Powder	,, Powder [55].
	,,	86,	,, 53,	,,	4, ,,	*áśóshama*	,, *áśóshaṇa.*
	,,	89,		,,	19, ,,	karsha [5]	,, karsha.
	,,	92,	,, 83,	,,	4, ,,	oppositi-folia	,, oppositifolia.
	,,	93,		,,	3, ,,	*schalaris*	,, *scholaris.*
*	,,	93,	,, 86,	,,	3, ,,	92 [880]	,, 92 [389].
*	,,	94,	,, 95,	,,	7, ,,	150—160	,, 158—160.
*	,,	94,	,, 95,	,,	8, ,,	(§1)	,, (§13).
	,,	96,		,,	26, ,,	Sacchuram	,, Saccharum.
	,,	97,		,,	7, ,,	Ficu	,, Ficus.
	,,	97,	,, 108,	,,	1, ,,	*excitatu*	,, *excitatus.*
	,,	98,		,,	19, ,,	Jivaka	,, Jîvaka.
	,,	98,	,, 114,	,,	11, ,,	ome	,, Some.
	,,	101,	,, 130,	,,	2, ,,	39 [290]	,, 39 [296].

Page	104,		line	19, for	Âreya	read	Âtrêya.
„	108,		„	22, „	Gajapipdalî	„	Gajapippalî.
„	112,		„	20, „	debitity	„	debility.
„	114,	footnote 194,	„	11, „	Gayâdôsa	„	Gayâdâsa.
* „	123,	„ 233,	„	5, „	Minreelien	„	Mineralien.
„	130, before "then" insert (528).						
„	131,		line	23, for	*Nardoshachys*	read	*Nardostachys.*
„	131,	footnote 268,	„	5, „	*kêyú*	„	*kêyúra.*
„	137, before "should" insert (599*a*).						
„	140,	footnote 317,	line	3, for	Arupadatta	read	Aruṇadatta.
„	141,	„ 318,	„	4, „	is	„	in.
„	145,		„	14, „	723	„	728.
„	145,	„ 336,	„	2, „	*gutaḥ*	„	*gataḥ.*
* „	149,	„ 351,	„	5, „	*varṇarkar-dama*	„	*varṇa-kardama.*
„	151,	„ 361,	„	11, „	respectiveyl	„	respectively.
„	152,		lines	16, 19, „	gruel[360]	„	gruel[361].
„	154,		line	9, „	880	„	800.
„	160,		line	25, for	collyrium[405]	read	collyrium[406].
„	162,		„	34, „	Prâchînika	„	Prâchînikâ
„	167,	footnote 441,	„	11, „	Bh. P. V	„	Bh. P. I.
„	168,		„	23, „	47	„	448.
„	171,		„	15, „	Plant[46]	„	Plant[463].
„	176,		„	1, „	seed[47]	„	seed[474].
„	177,	„ 476,	„	3, „	*kapittharya*	„	*kapitthasya.*
„	178,		„	16, „	[480] Bhârgî	„	[481] Bhârgî.
„	178,	„ 482,	„	26, „	(*kumâru*)	„	(*kumâra*).
„	180*d*		„	44, „	kato	„	kutô.

PART III.

Page	181,		line	12, for	vishadûshita	read	visha-dûshita.
„	183,		„	2, „	śâmyaṁtê...rakta]	„	śâmyaṁti...ślêshma].
„	183,		„	3, „	pî](vara)m	„	pî](vara)m.
„	183,		„	31, „	yâvantâḥ	„	yâvantaḥ.
„	184,		„	22, „	pâthakaṁ	„	pathakaṁ.
„	184,		„	26, „	nâgarân	„	nâgarât.
„	184,		„	37, „	âpah=âdhikaṁ	„	âpah-adhikaṁ.
* „	185,	footnote 1,	„	3, „	No. IV	„	No. IX.
„	186,	„ 10,	„	2, „	mâhayaksha	„	mahâyaksha.
* „	186,	„ 13,	„	1, „	186	„	187.
* „	188,	„ 24,	„	1, „	70	„	71.
* „	188,	„ 28,	„	2, „	471	„	472.

PART IV.

Page	192,		line	22, for	janir-upadravaṁ	read	jani-r-upadravaṁ.
* „	193,		„	6, „	yuchyatê	„	yujyatê.

Page 193,	line	8, for	amânvitaḥ (cler. error)	read samanvitaḥ.
„ 194,	„	1, „	n=âkshayas	„ nâ kshayas.
„ 194,	„	4, „	pradatâraṁ	„ pradâtâraṁ.
„ 194,	„	7, „	n=êshyâ	„ n·êshyâ.
„ 195, footnote 36,	„	1, „	*ápi*	„ *pi.*
„ 197,	„	8, „	Vaiśrâvaṇa	„ Vaiśravaṇa.
„ 199,	„	35, „	unequalled	„ unequaled.

PART V.

Page 203,	line	18, for	svâha	read svâhâ.
„ 203, footnote 1,		„	reverse	„ obverse.
„ 203, „ 13,	„	4, „	covered	„ curved.
„ 204,	„	11, „	mahadêvô	„ mahâdêvô.
„ 204,	„	18, „	mâtaṁ pitaraṁ	„ mâtaṁ-pitaraṁ.
„ 204,	„	24, „	bhûti-kâmô	„ bhûti kâmô.
* „ 204, „ 34,		„	ôpavidyatê	„ ôpapadyatê.
„ 206,	„	10, „	abhyâkhyana[76]	„ bhyâkhyana[77]
* „ 207, „ 104,		„	upavidyatê	„ upapadyatê.
„ 213,	„	24, „	16	„ 61.
„ 214, „ 1,	„	7, „	scribed	„ ascribed.
„ 215,	„	37, „	*ha dṛiśyatê*	„ *cha dṛiśyatê.*

PART VI.

Page 224, footnote 34,	line 1, for		Khandavatta	read Khandhavatta.
„ 226,	„ 13, „		Ânanda[2]	„ Ânanda.
„ 226, „ 4,	„ 3, „		*júra*	„ *yúra.*
„ 227, „ 9,	„ 7, „		it is	„ it is a.
„ 234,	„ 3, „		Khandavatta	„ Khandhavatta.
„ 235, „ 1,	„ 1, „		Oldenberg	„ Oldenburg.

PART VII.

Page 240*a*, line 15,	for		Khandavatta	read Khandhavatta.
„ 240*a*, „ 37,	„		*ɬaʾaz am* ?	„ *palayantu.*
„ 240*b*, „ 11, 13, 16,	„		Khandavatta	„ Khandhavatta.
„ 240*b*, „ 15,	„		spell the	„ spell in the.
„ 240*d*, footnote 8, line 2,	„		*sâtvanâñ*	„ *satvânâñ.*
„ 240*d*, „ 8, „ 6,	„		*kurvantue*	„ *kurvantu.*

GENERAL SANSKRIT INDEX.

Page, 242,	*Ajâjí,*	line	3,	for 563	read 564.
„ 243,	√Anu-pâ,	„	6,	„ 512	„ 513.
„ 244,	Apasmârin,	„	2,	„ apasmârinam	read apasmâriṇam.
„ 244,	√Ap-ê,	„	2,	„ III	„ II
„ 246,	Ambhas,	„	4,	„ pul-âmbhas	„ pul-âmbha.
„ 246,	Ayam	„	3,	„ 288	„ 279

Page 246, [m]Ayas, line 1, for 9 read 109.
„ 246, *Arishṭaka*, „ 2, „ 563 „ 564.
„ 246, *Arôchaki, „ 3, „ arôcha-kinam „ arôchakinam.
„ 247, *[v]*Alatâ*, „ 2, „ 21 n. 70 „ 22 n. 77.
„ 248, Asthi, „ 1, „ 32 „ 23.
„ 253, Uda, „ 2, „ sarkar „ śarkar.
„ 253, √Un-mâ, „ 1, „ unmâya „ unmîya.
„ 253, √Upa-gam, transfer upagamishyati, etc. to (1).
„ 256, *Élavâlu*, line 1, for pharnacoides read pharnaceoides.
„ 256, Ôjas, „ 2, „ 963 „ 933.
„ 257, [v]*Kandîra*, read [v]*Kaṇḍîra*.
„ 257, Kapha, line 5, for *kaphakâsa read *kapha-kâsa.
„ 258, *Kabaḍa, line 2, 3, „ kabada, 331 „ kabaḍa, 330.
„ 258, ***Kârala** read ***Karâla**.
„ 258, Karma „ Karman.
„ 259, Kalpa, line 9, for 91 read 71.
„ 262, [d]KUSHṬHA „ 3, „ 564 „ 565.
„ 263, [v]*Kṛitamâlâ*, „ 1, „ 563 „ 564.
„ 263, [v]*Kôla*, „ 8, „ kôlâs-thi „ kôl-âsthi.
„ 263, [d]KRIMI, „ 7, „ viṇâśana „ vinâśana.
„ 263, Kriyâ, „ 3, „ vâman „ vaman.
„ 267, *Gundâ* and [v]GUNDRÂ read [v]*Gundâ* and [v]*Gundrâ*.
„ 267, Gupti, line 1, for II read VII.
„ 267, [d]GULMA, line 17, for mâ-ruta read mâruta; also insert rakta-gulma.
„ 268. √Grah, „ 2, „ 656 „ 646.
„ 271, Chichcha, „ 1, „ VII „ VI.
„ 275, Takra, „ 1, „ 563, „ 564.
„ 279, [v]*Dantî*, „ 2, „ 284, 285 read 484, 485, and line 3, read 57 for 75.
„ 280, [d]DADHIKA, read [md]DÂDHIKA.
„ 283, Dhûma, line 2, for dhuma read dhûma.
„ 283, Nakta, „ 3, „ mâla „ mâlâ.
„ 284, [v]*Nahikâ*, read [m]*Nahikâ*.
„ 285, √Ni-grah, line 2, for nigṛhṇâti read nigṛihṇati.
„ 286, Niśṛita, „ 1, „ nisrita „ niśrita.
„ 288, Pañchan, „ 4, in right column, [md]PAÑCHA-SÂRA in capitals.
„ 290, Parisravâ should have an asterisk.
„ 294, √Pish, line 4, for 563 read 564.
„ 294, Puṭa, line 3, for puta read puṭa.
„ 295, Pûrva, „ 9, „ 9 „ 70.
„ 296, √Prachh, „ 1, „ prichchhasê „ prichchhasi.
„ 296, Pradarśita, read Pradariśita.
„ 297, √Pra-dush, transfer above Pradêśa.
„ 297, √Pra-yuj, line 3, for prayumjît read prayuṁjît.
„ 298, Pralêpana, „ 2, „ 563 „ 564.

Page 299,	Prastha,	line	1,	for	**43**	read	**45.**
,, 302,	Bhâvanâ,	,,	2,	,,	idhi	,,	vidhi.
,, 304,	Madhu,	,,	12,	,,	526	,,	527, in right column.
,, 307,	Mukha,	,,	13,	,,	GHÂ	,,	GHNÂ.
,, 308,	[v]*Musta*,	,,	1,	,,	Rotundus	,,	rotundus.
,, 308,	[d]MÛRCHHA,	read	[d]MÛRCHHÂ.				
,, 308,	Mûrdhan,	line	1,	for	10	read	11.
,, 310,	√Yaj,	,,	1,	,,	yakshyasê	,,	yakshasê.
,, 311,	Yukti,	,,	1,	,,	yaktyâ	,,	yuktyâ.
,, 314,	Lalâṭa,	transfer to page 315, below Lambha.					
,, 320,	√Vi-gam,	line	2,	for	adhgagât	read	adhyagât.
,, 321,	√Vi-pra-môksh,	,,	1,	,,	vipramokshasi	,,	vipramôkshasi.
,, 324,	√Vṛij,	,,	4,	,,	varja	,,	varjya.
,, 327,	Śarkarâ,	,,	8,	,,	74	,,	75.
,, 328,	*Śirishas,	,,	2,	,,	V	,,	VI.
,, 329,	*Śîrshas,	,,	3,	,,	Sirîshas	,,	Śirishas.
,, 331,	Ślêshman,	,,	12,	,,	ghnâ	,,	ghnî.
,, 333,	√Sam-yuj,	,,	8,	,,	520	,,	521.
,, 338,	√Sidh,	,,	19,	,,	564	,,	565.
,, 338,	Suta,	,,	1,	,,	sṛita	,,	pluta.
,, 340,	*Sauvîraka,	,,	1,	,,	563	,,	564.
,, 341,	Srôtas,	,,	2,	,,	viśôddhana	,,	viśôdhana.
,, 342,	[v]*Harîtakî*,	,,	11,	,,	58	,,	38.

ERRATA.

Facsimile Plates and Nâgarî Transcripts.

(1) The order and numbering should be changed, as follows :

Part II, Leaf	21,	Plate	XXIII	should be	Leaf	14,	Plate	XIX.
Part II, ,,	15,	,,	XIX	,,	,,	15,	,,	XX.
Part II, Leaves	16, 17,	,,	XX	,,	Leaves	16, 17,	,,	XXI.
Part II, Leaf	18,	,,	XXI	,,	Leaf	18,	,,	XXII.
Part II, ,,	19,	,,	XXII	,,	,,	19,	,,	XXIII.
Part V, ,,	6,	,,	XLVII	,,	,,	1,	,,	XLIII.
Part V, ,,	1,	,,	XLIII	,,	,,	2,	,,	XLIV.
Part V, ,,	2,	,,	XLIV	,,	,,	3,	,,	XLV.
Part V, ,,	3,	,,	XLV	,,	,,	4,	,,	XLVI.
Part V, ,,	4,	,,	XLVI	,,	,,	5,	,,	XLVII.
Part V, ,,	5,	,,	XLVII	,,	,,	6,	,,	XLVIII.

(2) The obverses and reverses should be exchanged, as follows :—
In Part III, Leaf 2, Plate XXXVI.
In Part V, ,, 1, ,, XLIII (i.e., old Leaf 6, Plate XLVIII, see above).

(3) Corresponding changes should be made in the Nâgarî Transcripts.

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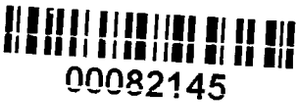

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